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— BY —

ISRAEL SMITH CLARE,

AUTHOR OF "ILLUSTRATED UNIVERSAL HISTORY," AND "COMPLETE  
HISTORICAL COMPENDIUM."

"Not to know what happened before we were born is to remain always a child; for what were the life of man did we not combine present events with the recollections of past ages?"—CICERO.

VOLUME II.—ANCIENT GREECE AND ROME.

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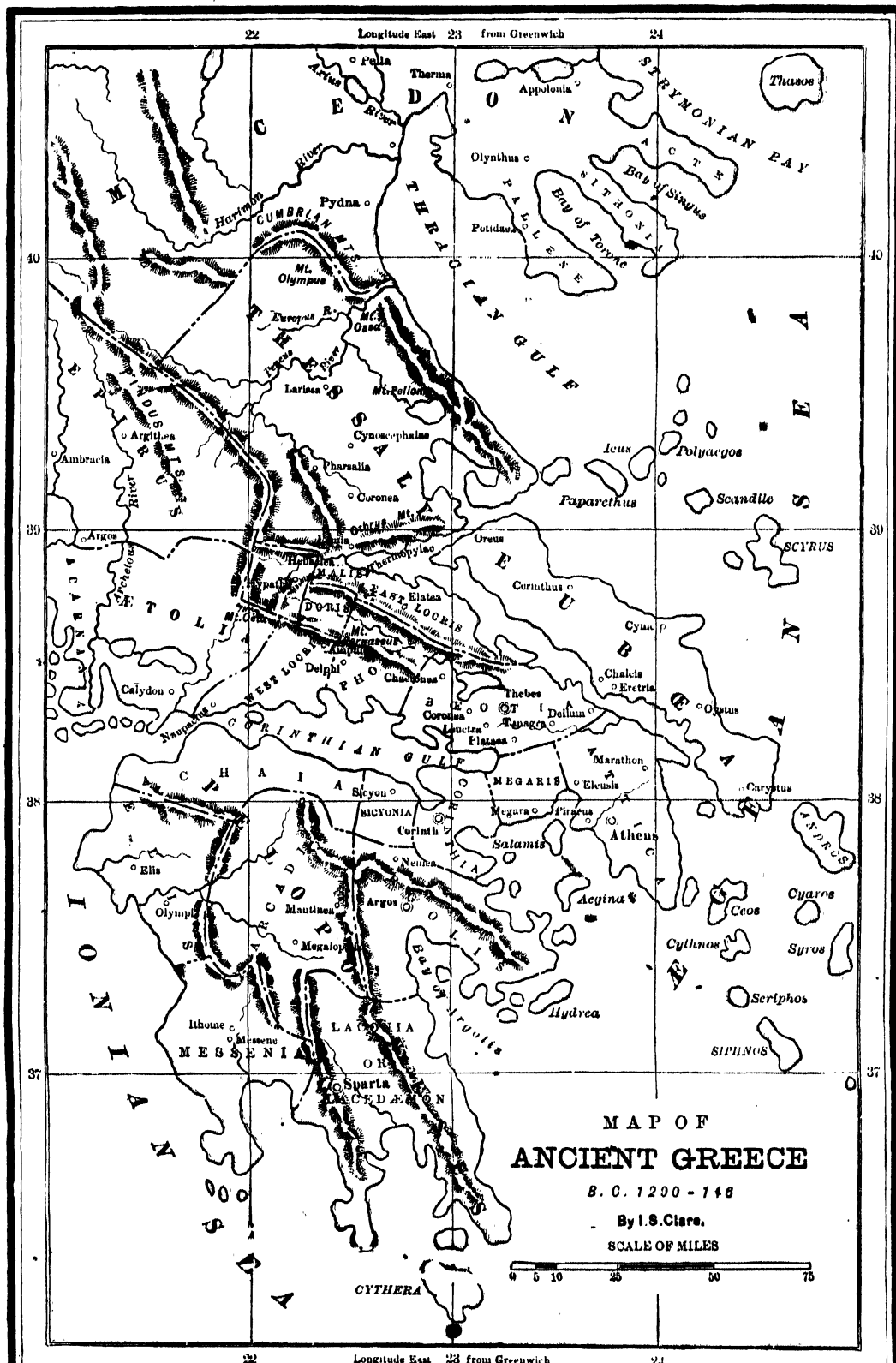
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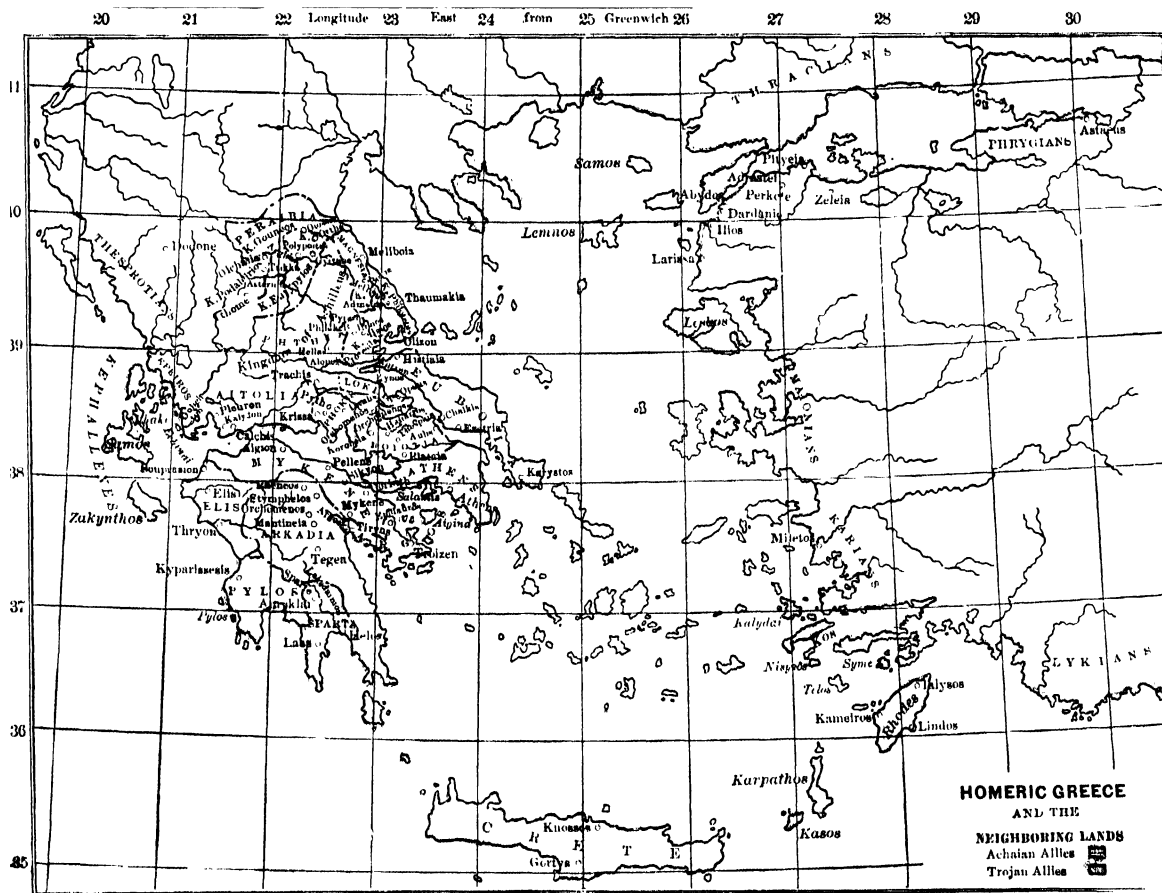
# MAP OF ANCIENT GREECE

B. C. 1200 - 146

By I. S. Clares.

SCALE OF MILES





## CHAPTER XIII.

# ANCIENT GREECE.

### SECTION I.—GEOGRAPHY OF GREECE.



PELLAS, or Greece proper, is a peninsula in the South of Europe, and is about two hundred and fifty English miles long, and about one hundred and eighty miles wide. It has been estimated to contain about thirty-five thousand square miles. It is bounded on the north by Olympus, the Cambunian mountains, and an imaginary line extending westward from the Acroceraunian promontory; on the east by the Ægean Sea; on the south by the Mediterranean; and on the west by the Ionian Sea.

The Hellenic peninsula has a number of mountains and a very irregular and extensive coast-line. Many deep bays strongly indent the shores, and long narrow promontories extend far into the sea on every side; and this is the reason for the territorial area of Greece being less than that of any other country of Southern Europe. There are many excellent harbors. The sea is not dangerous in its vicinity. There are many littoral islands of exceeding beauty and fertility off the coast. The structure of the coast-line has been favorable to maritime pursuits and to navigation, as communication between most portions of the country is easier by sea than by land, the greater mountains which intersect the peninsula in every direction being mainly lofty and rugged, and thus traversable only by a few passes, which are frequently blocked by snow during the winter.

The mountain-system of Greece may be considered a branch of the European chain

of the Alps. At a point a little to the west of the twenty-first meridian of longitude east from Greenwich, the Albanian Alps give out a spur, which, under the names of Scardus, Pindus, Corax, Taphiassus, Panachæicus, Lampea, Pholoë, Parrhasius and Tæygetus, runs in a direction a little east of south from the forty-second parallel of north latitude to the promontory of Tænarum. A series of lateral branches project from this great chain on both sides, having a general direction from east to west, and from these project other cross ranges, following the direction of the main chain, or backbone of the region, pointing almost south-east. The chains running east and west are particularly prominent in the eastern part of the country, between the Pindus and the Ægean. There project in succession the Cambunian and Olympic range, forming the northern boundary of Greece proper; the range of Othrys, separating Thessaly from Malis and Æniânia; the range of Cēta, dividing between Malis and Doris; and the range of Parnassus, Helicon, Cithæron and Parnes, starting from Delphi and ending in the Rhamnusian promontory, opposite Eubœa, forming in the eastern part a great barrier between Bœotia and Attica. On the opposite side were others of the same character, such as Mount Lingus, in the North of Epirus, which extended westward from the Pindus at a point almost opposite the Cambunians; and Mount Tymphrestus in Northern, and Mount Bomius in Central Ætolia. The principal chain in the Peloponnesus extended from Rhiun\* to Tænarum, sending

off on the west Mount Scollis, which separated Achæa from Elis, and Mount Elæon, which divided Elis from Messenia; while on the east its branches were one named Erymanthus, Aroania and Cyllêné, dividing Achæa from Arcadia, and extending eastward to the Scyllæan promontory in Argolis; and another known as Mount Parthenium, separating Argolis from Laconia. The smaller important chains running north and south were Mount Pelion and Mount Ossa, which closed in Thessaly on the east; the range of Pentelicus, Hymettus and Anhydrus, in Attica; and Mount Parnon, in the Peloponnesus, extending from near Tegea to Malea.

The mountain-chains of Greece take up so much of the country that there are few plains, and these are very small. Yet there are some plains which were highly fertile. Most of Thessaly was an extensive plain, surrounded by mountains, and drained by the river Peneus. There were two large plains in Bœotia—the marshy plain of the Cephissus, of which much was occupied by Lake Copaïs; and the plain of Asopus, on the edge of which were the cities of Thebes, Thespiæ and Plataæ. There were three chief plains in Attica—the plain of Eleusis, the plain of Athens, and the plain of Marathon. In the West and South of the Peloponnesus were the lowlands of Cava Elis on each side of the river Peneus, of Macaria, about the mouth of the river Pamisus, and of Helos at the mouth of the Eurotas. In the central region of the Peloponnesus were the elevated upland plains, or basins, of Tegea, Mantinea, Pheneus and Orchomenus. In the Eastern Peloponnesus was the fertile alluvial plain of Argos, drained by the Chimmarrus, the Erasinus, the Phrixus, the Charadrus and the Inachus.

Greece had many small rivers, most of them being mainly winter torrents, carrying little or no water during the summer. The only considerable streams were the Achelôus, which rose in Epirus, separating Ætolia from Acarnania; the northern Peneus, which drained the great plain of Thessaly; and the Alpheus, on the banks of which was Olympiæ. The principal sec-

ondary streams were Thyamis, Oropus and Arachthus, in Epirus; the Evenus and the Daphnus, in Ætolia; the Spercheius, in Malis; the Cephissus and the Asopus, in Bœotia; the southern Peneus, the Pamisus, the Eurotas and the Inachus, in the Peloponnesus.

Many of the rivers of Greece disappear in subterranean passages. The limestone rocks are full of caves and fissures, while many of the plains consist of land-locked basins which seem to have no outlet. Here the streams generally form lakes, of which the waters flow off to the sea through an underground channel, some of them visible, others only supposed to exist. The Cephissus finds such an outlet from Lake Copaïs in Bœotia, and most of the lakes of the Peloponnesus have such outlets. Lakes Hylicé and Trepchia, in Bœotia are believed to have similar outlets.

Greece has many small lakes. The largest is Lake Copaïs, in Bœotia, which is estimated to have an area of forty-one square miles. The next in size is probably Bœbeïs, in Thessaly, formed chiefly by the overflowings of the river Peneus. On the southern shore of Lake Pambotis, in Epirus, was the oracular shrine of Dodona. Lakes Trichonis and Conopé were in Ætolia, between the Evenus and Achelôus. Lake Nessonis was near Lake Bœbeïs, in Thessaly. Lake Xynias was in Achæa Phthiotis. Lakes Hylicé and Trepchia were in Bœotia. Lakes Pheneus, Stymphalus, Orchomenus, Mantinea and Tegea, in Arcadia.

The littoral islands of Greece were numerous and important. The largest of these was Eubœa, which lay along the entire eastern coast of Africa, Bœotia and Locris, from which it is separated by a long, narrow strait or channel. It is more than one hundred miles long, with an average width of about fifteen miles. The island next in size to Eubœa was Corcyra, off the opposite, or western coast of the peninsula, which was about forty miles long and from five to fifteen miles wide. Other islands off the west coast were Paxos, Leucas, or Leucadia, Ithaca, Cephallenia and Zacynthus (now

Zante). Off the southern coast were Cænusæ and Cythera. Off the eastern coast were Tiparenius, Hydria, Calauria, Ægina, Salamis, Cythnus, Ceos, Helené, Andros, Scyros, Peparethus, Halonnesus and Sciathus. The Cyclades and the Sporades extend in a continuous series, across the Ægean Sea to Asia Minor. On the western side, from Corcyra and the Acroceraunian promontory, the opposite coast of Italy can be seen on a clear day.

Greece is naturally divided into Northern, Central and Southern Greece. Northern Greece extends from the northern limits of the peninsula to the points where the Gulf of Malis indents the eastern shores, and the Gulf of Ambracia, or Aëgium, the western shores. Central Greece extends from these latter limits south to the isthmus of Corinth. Southern Greece embraces the peninsula south of the Gulf of Corinth, which peninsula was anciently known as the Peloponnesus (now the Morea).

In ancient times Northern Greece embraced the two chief states of Thessaly and Epirus, separated from each other by the lofty chain of Mount Pindus. On the eastern side of this mountain barrier were the smaller states of Magnesia and Achæa Phthiotis. In the mountain region itself, midway between the two gulfs, was Dolopia, or the country of the Dolopes.

Thessaly, the most fertile country, was nearly identical with the basin of the Peneus, being a region of almost circular shape and seventy miles in diameter. It was surrounded on all sides by mountains, from which numerous streams descended, all of which converged and flowed into the Peneus. The combined waters reached the sea through a single narrow gorge, the famous Vale of Tempé, said to have been caused by an earthquake. Thessaly was divided into four provinces—Perrhæbia on the north, along the borders of Mount Olympus and the Cambunians; Histiaëotis, towards the west, on the sides of Mount Pindus, and along the upper course of the Peneus; Thessaliotis, towards the south, bordering on Achæa Phthiotis and Dolopia; and Pelas-

giotis, towards the east, between the Enipeus and Magnesia. The principal towns of Thessaly were Gonni and Phalanna, in Perrhæbia; Gomphi and Tricca, in Histiaëotis; Cierium and Pharsalus, or Pharsalia, in Thessaliotis; Larissa and Pheræ, in Pelasgiotis.

Epirus, the other principal country of Northern Greece, had an oblong-square shape, seventy miles long from north to south, and about fifty-five across from east to west. It was chiefly mountainous, and contained a series of lofty chains, twisted spurs from the Pindus range, having narrow valleys between, along the courses of the numerous streams.

The chief divisions were Molossis in the east, Chaonia in the north-west, and Thesprotia in the south-west. The principal cities were Dodona and Ambracia, in Molossis; Phœnicé, Buthrotum and Cestria, in Chaonia; Pandosia, Cassope, and, in later times, Nicopolis, in Thesprotia. During the entire historical period Epirus was more Illyrian than Greek.

Magnesia and Achæa Phthiotis were sometimes considered parts of Thessaly, but in the earlier period they constituted separate countries. Magnesia was the tract along the coast between the mouth of the Peneus and the Pagasæan Gulf, embracing the two connected ranges of Mounts Ossa and Pelion, with the country just at their base. It was sixty-five miles long, and from ten to fifteen miles wide. Its principal cities were Myræ, Melibœa and Casthanæa upon the eastern coast; Iolcus, in the Gulf of Pagasæ; and Bœbé, near Lake Bœbeïs, in the interior. Achæa Phthiotis was the region just south of Thessaly, extending from the Pagasæan Gulf on the east to the portion of Pindus occupied by the Dolopes. It was a tract almost square in shape, each side of the square measuring about thirty miles. It embraced Mount Othrys, with the country at its base. The principal cities were Halos, Thebæ Phthiotides, Itonus, Melitæa, Lamia and Xyniæ, on Lake Xynias.

Dolopia, the country of the Dolopes, included a portion of the Pindus range, with



the more western part of Othrys, and the upper valleys of several streams which ran into the Acheloüs. It was a small region, being only about forty miles long by fifteen miles wide, and was exceedingly rugged and mountainous.

Central Greece, the tract located between Northern Greece and the Peloponnesus, contained eleven countries—Acarmania, Ætolia, Western Locris, Æniana, Doris, Malis, Eastern Locris, Phocis, Bœotia, Attica and Megaris.

Acarmania was the most western of these countries, and was a triangular tract, bounded on the north by the Ambracian Gulf, on the east by the Acheloüs, and on the south-west by the Adriatic. The northern side was fifty miles long, the eastern side thirty-five miles, and the south-western side thirty miles. Its leading cities were Stratus in the interior, and Anaëtorium, Solium, Astacus and Cœniadæ on the coast.

Ætolia bordered Acarnania on the east and extended in that direction as far as Æniana and Doris. It was bounded on the north by Delopia, and on the south by the Corinthian Gulf. It was twice as large as Acarnania, and its area was considerably more than that of any other country in this part of Hellas. It was mainly mountainous, but contained a flat and marshy tract between the mouths of the Evenus and the Acheloüs; and further north was a large plain, in which were Lakes Conopé and Trichonis. Its chief cities were Pleuron, Calydon and Thermon.

Western Locris, the country of the Locri Ozolæ, lay along the coast of the Corinthian Gulf, just east of Ætolia. It was about thirty-seven miles long along the coast, and from two to twenty-three miles wide. Its chief cities were Naupaëtus, on the coast, and Amphissa, in the interior.

Æniana, or Ætæa, also lay east of Ætolia, but towards the north, while Locris adjoined it towards the south. Æniana was separated from Ætolia by the Pindus range, and was bounded on the north by Mount Othrys, and on the south by Mount Cæta. It thus lay on the upper course of the Spercheus river. It was oval-shaped, and about twenty-

seven miles long by eighteen miles wide. The principal town was Hypata.

Doris was located between Æniana and Western Locris. It was a small and rugged country, enclosed between Mounts Parnassus and Callidromus, on the upper course of the Pindus river, a tributary of the Bœotian Cephissus. Its greatest length was about seventeen miles, and its greatest width about ten miles. Its principal cities were Pindus, Erineus, Bœum and Cytinium, and it was on this account known as the Dorian Tetrápolis.

Malis lay north of Doris, south of Achæa Phthiotis, and east of Æniana. It resembled Doris in shape, but was smaller. Its greatest length was about fifteen miles, and its greatest width about eight miles. Its chief cities were Anticyra and Trachis, and in later times, Heraclea. The famous pass of Thermopylæ was at the extreme eastern end of Malis, between the mountains and the sea.

Eastern Locris lay next to Malis, along the coast of the Euripus, or Eubœan channel. Its political divisions were Epicnemidia and Opuntia. These in later times were naturally divided by a small strip of land regarded as belonging to Phocis. Epicnemidia extended about seventeen miles, from near Thermopylæ to near Daphnus, with an average width of eight miles. Cnemides was its principal town. Opuntia extended from Alôpé to beyond the mouth of the Cephissus, a distance of about twenty-six miles. It was about as broad as Epicnemidia. Its name was derived from Opus, its leading city.

Phocis extended from Eastern Locris on the north to the Corinthian Gulf on the south. It was bounded on the east by Bœotia, and on the west by Doris and Western Locris. It was square in shape, with an average length of twenty-five miles and an average breadth of twenty miles. The central and southern parts were very mountainous, but there were some fertile plains along the course of the Cephissus and its tributaries. The principal cities were Delphi, on the south side of Mount Parnassus, Elatæa,

Parapotamii, Panopeus, Abæ, renowned for its temple, and Hyampolis.

Bœotia was more than twice as large as Phocis, being fifty miles long, with an average breadth of twenty-three miles. It was mainly flat and marshy, but contained the Helicon mountain range on the south, and the hills known as Mounts Ptoüs, Messapius, Hypatus and Teumessus, towards the more eastern part of the country. Lake Copaïs occupied an area of forty-one square miles, or more than one-thirtieth of the surface. Lakes Hylicé and Trepbia were between Lake Copaïs and the Eubœan Sea. The principal rivers of Bœotia were the Cephissus, which entered the country from Phocis, the Asopus, the Termessus, the Thespius and the Oïroë. Bœotia was celebrated for its many great cities, the chief which was Thebes. The other important cities were Orchomenus, Thespiæ, Tanagra, Coronæa, Lebedeia, Haliartus, Chæroneia, Leucætra and Copæ.

Attica was the peninsula projecting from Bœotia to the south-east. It was seventy miles long from Cithæron to Sunium. Its greatest breadth, from Munychia to Rhamnus, was thirty miles. Its area has been estimated at seven hundred and twenty square miles, about three-fourths of that of Bœotia. The general character of the region was mountainous and sterile. On the north Mounts Cithæron, Parnes and Phelleus constituted a continuous line running almost east and west. From this range three spurs descended. Mount Kerata, which divided Attica from Megaris; Mount Ægaleos, separating the plain of Eleusis from that of Athens; and Mount Pentelicus in the north, Mount Hymettus in the center, and Mount Anhydrus near the southern coast. Athens was the only important city of Attica. Marathon, famous for the first Greek victory over the Persians, was a small town twenty miles north-east of Athens. The rivers of Attica—the two Cephissuses, the Ilissus, the Erasinus and the Charadrus—were not much more than torrent-courses.

Megaris, adjoining Attica on the west, occupied the northern part of the Isthmus

of Corinth, which connected Central Greece with the Peloponnesus. It was the smallest country of Central Greece, excepting Doris and Malis, being about fourteen miles long by eleven miles wide, and embracing less than one hundred and fifty square miles. Its only city was Magara, with the ports of Nisæa and Pegæ.

Southern Greece, or the peninsula of the Peloponnesus, comprised eleven countries—Corinth, Sicyon, Achæa, Elis, Arcadia, Messenia, Laconia, Argolis, Epidauria, Trœzenia and Hermionis.

The territory of Corinth adjoined Megaris and embraced the greater part of the isthmus, along with a larger tract in the Peloponnesus. Its greatest length was twenty-five miles, and its greatest width was about twenty-three miles. It had a very irregular shape, and its area was about two hundred and thirty square miles. The only important city was Corinth, the capital, whose ports were Lechæum, on the Corinthian Gulf, and Cenchreæ, on the Saronic Gulf.

Sicyon, or Sicyonia, adjoined Corinth on the west. It was situated along the shore of the Corinthian Gulf for a distance of about fifteen miles, and was about twelve or thirteen miles wide. Sicyon was its only city.

Achæa, or Achaia, was next to Sicyon, and extended along the coast for a distance of about sixty-five miles. Its average width was about ten miles, and its area about six hundred and fifty square miles. It had twelve cities, of which Dymé, Patræ (now Patras) and Pellené stand first in importance.

Elis lay on the west coast of the Peloponnesus, extending from the mouth of the Larisus to that of the Neda, a distance of fifty-seven miles, and reaching from the coast inland to the foot of Mount Erymanthus about twenty-five miles. It was one of the most level parts of Greece, comprising wide tracts of plain along the coast, and valleys of considerable width along the courses of the Peneus, and Alpheus and the Neda rivers. Its principal cities were Elis, on the Peneus, the port of Cylléné, on the gulf of the same name, Olympia and Pisa, on the

Alpheus, and Lepreum, in Southern Elis.

Arcadia was the mountain land in the center of the Peloponnesus. It extended from Mounts Erymanthus, Aroania and Cyllêné, in the north, to the sources of the Alpheus towards the south, a distance of about sixty miles. The average width of this country was about forty miles. The area was about seventeen hundred square miles. The country was chiefly a mountainous table-land, the rivers of which, excepting towards the west and south-west, are absorbed in subterranean passages and have no visible outlet to the sea. There are many high plains and small lakes, but the far greater portion of the country is occupied by mountains and narrow though fertile valleys. There were many important cities, among which were Mantinea, Tegea, Orchomenus, Pheneus, Heræa, Psophis, and in later times, Megalopolis.

Messenia lay south of Elis and Western Arcadia, occupied the most westerly of the three southern peninsulas of the Peloponnesus, and circled round the gulf between this peninsula and the central one to the mouth of the Chærius river. It was forty-five miles long from the Neda river to the promontory of Acrítas, and its greatest width between Laconia and the western coast was thirty-seven miles. The area of the country was about eleven hundred and sixty square miles. A considerable portion was mountainous; but along the course of the Pamisus, the chief stream of this country, there were some broad plains, and the whole region was fertile. Stenyclerus was the original capital, but subsequently Messêné, on the south-western flank of Mount Ithômé, was the principal city. The other important towns were Eira, on the upper Neda, Pylus (now Navarino), and Methôné, south of Pylus (now Modon).

Laconia comprised the other two southern peninsulas of the Peloponnesus, along with a considerable region to the north of them. Its greatest length between Argolis and the promontory of Malea was almost eighty miles, and its greatest width was nearly fifty miles. Its area was almost nineteen

hundred square miles. The country embraced chiefly the narrow valley of the Eurotas, which was enclosed between the lofty mountain-chains of Parnon and Taygetus. Hence the expression, "Hollow Lacedæmon." Sparta, the capital, was situated on the Eurotas river, about twenty miles from the sea. The other towns were Gythium and Thyrea, on the coast, and Sel-lacia, in the Ænus valley.

Argolis was the name sometimes assigned to the entire region extending eastward from Achæa and Arcadia, excepting the small territory of Corinth; but Argolis proper was bounded by Sicyonia and Corinthia on the north, by Epidaurus on the east, by Cynuria, a part of Laconia, on the south, and by Arcadia on the west. Its greatest extent from north to south was about thirty miles, and from east to west about thirty-one miles. Its whole area was not over seven hundred square miles. It was mountainous, like the other portions of the Peloponnesus, but included a large and fertile plain at the head of the Gulf of Argolis. Its early capital was Mycenæ. Argolis subsequently became the chief city. The other important cities were Philus, Cleonæ and Tiryns. Nauplia was the port of Argos.

Epidauria lay east of Argolis, and east and south of Corinthia. It was about twenty-three miles long from north to south, and about eight miles wide from east to west. Its only important city was Epidaurus, the capital.

Trœzenia lay just south-east of Epidauria. It embraced the north-eastern half of the peninsula of Argolis, along with the rocky peninsula of Methana. Its greatest length was sixteen miles, and its greatest breadth, without Methana, was nine miles. Its only important cities were Trœzen and Methana.

Hermionis lay immediately north of Epidauria and east of Trœzenia. It constituted the western end of the peninsula of Argolis. It was about as large as Trœzenia and its only important town was Hermioné.

Besides the littoral islands already noted, there were several others, in the Ægean Sea, deserving mention. These were Lemnos,

Imbrus, Thasos and Samothrace, in the north of the Ægean; Tenos, Syros, Gyarus, Delos, Myconus, Naxos, Paros, Siphnus, Melos, Thera, Amorgus, etc., in the Central Ægean; besides the littoral islands of Andros, Ceos and Cythnus; and Crete, to the south of the Ægean. Crete was one hundred and fifty miles long from east to west, with an average width of about fifteen miles

from north to south. Its area was considerably over two thousand square miles. Its principal cities were Cydonia and Gnossus, on the northern coast, and Gortyna, in the interior. The entire island was mountainous though fertile.

The Greek islands off the coast of Asia Minor will be described in subsequent sections of this chapter.

## SECTION II.—EARLY LEGENDS AND TRADITIONS.



THE early history of Greece embraces legends, traditions and fables covering the period from about B. C. 1856, to about B. C. 1100. The native Grecian sources are Homer's two great epic poems, the *Iliad* and the *Odyssey*, which, whatever their real origin may be, must ever remain the chief authority for the primeval condition of Greece. Modern criticism coincides with ancient in regarding them as the most ancient remains of Grecian literature that have been transmitted; and if their real date was about B. C. 850, as now generally believed, they must be considered as the only authority in Grecian history for almost four centuries.

Another native Grecian authority was Herodotus, who, though writing chiefly about the great Persian War, gave a sketch of previous Grecian history to the most remote antiquity, and was a reliable authority for the antiquities of his own and contemporaneous nations. Thucydides was also a great Greek authority. The opening sketch of his history gives the opinions of enlightened Athenians of the fourth century before Christ concerning the antiquities of Greece. Diodorus Siculus gathered from previous writers, especially from Ephorus and Timæus, the early traditional and legendary history of Greece, and related it in his fourth, fifth, sixth and seventh books; of which the fourth and fifth remain, the other two being lost, excepting a few fragments.

Much interesting and valuable information of primitive Grecian history is given us by the ancient geographers, especially such as Strabo, Pausanias and Scymnus Chius. Plutarch's *Lives* treat of but one character of this early period—Theseus.

Among celebrated modern writers on ancient Greece may be mentioned the eminent Germans, Heeren, Niebuhr, Curtius and Müller; and the English authors Clinton, Mitford, Thirlwall and Grote.

The value attaching to the early historical narrative will depend on the opinion formed regarding the probability of oral traditions transmitting correctly the general outline of important national events, and likewise on the question as to what time the historical events began to be contemporaneously recorded by the Greeks in inscriptions or otherwise.

The Greeks of the historical period appear to have had no traditions concerning a migration of their ancestors from Asia. They believed their forefathers had always been in the country, though they had not always been called *Hellenes*, which was the name by which the Greeks called themselves. They called their country *Hellas*. The names *Greece* and *Greek*, or *Grecian*, were originated by the Romans. Greece had been inhabited from very early times by races mainly homogeneous and chiefly allied with their own people. These were the Pelasgi, the Leleges, the Curétés, the Caucones, the Aones, the Dolopes, the Dryopes

and others. The Pelasgi were the most important of all these early tribes. They were savages, feeding on roots and acorns, and clothing themselves with the skins of beasts. All these tribes were pure Aryans, being thus related with the Hindoos, the Medes and Persians, and the different nations of Europe, which had migrated from their primeval homes in Central Asia in prehistoric times.

The Hellenes proper had originally been but one tribe out of many cognate Aryan nations. They had inhabited Achæa Phthiotis or the country near Dodona, and had originally been insignificant in numbers and of little importance. But in the course of time they became more famous than any of the other tribes. They were consulted and appealed to for aid in times of difficulty. Other tribes adopted their name, their language and their civilization. The Hellenes developed and diffused themselves by their influence and not by conquest. They did not subdue or expel the Pelasgi, the Leleges or other tribes, but by degrees assimilated them.

The Pelasgic or ante-Hellenic period of Greece was characterized by general peace and was the golden age of the Greek poets. The general pursuit was agriculture. The Pelasgic architecture was massive and not much ornamented. The religion was simple, and there were no distinct names of gods. The national sanctuary was at Dodona.

There were only two original Hellenic tribes, the Achæans and the Dorians. The Achæans were in the ascendant in early times. They had occupied Achæa Phthiotis from a very early period, and were the most important race of the Peloponnesus before the Dorian occupation. They are said to have had three kingdoms in the Peloponnesus—those of Argos, Mycenæ and Sparta—all of which had reached a considerable degree of civilization and prosperity. The Dorians were said to have dwelt originally in Achæa Phthiotis with the Achæans; but the earliest discovered home was the region of Upper Pindus, which was called

Doris until the Roman period. In this "small and sad region" the Dorians became great, increased their population, acquired warlike habits, and developed a peculiar discipline.

The Ionians were the most important Pelasgic tribe, and in early times they occupied the entire northern coast of the Peloponnesus, Magaris, Attica and Eubœa. The Æolians were another Pelasgic tribe, and embraced the Thessalians, the Bœotians, the Ætolians, the Locrians, the Phocians, the Eleans, the Pylians and others.

The Achæans, the Dorians, the Ionians and the Æolians by degrees became Hellenized, and the whole four tribes came to be considered Hellenic. A mystic genealogy was framed to express the race unity and the tribal diversity of the four great branches of the Hellenic nation. Thus Hellen was the mythical ancestor of the entire Hellenic race, and his three sons were Dorus, Xuthus and Æolus. Xuthus is said to have had two sons, Achæus and Ion. Thus the Greeks supposed themselves to have been descended from Hellen through his sons, Dorus and Æolus, and his grandsons, Achæus and Ion; these sons and grandsons being regarded as the ancestors respectively of the Dorians, the Æolians, the Achæans and the Ionians.

According to the Greek traditions, some foreign elements became fused into the Hellenic nation during this early period. Thus Inachus, a Phœnician, was said to have founded Argos, the oldest city in Greece, in B. C. 1856. Three hundred years later, B. C. 1556, Cecrops, an Egyptian, was said to have founded in Attica a city which he named Athens, in honor of the goddess Athênê, or Pallas, the Minerva of the Romans.

Corinth was said to have been founded in B. C. 1520. The Egyptian Lælex is reputed to have laid the foundations of the celebrated city of Sparta, in Laconia, or Lacedæmon, about B. C. 1520. Thebes, the famous capital of Bœotia, with its celebrated citadel, the Cadmæa, was believed to have been founded about the year B. C. 1493 by

the Phœnician Cadmus, who was said to have introduced letters into Greece. In the year B. C. 1485 Danaus, an Egyptian, was reputed to have arrived at Argos with his fifty daughters, and to have taught the people to dig wells. About the year B. C. 1350 Pelops, a Phrygian prince, was said to have migrated to the peninsula of Southern Greece, which was thereafter named in his honor *Peloponnesus*, or the Island of Pelops.

Inachus, Cecrops, Lelex, Cadmus, Danaus and Pelops were all fabulous personages, and the accounts given of them by the early Greeks are regarded as entirely mythical. Modern authorities consider Cecrops as simply a Pelasgian hero. The accounts of Inachus and Danaus settling at Argos are regarded as pure fables. Modern writers accept the account of Cadmus coming to Thebes and teaching letters to the inhabitants as mainly true, as the Greeks evidently derived their alphabet from Phœnicia; but it is questioned whether he built Thebes or founded the Cadmea. The name and form of the Greek alphabet, and the early intercourse between Greece and Phœnicia, lend probability to the account that the Greeks derived their alphabet from the Phœnicians. Although writing was not much used for several centuries after its introduction, yet its occasional employment for public purposes was a very important check upon the strange tendencies of oral tradition, and paved the way for a more authentic record of Grecian history.

Inscriptions on the offerings in the temple, and registers of the succession of kings and priests, were some of the oldest historical documents in Greece; and though we have no positive proof that they went back to the first period, there is no evidence to contradict it, and many of the ablest historical critics believe that the Greeks used writing in public matters at this early period.

Though the civilization of the Egyptian and Phœnician settlers in Greece was higher than that of the Greeks themselves, and though some benefits were derived by the Greeks from these foreign sources, it is clearly evident that Hellenic civilization did

not receive its general character and direction from these foreign influences, as the foreign colonists were comparatively few in number and were absorbed into the Hellenic nation without leaving any distinct trace of themselves upon the Grecian language, customs or religion. Thus Greek civilization was mainly an indigenous product of Hellas itself—a native development of the Hellenic race. Even the ideas adopted from foreign sources became so stamped with the Grecian character that they acquired the characteristics of originality. Thus the Greeks developed their own civilization—a civilization totally different from the Oriental or the Egyptian—a civilization stamped with ideas on the subjects of art, politics, morals and religion, which raised them far in advance of every other ancient nation, and wherein was found the first assertion of the right of man to self-government. In Greece were the first experiments in democracy made.

We will now pass to the legends and myths of early Grecian history. The fabulous characters of the Heroic Age were Hercules, the great national hero of Greece; Theseus, the civilizer of Attica; and Minos, the Cretan lawgiver. The famous *Argonautic Expedition*, undertaken by Jason of Thessaly to recover the "*Golden Fleece*," which had been carried to Colchis, and the *Trojan War*, so celebrated in Homer's *Iliad*, are among the great legendary events of the Heroic Age.

Hercules was celebrated among the Greeks for his wonderful feats of strength, as Samson had been among the Hebrews. Hercules was reputed to be the son of Zeus and Alcmena, the wife of Amphitryon, King of Thebes. While yet an infant in his cradle, he is said to have strangled two huge serpents which the goddess Hêrê had sent to destroy him. The "*Twelve Labors of Hercules*" were the following. 1. He killed the Nemean lion by putting his arms around his neck, and wore his skin in the remainder of his exploits. 2. He slew the Lernean hydra, a nine-headed serpent, whose heads grew on as fast as cut off, and which was de-

stroyed when Hercules seared its neck with a hot iron. 3. He brought the Erymanthean boar upon his shoulders to Eurystheus. 4. He subdued the golden-horned and brazen-hoofed stag of Artemis, or Diana. 5. He destroyed the foul Stymphalian birds with his arrows. 6. He cleansed the Augean stables of the King of Elis, which had remained uncleansed for thirty years, by turning into them a river which flowed close by.



THE FARNESE HERCULES.

7. He tamed the furious bull of Crete. 8. He gave Diomedes to be devoured by his own horses. 9. He vanquished the Amazons. 10. He killed the three-headed, six-legged and six-armed Geryon, King of Gades, now Cadiz, in Spain, and brought his oxen to Greece. 11. He killed the hundred-headed dragon of the Hesperides, and obtained the golden apples of his

garden. 12. He dragged the three-headed dog Cerberus from the gate of Hades, into which he descended twice. It is also related that Hercules separated Spain from Africa, and connected the Mediterranean Sea with the Atlantic Ocean by heaping up a mountain on each side. These mountains were named the Pillars of Hercules (now Straits of Gibraltar). Hercules killed the centaur Nessus with an arrow poisoned with the blood of the Lernean hydra, because the centaur had insulted the hero's wife, Dejanira. The dying centaur persuaded Dejanira to give a tunic dipped in his blood to her husband in reconciliation; but as soon as Hercules clothed himself in this garment he was poisoned by it, and perished in the flames of a funeral pile which he had built on Mount Cæta. Zeus received him as a god, and gave to him in marriage Hebe, the goddess of youth. Hercules is usually represented as a robust man, leaning on his club, wearing the skin of the Nemean lion on his shoulders, and holding the Hesperian fruit in his hands.

In the time of Hercules, Jason, a prince of Thessaly, went on the celebrated Argonautic Expedition, so called from the ship *Argo*, in which he sailed. The following is the story of the Argonautic Expedition, according to the Greek poets. Phryxus, a Theban prince, and his sister Helle, being obliged to leave their native country to escape the cruelty of their step-mother, mounted the back of a winged ram with a golden fleece, to be conveyed to Colchis, a country on the eastern border of the Euxine, or Black Sea, where an uncle of theirs was king. While passing over the strait now called the Dardanelles, Helle became giddy, fell into the water, and was drowned; whence the strait received the name of Hellespont, or Sea of Helle. Phryxus arrived safely in Colchis, and sacrificed his winged ram to Jupiter, in acknowledgment of Divine protection, and put the golden fleece into that deity's temple. He was afterwards murdered by his uncle, who wished to obtain the golden fleece. It was to avenge the death of Phryxus and to secure the golden fleece

that Jason undertook the Argonautic Expedition. Jason obtained the golden fleece and married Media, a daughter of the King of Colchis.

The most important event of the early period of Grecian history was the famous Trojan War, the knowledge of which we derive chiefly from Homer's *Iliad*. The beautiful Helen, wife of Menelaüs, King of Sparta, was carried away by Paris, son of Priam, king of Troy, or Ilium, in Asia Minor. The Greek princes, indignant at this outrage, and bound by a previous promise, assembled their armies, and having appointed Agamemnon, one of their number, commander-in-chief, crossed the Ægean Sea, and laid siege to Troy (B. C. 1194). The chief of the Greek leaders besides Agamemnon, were Achilles of Thessaly and Ulysses of Ithaca. During the siege of Troy many bold exploits are said to have been performed by both. Of these exploits the most celebrated was the killing of the Trojan Hector by the Grecian Achilles. Finally, after a siege of ten years, Troy was taken by a stratagem of Ulysses. The Greeks, after having constructed a large wooden horse, filled it with soldiers, and then retiring a short distance, pretended to abandon the siege. The Trojans then brought the wooden horse into the city. During the night the Greek soldiers got out of the wooden horse and opened the gates of the city, which was then entered by the Grecian army. Troy was reduced to ashes, and its inhabitants were driven away or put to death (B. C. 1184). But the conquerors met with many misfortunes: Achilles died in Troy; Ulysses wandered about for ten years before he was enabled to reach his native shores; and Agamemnon was murdered by his own faithless wife, Clytemnestra, who had formed an attachment for another person in his absence.

In Homer's poetical narrative the gods are represented as participating in the struggle. Modern historians have doubted whether such a city as Troy ever existed, and the story of the Trojan War consequently receives little credence from them. In recent years, however, some remarkable discoveries have been made in the Troad which may perhaps aid in settling this uncertainty. A series of extensive explorations have been conducted by Dr. Schlieman upon the reputed site of ancient Troy, and his excavations have disclosed the remains of a city dating evidently more than a thousand years before Christ. These ruins lie from twenty-three to thirty-three feet below the surface of the earth, and seem to bear marks of a destructive conflagration. Many articles of domestic use, arms, ornaments, etc., have been un-



THE ARGONAUTS.



earthed by Dr. Schlieman. This would appear to prove at least that an ancient city existed on the site assigned by Homer to Troy, and that the ancient city to which

These petty sovereigns exercised patriarchal rather than regal authority, and were responsible only to Zeus for the exercise of their power, as they claimed to be the de-



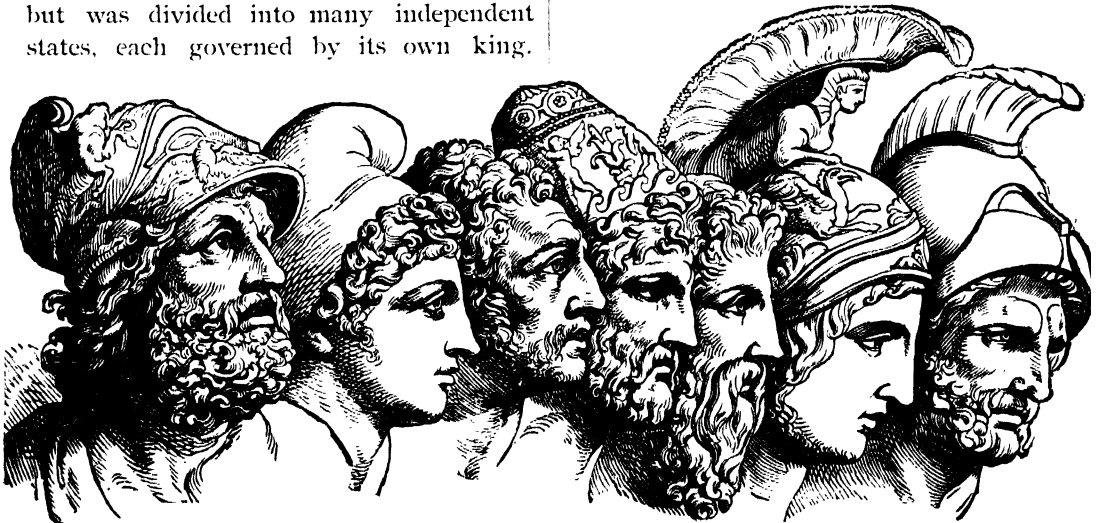
CAPTURE OF HELEN.

the ruins belong was destroyed by fire, but it has not been proven beyond a doubt that the city was Troy.

Homer describes the social and political condition of Greece during the Heroic Age with very great precision. The country was not united under one general government, but was divided into many independent states, each governed by its own king.

scendants of the gods themselves, and received their authority from them.

In war the kings were the sole commanders of their respective armies. In peace they were the judges and priests of the people, administering justice among them, and offering prayers and sacrifices to the



Menelaus.

Paris.

Diomedes.

Odysseus.

Nestor.

Achilles.

Agamemnon.

HEROES OF THE TROJAN WAR.

gods. Though the kingly authority was acknowledged by the people, they required a personal superiority in the king over them as a condition of obedience to him. He was expected to display personal bravery in war, wisdom in council, and eloquence in debate. As long as he exhibited these high qualities, his right to govern them was recognized by every one, and even his caprices and violence did not encounter any opposition. When he manifested bodily or mental weakness his authority began to decline.

which they themselves cultivated. A poorer class, who were not land-owners, seem to have worked on the lands of others for pay. The seer, the bard and the herald belonged to the class of common freemen, but their attainments gave them a rank above that of their fellows, and made them respected by the nobles. The carpenters formed other classes, as only a few possessed a knowledge of the mechanical arts. The nobles only were slave-owners. There were not so many of them as in later times, and they were better treated



ULYSSES RELATING HIS WANDERINGS TO PENELOPE.

The Greeks at this early period were divided into three distinct classes—nobles, common freemen and slaves. The nobles claimed descent from the gods, as did the king. They were very rich and powerful, possessing great estates and numerous slaves. They were the leaders of the people in war. According to Homer, these chiefs did the fighting, the common soldiers being frequently only spectators of the conflict. The freemen appear to have owned the lands

at this early day than in after times. A very kindly relation at this time existed between masters and slaves.

The family relations in primeval Greece occupied a prominent place in the social system. The authority of parents was highly revered, and a father's curse was dreaded above everything else. All the members of a family or clan were united by the closest ties, and were bound to avenge any injury offered any individual of their

clan. In the early period of Greece women held a more exalted position than in later times. The wife and mother was regarded as holding a position of great dignity and influence, notwithstanding the fact that wives were purchased by their husbands. All classes were solemnly enjoined to be hospitable. Strangers were cordially welcomed, and were given the best that the house afforded before being asked about their names or business. A stranger who sought protection had even a stronger claim upon the host, even if it brought the host into difficulty, as it was believed that Zeus would mercilessly punish any man who would not grant the request of a suppliant.



IDEAL LUST OF HOMER.

The manners of this primitive age were very simple. Labor was deemed honorable, and the kings did not consider it beneath their dignity to engage in it. Ulysses is said to have built his own bed-chamber, and to have made his raft, and boasted of his skill in ploughing and mowing. The people's food was simple, and consisted of beef, mutton, goat's flesh, cheese, wheat bread, and sometimes fruits. Wine was used, but there was no intemperance. The chiefs were proud of their excellence in cooking. The wives and daughters of kings and nobles engaged in spinning and weaving. They likewise brought water

from the well, and aided their slaves in washing garments in the river.

The ancient heroes were, however, fierce and unrelenting in war. The more powerful chief plundered and maltreated his weaker neighbor. Piracy was considered honorable. Bloodshed was the order of the day. Quarter was seldom given to a vanquished enemy. The arms of the defeated foe became the trophy of the victor. The naked body of a fallen antagonist was cast out to the birds of prey. Homer represents Achilles as sacrificing twelve hundred human victims on the tomb of Patroclus.

As already said the Greeks of the Heroic Age lived in fortified cities, surrounded by strong walls and adorned with palaces and temples. The nobles had magnificent and costly houses, ornamented with gold, silver and bronze. Their dress in peace was costly and elegant. They wore highly-wrought armor in war. They were supplied with everything they did not themselves produce by the Phœnicians. The massive ruins of Mycenæ and Tiryns belong to this period, and furnish abundant proof of the strength and splendor of the cities of Greece during the Heroic Age. The arts of sculpture and design had considerably advanced. Poetry was also cultivated, but it is not very certain that writing was yet known.

Important movements of the chief races appear to have occurred near the end of the Heroic Age of Grecian history. These probably originated in the pressure of the Illyrians, perhaps the ancestors of the modern Albanians. The tribes west of the Pinus were always considered less Hellenic than those east of that range, and the Illyrian element in that region was greater than the Grecian. The Trojan War, if it actually occurred, may have been the result of Illyrian pressure upon the Greek tribes; and the Greeks may have sought a vent for an overcrowded population in the most accessible portion of Asia Minor. The same cause may have operated to produce the great movement which began in Epirus about B. C. 1200, and which caused a general migration of the populations of Northern

and Central Hellas. Starting from Thesprotia, in Epirus, the Thessalians crossed the Pindus mountain-range, descended on the fertile valley of the Peneus, drove out the Boeotians, and occupied the country. The Boeotians proceeded westward over Mounts Othrys and Œta into the plain of Cephissus, drove out the Cadmeians and the Minyans, and seized the territory which received its name from them. The Cadmeians and the Minyans dispersed, and sought refuge in Attica, in Laconia, and in other parts of Greece. The Dorians at the same time left their original seats and overran Dryopis, to which they gave the name of Doris, and from which they drove the Dryopians, who fled by sea, finding a refuge in Eubœa, in Cythnus, and in the Peloponnesus.

About B. C. 1100 another movement of Grecian tribes occurred. The Dorians, overcrowded in the narrow valleys between Mounts Œta and Parnassus, formed an alliance with their neighbors, the Ætolians, crossed the Corinthian Gulf at the narrowest point, between Rhium and Antirrhium, and overspread the Peloponnesus, where they successively subdued Elis, Messenia, Laconia and Argolis. Elis was assigned to the Ætolians, and Dorian kingdoms were established in Messenia, Laconia and Argolis. The Achæans, who had previously occupied these countries, partly yielded, and partly fled northward and settled themselves on the northern coast of the Peloponnesus, expelling the Ionians, who found a temporary refuge in Attica. The conquest of the Peloponnesus by the Dorians is known as *The Return of the Herætida*, because the Dorians claimed that they were recovering the territories of their great ancestor, Hercules, who had been driven from the Peloponnesian peninsula a century before.

About the year 1068 B. C., the Dorians invaded Attica and threatened Athens. The Dorians having consulted the oracle of Delphi, were told that they would conquer Athens if they did not kill Codrus, the Athenian king. When Codrus was informed of the answer of the Delphic oracle, he de-

termined to sacrifice his life for his country; and going into the Dorian camp disguised in the dress of a peasant, he provoked a quarrel with a Dorian soldier and suffered himself to be killed. When the Dorians recognized the body as that of Codrus, they retreated from Attica and gave up the contest in despair. Out of respect to the memory of Codrus, the Athenians declared that no one was worthy of succeeding him as King of Athens; and abolishing the monarchy altogether, established an aristocratic republic, the chief-magistrates of which were called *archons*. These archons were at first chosen for life from the family of Codrus. Afterwards they were appointed for ten years, and still later a senate of archons was elected annually.

These migrations and conquests led to other movements of Grecian tribes. Finding themselves overcrowded in their small continental territories of Greece proper, some of the Greeks settled in the islands of the Ægean Sea and on the western shores of Asia Minor. The Boeotian conquest of the plain of the Cephissus led to the colonization of the island of Lesbos, in the Ægean Sea, and to the first and most northern of the Greek settlements in Asia Minor, between the river Hermus and the Hellespont, in the district of Æolis, where the Æolians founded twelve cities, of which Mitylene, in the island of Lesbos, was the chief. Many of the Ionians, who had been driven from the northern coast of the Peloponnesus, sojourned for a short time in Attica; after which they passed on to the Cyclades, and thence to the islands of Chios and Samos, and to the shores of Asia Minor directly opposite, between the Hermus and the Meander, where they founded the twelve cities in the district of Ionia. After being driven from the Peloponnesus by the Dorians, many of the Achæans migrated partly to Southern Italy, but chiefly, under Doric leaders, to the islands of Cos and Rhodes, and to the coast of Caria, in the South-west of Asia Minor, where they founded the six cities of the Dorian Hexapolis.

## SECTION III.—GRECIAN MYTHOLOGY AND RELIGION.

**A**CCORDING to Grecian theogony first came Chaos, a shapeless and formless mass of matter. This is the condition in which the Greek poets supposed the world to have existed before the Almighty power brought the confused elements into order. Chaos was the consort of Darkness; and from the union of the two sprang Terra, or Gæa, or Earth, and Uranos, or Heaven. So the obscure fiction of the Grecian poets coincides with the Hebrew account given by Moses in the following words:

"And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light."

Gæa, or Earth, married Uranos, or Heaven. Their offspring were Titan and Kronos, or Saturn, the god of time. Titan, the elder son, gave up his dominion to his brother Kronos, who thus became King of Heaven and Earth. Kronos married his sister, Cybele, who was also known as Rhea, or Ops.

The reign of Kronos was called the golden age. The earth yielded spontaneously subsistence for its population, and war was unknown. All things were in common, and Astrea, the goddess of justice, controlled the actions of men.

But Kronos had received his kingdom from Titan on condition that he would devour all his male children, which he solemnly promised to do. His wife, Cybele, concealed from him Zeus, Poseidon and Pluto. Titan and his giant half brothers, the Titans, then made war on Kronos. Each of the Titans had fifty heads and a hundred hands. They dethroned Kronos and took him captive. His son Zeus then took up arms against the gigantic Titans.

He assembled his brothers and the other later gods on Mount Olympus. The Titans

collected their forces on Mount Othrys, opposite Olympus, and the war of the gods commenced. After the war had lasted ten years Zeus called the Cyclops to his aid, and also some powerful giants whom he had released from captivity. These assisted him in the war. Mount Olympus was now shaken to its foundation. "The sea rose, the earth groaned, and the mighty forests trembled." Zeus flung his mighty thunderbolts. The lightnings flashed, and the woods blazed. The Titans attempted, in return, to storm the skies, throwing massive oaks at the heavens, piling up the mountains upon each other, and hurling them at Zeus. But Zeus flung the giants into the abyss of the earth below, and being completely triumphant, he released his father from captivity.

But Kronos was afterwards deposed by Zeus, and found refuge in Italy, where he was highly honored, becoming King of Latium, the region in which Rome was situated. He taught his subjects agriculture and other useful arts. Kronos was represented as an old man, bent with age and infirmity, and was regarded as the god of time. In his right hand he held a scythe, and in his left a child, which he was on the point of devouring. By his side was a serpent biting his own tail, which was symbolical of time and of the revolution of the year. With the expulsion of Kronos, the ancient gods were almost forgotten, and "they seemed to retreat behind mysterious clouds and mist."

The following were the twelve great deities—six gods and six goddesses—who formed the council of the great gods on Mount Olympus, presided over by Zeus. The throne of Zeus was high on the summit of this mountain, which was also the residence of the other great gods, by whom the affairs of mortals are governed. The summit of Olympus was wrapped in clouds, and the gods were thus veiled from the sight of

mortals. Far above these clouds, the Greeks supposed their deities to reside "in a region of perpetual sunshine, far above and free from the storms of the lower world." Communication was had with the earth by a gate of clouds, guarded by the goddesses of the seasons. Each god had his own dwelling, but was required to go to the palace of Zeus, or Jove, when summoned. "There they feasted on ambrosia and nectar, con-



ZEUS (JUPITER).

versed upon the affairs of heaven and earth, and listened to the music of Apollo's lyre and the songs of the Muses."

After becoming the supreme god, Zeus divided the dominion of the universe with his brothers, Poseidon and Pluto, reserving heaven for himself, and assigning the sea to Poseidon and the infernal regions under the earth, Hades, to Pluto.

The six great gods of the Olympian council, presided over by Zeus, were the following: Zeus, or Jove, called Jupiter in Latin, the Supreme god; Poseidon, called Neptune

in Latin, the god of the sea; Apollo, the sun-god, and the patron of music, poetry and eloquence; Arês, called Mars in Latin, the god of war; Hephaistos, called Vulcan in Latin, the god of fire and blacksmiths; Hermês, called Mercury in Latin, the herald of the gods, and the patron of commerce and wealth. The six great goddesses of the same council were Hêrê, called Juno in Latin, the great goddess of nature, and the wife and sister of Zeus; Athênê, or Pallas, called Minerva in Latin, the daughter of Zeus, and the goddess of civilization, learning and art; Artemis, called Diana in Latin, the moon-goddess and the goddess of hunting, and the twin-sister of Apollo, the sun-god; Aphroditê, called Venus in Latin, the goddess of beauty and love; Hestia, called Vesta in Latin, the goddess of domestic life; Dêmêtêr, called Cêrês in Latin, the goddess of corn and harvests.

Zeus, the father of gods and men, is said to have been born in Crete, or to have been sent there for concealment in infancy. He was the son of Kronos, the god of Time, and of Cybele, or Rhea. He was the supreme god. Everything but the decrees of Fate was subject to him.

Besides his Latin name, Jupiter, Zeus was called Jove, or "the Thunderer." The Titans disturbed the peaceful beginning of his reign by hurling rocks and heaping mountains upon mountains. They attempted to storm the skies, so that the affrighted gods fled to Egypt to escape their fury. With the aid of Hercules, Zeus conquered the Titans and hurled them down into the abyss of the earth below.

As the Greeks inconsistently attribute all the passions and vices of human beings to the gods, they frequently represent Zeus as resorting to the most unworthy artifices to accomplish the basest designs.

The Greek poets describe Zeus as a majestic personage, occupying a throne of gold and ivory, under a rich canopy, wielding a thunderbolt in one hand, and in the other a scepter of cypress. Whenever it thundered the Greeks believed that Zeus was angry and was hurling his bolts. Whenever a

cloud sailed over the sky it was believed to be the chariot of Zeus. An eagle with expanded wings sits at his feet or on his scepter. He is represented with a flowing beard, with golden shoes and an embroidered cloak. The Cretans represented him without ears to signify impartiality.

"He, whose all conscious eyes the world behold,  
Th' eternal thunderer, sits enthroned in gold;  
High heaven the footstool of his feet he makes,  
And wide beneath him all Olympus shakes."

Poseidon, the god of the sea, was the brother of Zeus, and the son of Kronos and Ops. Zeus conferred upon Poseidon the sovereignty of the sea. When the storms raged at sea and the billows rolled, the Greeks believed that Poseidon was angry and was shaking his trident. Poseidon was also supposed to manifest his rage in earthquakes. Rivers, fountains and all waters were subject to him. With a blow of his trident, he could cause islands to spring up from the bottom of the sea. He was the god of all ships and of all maritime affairs. He could raise dreadful storms which would swallow up vessels, but with a word he could still the fury of the tempest and allay the violence of the waves. During the Trojan War, Poseidon sat upon the top of a woody mountain, in the isle of Samos, and gazed upon the conflict. Seeing the Trojans victorious, his anger was aroused against Zeus. He at once arose and came down from the mountain, which trembled as he walked. He crossed the horizon in three steps, and with the fourth step he reached his place in the depths of the sea. He then mounted his chariot, and drove so rapidly over the waves that the water scarcely touched the brazen axle of his chariot. The whales and sea-monsters all rose to do him honor. The waves shook with fear, and receded respectfully as he passed.

Poseidon desired to marry Amphitritê and sent a dolphin to persuade her to become his wife. Amphitritê was the daughter of Oceanus and Hatys. To reward the dolphin for obtaining Amphitritê's consent, Poseidon placed that fish among the stars, and it became a constellation.

Poseidon was represented as a majestic god, having a grim and angry aspect. He had black hair and blue eyes, and wore a blue mantle. He sat erect in his chariot. He held his trident in his right hand. He sometimes supported his wife, Amphitritê, in his left. His chariot was a large shell, drawn by dolphins or sea-horses. He was very generally worshiped. The Liliyans regarded him as the most powerful of all the gods. The famous Isthmian Games were founded in his honor by the Greeks. He was the father of Proteus and of Triton.

Apollo, the Sun-god, was the son of Zeus and Latona, and brother of the goddess Artemis. He was born in the island of Delos, whither his mother had fled to avoid the jealousy of Hêrê, the wife and sister of Zeus. He was the god of all the fine arts, and the inventor of medicine, music, poetry and eloquence. He presided over the Muses, and possessed the power of looking into futurity. His oracles were renowned throughout the world.

Apollo destroyed all of the Cyclops, who had forged the thunderbolts with which Zeus slew Esculapius, the son of Apollo. Zeus banished him from heaven for this act, and deprived him of his divinity. During his exile he hired himself as a shepherd to Admetus, King of Thessaly, on which account he is called the god of shepherds. He raised the walls of Troy by the music of his harp, and destroyed the serpent Python with his arrows.

Apollo, as the Sun-god, was called *Sol* by the Latins. He is represented as a graceful youth, having long hair, and with a laurel crown upon his head, a bow and arrows in one hand and a lyre in the other. His head is usually surrounded with beams of light. His most famous oracle was that of Delphi. He often dwelt with the Muses on Mount Parnassus.

Arês was the god of war, and the son of Zeus and Hêrê. He was educated by the god Prispus, who instructed him in all manly exercises. He did not have many temples in Greece, but the warlike Romans bestowed on him great honors, as Mars.

The wolf is consecrated to Ares for his rapacity, the dog for his vigilance in pursuing prey, the cock for his watchfulness, and the raven because he feeds on the carcasses of the slain. He is represented as an old man, with a fierce countenance, and armed with a helmet, a pike and a shield. He sits in a chariot drawn by furious horses, called Flight and Terror by the Greek poets. His sister, Bellona, the goddess of war, conducts his chariot. Discord, in a tattered garment, holding a torch in his hand, goes before them, while Clamor and Anger follow.

Hephaistos was the son of Hêrê. He was the god of fire, and the patron of all those who worked in iron or other metals. He received his education in heaven. Zeus became angry at him and hurled him from Mount Olympus. He fell on the island of Lemnos, and was maimed thereafter. He established his abode in that island, erected for himself a palace, and built forges to work metals. He forged the thunderbolts for Zeus, also the arms for the gods and demi-gods. He made the golden chambers in which the gods resided, and also their seats and their council-table, which came moving itself from the sides of the apartment. Hephaistos created Pandora, whom the Greeks believed to have been the first woman, of clay. When she had been endowed with life, all the gods presented her with precious gifts; and Zeus gave her a beautiful box, which she was to give to the man who became her husband. Pandora carried the box to Promêtheus, who refused to receive it. Thereupon she married Epimêthus. When the box which she presented to her husband was opened, a vast number of evils and distempers issued forth from it, dispersing themselves over the world, where they have remained ever since. Only Hope remained at the bottom of the box, thus enabling the human race to bear its sorrows and afflictions.

Hephaistos became reconciled to his parents, and was restored to his place on Mount Olympus. The other gods constantly laughed at his lameness and deformity. He married Aphroditê, the goddess

of beauty. His forges were supposed to be under Mount Ætna, in Sicily, and actually in all parts of the world where there were volcanoes. A temple to his honor was erected on Mount Ætna, and was guarded by dogs, who had such an acute sense of smelling that they were able to distinguish the virtuous from the wicked among the visitors to the temple. The servants of Hephaistos were called Cyclops. They had only one eye, which was in the middle of the forehead. They were of immense stature. He likewise had a son named Polyhêmus, King of all the Cyclops in Sicily, who, like them, had one eye. He fed on human flesh. When Ulysses visited Sicily with twelve of his companions, Polyhêmus seized them and confined them in his cave, devouring two of them at a meal. Finally Ulysses made the monster intoxicated with wine, put out his eye with a fire-brand, and escaped. Hephaistos is generally represented at his anvil, with all his tools about him, forging a thunderbolt, with a hammer and pincers in his hand. His forehead is represented as blackened with smoke, his arms are nervous and muscular, his beard is long, and his hair disheveled. He was considered the god of blacksmiths. The fable of this god demonstrates the high esteem in which the Greeks held the art of working in metals, as they regarded it as an occupation suitable for a god. Homer thus describes Aphroditê's visit to the work-shop of Hephaistos:

"There the lame architect the goddess found,  
Obscure in smoke, his forges flaming round,  
While bathed in sweat, from fire to fire he flew,  
And puffing loud, the roaring bellows blew.  
Then from his anvil the lame artist rose,  
Wide with distorted legs oblique he goes,  
And stills the bellows, and in order laid,  
Locks in their chest the instruments of trade;  
Then with a sponge the sooty workman dressed  
His brawny arms embrown'd and hairy breast;  
With his huge scepter graced, and red attire,  
Came halting forth, the sovereign of the fire."

Hermês was the son of Zeus, and of Maia, the daughter of Atlas. He was born upon Mount Cyllênê in Arcadia; and in his infancy he was assigned the care of the sea-



sons. He was the messenger of the gods, more particularly of Zeus. He was the patron of travelers and shepherds. He showed the souls of the dead the way into the infernal regions. He presided over merchants and orators, and likewise over thieves and all dishonest persons. He in-



HERMÈS (MERCURY).

vented letters and excelled in eloquence. He first taught the arts of buying, selling and trading. On the very day that he was born he displayed his thievish propensity by stealing the cattle of Admetus, which Apollo tended. The divine shepherd bent his bow against him, but Hermès mean-

while stole his quiver and arrows. He afterwards robbed Poseidon of his trident, Aphroditè of her girdle, Arès of his sword, Zeus of his scepter, and Hephaistos of mechanical instruments. He is represented as an old man, with a cheerful countenance. He is likewise represented with wings fastened to his cap and his sandals. He holds in his hand the caduceus, or rod, intertwined with two serpents. He could awaken those who were asleep, or put those awake to sleep by a touch of his wand.

Hêrè, the queen of heaven, was the wife and sister of Zeus, and the daughter of Saturn, and of Ops, or Rhea. She was born in the isle of Samos, where she resided until her marriage with Zeus. Her children were Hephaistos, Arès and Hebe. The nuptials of Zeus and Hêrè were celebrated with the greatest solemnity. All the inhabitants of heaven and earth were spectators. The nymph Chelone refused to attend, whereupon Hermès changed her into a tortoise, and condemned her to everlasting silence. The Greek poets represent Hêrè with a majesty fully becoming her rank as queen of the skies. Her aspect is a combination of all that is lofty, graceful and magnificent. Her jealousy of Zeus, her brother and husband, and her occasional disputes with him, caused constant confusion in heaven. Zeus suspended her from the skies by a golden chain, because of her cruel treatment of Hercules. When Hephaistos came to her aid, Zeus kicked him from heaven, and his leg was broken by the fall. The worship of Hêrè was the most solemn and universal of all the Grecian divinities. Her most renowned temples were at Argos and Olympia. Her attendant and messenger was Isis, the rainbow.

Hêrè is represented as seated upon a throne, or in a golden chariot drawn by peacocks. She holds a scepter in her hand, and wears a crown of diamonds, encircled with roses and lilies. Her daughter Hebe, the goddess of youth and health, attends upon her. Hebe was the cup-bearer of Zeus, but was discharged from office on account of having fallen down while pouring

out nectar for the gods at a solemn festival. Ganymede was appointed in her place. Homer thus describes the chariot of Hêrê:

"At her command forth rush the steeds divine;  
Rich with immortal gold, their trappings shine;  
Bright Hebe waits; by Hebe, ever young,  
The whirling wheels are to the chariot hung.  
On the bright axle turns the hidden wheel  
Of sounding brass; the polished axle steel;  
Eight brazen spokes in radiant order flame;



ATHÊNÊ (MINERVA).

"Such as the heavens produce; and round the gold,  
Two brazen rings of work divine are rolled.  
The bossy naves of solid silver shone;  
Braces of gold suspend the moving throne;  
The car, behind, an arching figure bore,  
The bending concave formed an arch before;  
Silver the beam, the extended yoke was gold,  
And golden reins the immortal coursers hold."

Athênê was the goddess of wisdom, and is said to have sprung from the brain of

Zeus, fully grown and completely armed. She was at once received into the assembly of the great Olympian deities, and became the faithful counselor of Zeus. She ranked as the most accomplished of all the goddesses. Athênê invented the art of spinning, and is often represented with a distaff in her hand, instead of a spear. Arachne, the daughter of a dyer, was so skillful in working with the needle that she challenged Athênê to a trial of skill. The work of Arachne was very elegant, but it did not rival that of the goddess. In despair, Arachne hanged herself, and Athênê changed her into a spider.

Athênê's countenance was usually more indicative of masculine firmness than of grace or softness. She was arrayed in complete armor, with a golden helmet, a glittering crest, and a nodding plume. She wore a golden breast-plate. She held a lance in her right hand. In her left hand she held a shield, on which was painted the dying head of Medusa, with serpents around it. Her eyes were azure blue. An olive crown was entwined around her helmet. Her principal emblems were the cock, the owl, the basilisk and the distaff. She was worshiped universally, but her most splendid temples were in the Acropolis, the citadel of Athens. One of these temples was the Parthenon, which was built of the purest white marble. In this edifice was the statue of Athênê, made of gold and ivory. It was twenty-six cubits high, and was regarded as one of the master-pieces of Phidias. The ruins of this temple are still seen at Athens, and are admired by every beholder.

Homer describes Athênê as arming herself for the combat thus:

"Now heaven's dread arms her mighty limbs invest;

Jove's cuirass blazes on her ample breast;  
Decked in sad triumph for the mournful field;  
O'er her broad shoulders hangs his horrid shield;  
Dim, black, tremendous! round the margin rolled,  
A fringe of serpents, hissing, guard the gold.  
Here all the terrors of grim war appear;  
Here rages fire; here tremble fright and fear;  
Here stormed contention, and here fury frowned,  
And the dire orb portentous Gorgon crowned.

The massive golden helm she next assumes,  
That dreadful nods with four o'ershadowing  
plumes,

So vast, the broad circumference contains  
A hundred armies on a hundred plains."

Artemis was the goddess of hunting. She was the daughter of Zeus and Latona, and was the twin-sister of Apollo. She was worshiped on earth under the name of Artemis, but was called Luna in heaven, and was invoked in Tartarus as Hecate. Artemis avoided the society of men, and retired to the woods, accompanied by sixty Oceanides, daughters of Oceanus, a powerful sea-god, and by twenty other nymphs, of whom every one, like herself, had resolved never to marry. Artemis, armed with a golden bow and lighted by a torch kindled by the lightnings of Zeus, led her nymphs through the dark forests and the woody mountains, in pursuit of the swift stag. The high mountains were said to tremble at the twang of her bow, and the forests were said to resound with the panting of the wounded deer. After the chase Artemis would hasten to Delphi, the residence of her brother, Apollo, and hang her bow and quiver upon his altar. At Delphi she would lead forth a chorus of Muses and Graces, and unite with them in singing praises to her mother, Latona. Chione, a nymph whom Apollo loved, boldly spoke with scorn of the beauty of Artemis; whereupon the offended goddess drew her bow and discharged an arrow through the nymph's tongue, thus cruelly silencing her. Œneus, a king of Calydon, sacrificed the first fruits of his fields and orchards to the gods, but he neglected to make any offering to Artemis; whereupon she sent a fierce wild boar to ravage his vineyard.

Artemis was represented as very tall and beautiful, and attired as a huntress, with a bow in one hand, a quiver of arrows hung across her shoulders, her feet covered with buskins, and a bright silver crescent on her forehead. She was also sometimes described as sitting in a silver chariot, drawn by hinds. The emblem of Artemis was the bright moon, which cast her light over the

hills and the forests. Endymion, an astronomer, was said to pass the night on some lofty mountain, viewing the moon and the heavenly bodies. This gave rise to the ancient fable representing Artemis, or the moon, descending from heaven to visit the shepherd Endymion. The temple of Artemis at Ephesus was classed as one of *The Seven Wonders of the World*. A man named Erostratus, desiring to make his name immortal, even by some bad act, set fire to this magnificent edifice, which was thus burned to the ground.

Aphroditê was the goddess of love and beauty, of laughter, grace and pleasure. She is said to have risen from the froth of the sea, near the island of Cyprus. The Zephyrs wafted her to the shore, where she was received by the Seasons, the daughters of Zeus and Themis. Flowers bloomed at her feet as she walked, and the rosy Hours attired her in divine apparel. When she was conveyed to heaven, the gods, struck with her beauty, all hastened to marry her; but Zeus betrothed her to Hephaistos, the ugliest of all the deities and the most deformed. Aphroditê's power was aided by a famous girdle called *zone* by the Greeks, and *cestus* by the Latins. It possessed the power of giving grace, beauty and elegance to the wearer of it. The goddess of Discord, in revenge for not having received an invitation to the entertainment at the marriage of Peleus, King of Thessaly, with a sea-nymph, threw a golden apple into the assembly, on which was written: "For the fairest." Hêrê, Athênê and Aphroditê all claimed this as their own. As these three goddesses were unable to decide the dispute, they referred the matter to the decision of Paris, a young shepherd, who was feeding his flocks upon Mount Ida. The three goddesses sought to influence his judgment by promises and entreaties. Hêrê offered him a kingdom; Athênê, military glory; and Aphroditê, the most beautiful woman in the world for his wife. Paris decided that the golden apple belonged to Aphroditê. In pursuance of the promise of Venus, Paris afterwards got possession of Helen, the wife of Menelaüs,

King of Sparta, who was very renowned for her beauty. As we have seen, this produced the celebrated Trojan War.

Adonis, the son of the King of Cyprus, being killed by a wild boar, Aphrodîtê mourned his sad death, and changed his blood, which was shed on the ground, into the flower *anemone*. Upon hearing his dying voice, she hastened to his aid. In doing so, she accidentally ran a thorn into her foot, and the blood which flowed therefrom upon a rose changed the color of that flower from white to red. Aphrodîtê then prayed to Zeus that Adonis might be restored to life for six months every year—a prayer which was granted. The rose, the myrtle and the apple were sacred to Aphrodîtê, as were such birds as the dove, the swan and the sparrow. Aphrodîtê was sometimes described as traversing the heavens in an ivory chariot, drawn by doves. She was attired in a purple mantle, glittering with diamonds, and was bound around the waist by the zone. Her doves were harnessed with a light golden chain. Her son, Eros—in Latin Cupid—and a train of doves fluttered around her chariot on wings of silk. The three Graces, Aglaia, Thalia and Euphrosyne, attended her. On another occasion Aphrodîtê was carried through the ocean in a shell, her head being crowned with roses, while Cupids, Nereids and Dolphins sported around her. She was represented as perfectly beautiful and graceful, her countenance being expressive of gentleness and gayety. Aphrodîtê had many temples, the most famous being those at Paphos, Cythera, Idalia and Cnidus. Her most beautiful statue, called the *Venus de Medici*, is yet admired by all who visit the gallery of Florence, in Italy. The island was supposed to be the favorite residence of Aphrodîtê, and her chief worshipers were at Paphos, a city of that island.

"To the soft Cyprian she graceful moves  
To visit Paphos, and her blooming groves;  
While to her power a hundred altars rise,  
And grateful incense greets the balmy skies."

Eros, the son of Aphrodîtê, and the god of love, is represented as a beautiful boy,

with wings, a bow and arrows, and usually a bandage over his eyes. He had wings, which denoted his caprice and his desire for change. He is described as blind, to show that our eyes are shut to the faults of those we love.

Dêmêtêr, the goddess of corn and of harvests, was the daughter of Kronos and Hestia. She was the mother of Proserpine, or Persephone, who was carried off by Pluto, the god of the infernal regions, or Hades, while she was gathering flowers in Enna, a beautiful valley in Sicily. When Dêmêtêr discovered that her daughter was missing, she sought her all over Sicily, and at night she lighted two torches by the flames of Mount Ætna, to enable her to continue her search. She finally met the nymph Arethusa, who informed her that Pluto had carried off her daughter. Thereupon Dêmêtêr flew to heaven in a chariot drawn by two dragons, and implored Zeus to order that her daughter be restored to her. Zeus consented to do this, provided Proserpine had not eaten anything in Pluto's dominions. Dêmêtêr then hastened to Pluto, but Proserpine had unfortunately eaten the grains of a pomegranate which she had gathered in the Elysian fields, and could not therefore return to earth. But Zeus, moved with compassion for the grief of Dêmêtêr, allowed Proserpine to pass six months of every year with her mother. When Dêmêtêr was searching for her daughter, she became weary with traveling, and stopping at the cottage of an old woman named Baubo, begged for a little water. The old woman gave her water and barley broth. Dêmêtêr eagerly commenced to eat the broth. Stello, the little son of Baubo, scoffed at the goddess, whereupon Dêmêtêr threw some of the broth into his face, and the little boy was changed into a lizard.

Upon returning to earth, Dêmêtêr discovered that it had suffered greatly in her absence, from want of tillage. Attica, especially, had become very barren and desolate. Celeus, King of Eleusis, in Attica, had a son named Triptolemus, whom Dêmêtêr instructed in the arts of agriculture, in return

for the hospitable reception given her by Celeus during her journey. She taught him to plough, to sow and to reap, to make bread and to rear fruit trees. She then made him a present of a chariot drawn by flying dragons, and sent him to teach agriculture to mankind. Men then fed upon acorns and roots, but Triptolemus instructed them to sow their fields with wheat, which Dêmêtêr had given him.

The most famous festivals in honor of Dêmêtêr were those celebrated at Eleusis. These were called the *Eleusinian Mysteries*, because of the secrecy with which they were conducted. Those who were admitted to these solemn ceremonies were styled "the initiated." The new members were bound by a solemn oath to maintain absolute secrecy regarding these mysterious rites, and were then dismissed. By such means were "the initiated" struck with terror, and it was considered a dreadful sin to even allude to them in the presence of "the uninitiated."

Dêmêtêr is represented as tall in stature and majestic in appearance. Her golden hair is encircled with a wreath of corn. She holds a sickle in her right hand, and a lighted torch in her left. There were numerous magnificent temples erected to Dêmêtêr, and many festivals were held in her honor. In the spring the husbandman offered sacrifices to this goddess, and also oblations of wine, milk and honey. These rustic ceremonies are described by Virgil thus :

"To Ceres bland, her annual rites be paid,  
On the green turf, beneath the fragrant shade,  
When winter ends, and spring serenely shines;  
Then fat the lambs, then mellow are the wines,  
Then sweet are slumbers on the flowery ground,  
Then with thick shades are lofty mountains  
crowned.  
Let all the hinds bend low at Ceres' shrine;  
Mix honey sweet for her, with milk and mellow  
wine;  
Thrice lead the victim the new fruits around,  
And Ceres call, and choral hymns resound."

**Hestia**, the household goddess, was the daughter of Kronos and Rhea. She presided over the domestic hearth. Her worship was introduced into Italy by Æneas, a famous Trojan prince, and her rites at Rome

varied somewhat with those of Greece.

Besides the twelve great gods and goddesses on Mount Olympus, there is a large number of other deities, infernal, marine and terrestrial. There were divinities inhabiting every field, forest and river; and all nature was believed to be working through a number of personal agents.

Amphitritê, the wife of Poseidon, has been described thus:

"Several dolphins appeared, whose scales seemed gold and azure; they swelled the waves, and made them foam with their sporting; after them came tritons, blowing their curved shells; they surrounded Amphitritê's chariot, drawn by sea-horses that were whiter than snow, and which ploughed the briny waves, and left a deep furrow behind them in the sea; their eyes flamed, and foam issued from their mouths.

"The goddess' car was a shell of marvellous form; it was of a more shining white than ivory; its wheels were of gold, and it seemed to skim the surface of the peaceful waters. Nymphs, crowned with flowers, whose lovely tresses flowed over their shoulders, and waved with the winds, swam in shoals behind the car.

"The goddess had, in one hand, a scepter of gold, to command the waves; and, with the other, held on her knees the little god Palemon, her son, who hung at her breast. Her countenance was serene and mild, but an air of majesty repressed every seditious wind and lowering tempest. Tritons guided the steeds, and held the golden reins.

"A large purple sail waved in the air above the car, and was gently swelled by a multitude of little Zephyrs, who strove to blow it forward with their breath. In the midst of the air, Æolus appeared busy, restless and vehement; his wrinkled face and sour looks, his threatening voice, his long bushy eyebrows, his eyes full of gloomy fire and severity, silenced the fierce north winds, and drove back every cloud. Immense whales, and all the monsters of the deep, issued in haste from their profound grottos to view the goddess."

Triton was the son of Poseidon and Am-

phitritê, and was his father's trumpeter. He is described as half man and half fish, and is usually represented as blowing a shell. He was a very powerful marine god, and was able to raise storms at sea and calm them at his pleasure.

"High on the stern the sea-green god appears;  
Frowning, he seems his crooked shell to sound,  
And at the blast the billows dance around."

Oceanus was an ancient sea-god, the son of Kronos and Hestia. When Zeus was King of Heaven, he deprived Oceanus of his dominion, and conferred it upon his brother, Poseidon. Oceanus married Thetis, a name sometimes used in poetry to signify the sea. He had three thousand children, and was the father of rivers. He is described as an old man, having a long flowing beard, and sitting upon the waves of the sea. He held a pike in his hand, and a sea-monster stood beside him. The ancients prayed to him very solemnly, before they started on any voyage.

Nereus was the son of Oceanus. He married Doris, and was the father of fifty sea-nymphs, called Nereides. He lived mainly in the Ægean Sea, and was represented as an old man, having azure hair. He was able to predict future events. He was frequently represented with his daughters, the Nereides, dancing around him in chorus.

The chief deity of the infernal regions, Hades, the dark and gloomy regions under the earth, was Pluto. He was King of Hell, or Hades, and the son of Kronos and Ops. None of the goddesses would marry him on account of the gloominess and sadness of the infernal regions, which were his abode; and he therefore resolved to obtain one by force. He carried away Persephone, or Proserpine, whom he saw gathering flowers with her companions in Sicily, driving up to her in his black chariot with coal black horses, compelling her to go with him, notwithstanding all her bitter tears. Vainly did the young nymph Cyone endeavor to stop the snorting horses, as Pluto struck the ground with his scepter, whereupon the earth suddenly opened, and the chariot and horses descended through the opening with

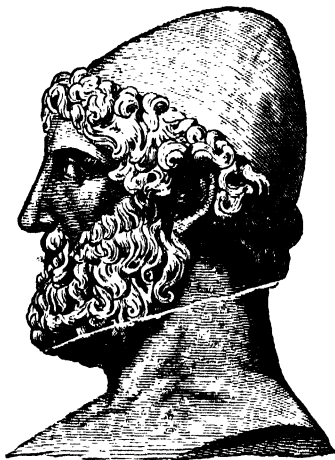
Pluto and Persephone, the latter becoming the Queen of Hell.



PLUTO CARRYING OFF PROSERPINE.

Black victims, especially black bulls, were sacrificed to Pluto. The blood of the

slaughtered animal was sprinkled upon the ground, so that it could penetrate to the infernal regions. The melancholy cypress tree was sacred to this gloomy god, as were likewise the narcissus and the white daffodil, because Proserpine, was gathering these when she was carried off by Pluto. Pluto was represented as seated upon a throne of sulphur, with a crown of cypress. The three-headed dog Cerberus kept watch at his feet. His wife, Proserpine sat on his left hand. He held a key to signify that when he receives the dead into his kingdom, he has the gates locked, so that they can never again return to life.



PLUTO.

Plutus was the god of riches. He was the son of Jason and Dêmêter. He is represented as blind and injudicious, thus showing that wicked men often acquire wealth, while good men continue in poverty. He is described as being lame, thus showing that riches are accumulated slowly. He was said to be timid and fearful, thus representing the care with which men guard their treasure. His wings signify how quickly riches may be lost.

Somnus, the god of sleep, was the son of Erebus and Nox. His palace was a dark cave, where the sun never penetrated. Poppies grew at the entrance to the cave, and Somnus himself was believed to be always asleep upon a bed of feathers, having black curtains. Dreams passed in and out

through the two gates of his palace. Morpheus was his chief minister.

We will now notice the terrestrial deities. Dionysus—in Latin called Bacchus—was the god of wine and drunkards. He was supposed to be an ancient conqueror and lawgiver. He was born in Egypt, and was educated at Nysa in Arabia. He taught the culture of the grape, the art of making wine from the juice of the grape, and also the way of making honey. He conquered India and other countries. He first taught nations the uses of commerce and merchandise, the art of navigation, and the method of tilling the soil. He founded cities, instituted wise laws, civilized many savage and barbarious tribes and nations, and taught them the worship of the gods.

In his youth some pirates who found him asleep in the island of Naxos, struck with his beauty, carried him off in their ship, intending to sell him as a slave. When Dionysus awoke he pretended to weep, to test the mercy of his captors, but they laughed at his distress, whereupon the ship at once stood still on the waters. Vines sprang up, twining their branches round the oars, the masts and the sails. The youthful god waved a spear, whereupon tigers, panthers and lynxes surrounded the ship. The astonished and affrighted pirates sprang into the sea, and were immediately changed into dolphins, with the single exception of the pilot, who had manifested some interest in the fate of Dionysus.

Grateful to Midas, King of Phrygia, for some service rendered him, Dionysus offered the king whatever he desired. Midas wished that everything which he touched might be converted into gold, but soon discovered that he had made a foolish request, as even his food and drink were changed into that precious metal.

The festivals of Dionysus were celebrated with drunken riots and excesses. The priestesses, styled *Bacchantes*, ran wild upon the mountains, with disheveled hair, and with torches in their hands, rending the air with their frenzied shouts, and chanting hymns in praise of Dionysus. During the

celebration of these Bacchanalian rites, the people ran about the city in masks, or with the dregs of wine marking their faces.

The fir, the ivy, the fig and the pine were consecrated to Dionysus; and goats were sacrificed to him, because of that animal's propensity to destroy the vine. This god is sometimes represented as an effeminate youth, and sometimes as an aged man. He is crowned with leaves of the ivy and the vine. He holds in one hand a javelin with an iron head, encircled with leaves of the ivy and the vine. He is seated in a chariot drawn by tigers and lions, and sometimes by panthers and lynxes; his guard being a band of riotous demons, nymphs and satyrs.

Latona was the daughter of Phœbe and of Coeus the Titan. She had once been a celestial goddess, but her wonderful beauty caused her to be admired by all the gods, especially by Zeus. This aroused the jealousy of Hêrê, who caused Latona to be cast out of heaven and sent the serpent Python to persecute her. Latona wandered from one place to another. The heavens refused to again receive her. The earth refused her a resting-place, for fear of arousing the anger of Hêrê. The serpent Python continually haunted her and affrighted her with his terrors. Finally Poseidon was moved with pity for the outcast goddess. The little island of Delos, which had thus far wandered about the Ægean Sea, sometimes appearing above and sometimes below the waters, became suddenly stationary when struck by Poseidon's trident, whereupon Latona flew there in the shape of a quail; and there her children, Apollo and Artemis, were born. Still Hêrê persecuted her, so that Latona was obliged to fly from Delos. She traveled over most of the world, and finally arrived at the country of Lycia, in Asia Minor, where she wandered about the fields in the intense heat of the sun. Becoming faint and dizzy, she joyfully ran towards a spring which she saw in a cool valley; but when she knelt down before the spring to quench her thirst with the cool water, some rude peasants engaged in weed-

ing a thrush drove her away. Latona earnestly begged mercy of them.

—"Why hinder you, said she,

The use of water that to all is free?

The sun, the air, the pure and cooling wave,  
Nature made free; I claim the boon she gave;  
My tongue wants moisture, and my jaws are dry,  
Scarcely is their way for speech; for drink I die,  
Water to me were Nectar."

But the peasants were unmoved by her entreaties. Latona turned around as she left the valley and called upon Zeus to punish the unmerciful peasants, whereupon they were at once all changed into frogs.

Niobe was the daughter of Tantalus, and the wife of Amphion, King of Thebes. She was very proud of her fourteen beautiful children. She indiscreetly cast off Latona, and said that she herself had a better right to altars and sacrifices. Thereupon Latona asked her children, Apollo and Artemis, to punish the proud Niobe. Apollo and Artemis obeyed their mother and armed themselves with bows and arrows. Niobe's sons were pierced with Apollo's darts, and her daughters were destroyed by Artemis. The unfortunate Niobe, bereft of her children, wandered into the wilderness, weeping bitterly. The gods had compassion on her and changed her into a stone. Latona was worshiped at Argos and Delos, and her children received divine honors, being admitted into the council of the great deities on Mount Olympus.

Eos—in Latin called Aurora—was the goddess of the morning, the sister of Apollo and Artemis, and the mother of the stars and the winds. She was the daughter of Gæa, or Earth, and Titan, or, according to some, of Hyperion and Thea. She married Astræus, son of the Titans. The Greek poets represent her as seated in a golden chariot, drawn by horses as white as snow. A bright star is seen sparkling upon her forehead. She opens the gates of the east with her rosy fingers, lifts the dark veil of night, and sprinkles dew upon the grass and flowers. The stars disappear on her approach, well knowing that the rosy clouds surrounding her announce the coming of her great brother, Apollo, or the sun.



Eos, or Aurora, also married Tithonus, a Trojan prince, who prayed her to give him immortality. The goddess procured this precious gift for Tithonus, but forgot to ask for the vigor, youth and beauty which could only render immortal life desirable. Consequently Tithonus became old and feeble. Becoming tired of life, he prayed Eos to let him die. Unable to grant this prayer, the goddess changed him into a grasshopper. The Greeks regarded this insect as singularly happy and long-lived. The poet Anacreon thus says:

"O thou, of all creatures blest,  
Sweet insect, that delight'st to rest  
Upon the wild wood's leafy tops,  
To drink the dew that morning drops,  
And chirp thy song with such a glee,  
That happiest kings may envy thee  
Whatever decks the velvet field,  
Whate'er the circling seasons yield,  
Whatever buds, whatever blows,  
For thee it buds, for thee it grows."

Pan was the god of shepherds and hunters, and the most renowned of all the rural deities. He was born in Arcadia, and was the son of Hermès. Dryope, an Arcadian nymph, was usually regarded as his mother. Pan invented the pastoral flute, with seven tubes, which he called *Syrinx*, whereupon a nymph so named and whom he loved fled from him, and was changed into a bundle of reeds by the gods. All strange noises heard in lonely places were ascribed to Pan, for which reason fear without cause is called a *panic*. Pan was represented as a grotesque monster, half man and half beast, having a long beard, and the horns, legs and feet of a goat. His complexion was ruddy, and his head was crowned with pine. He held a staff in one hand, and a pipe of reeds in the other. The nymphs danced around him, and the gods were cheered by his music. He taught the art of music to Apollo.

Flora was the goddess of flowers and gardens. She was described as a beautiful female who was possessed of perpetual youth. She wore a crown of flowers, and her robe was covered with garlands of roses, while she held a cornucopia, or horn of plenty.

Comus was the god of revelry and feasting. He presided over entertainments, and was generally represented as a young and drunken man, sometimes having a torch in one hand, sometimes a mask. Though standing upright, he seemed more asleep than awake, except when he was excited. During his festivals, men and women frequently exchanged dresses with each other.

Pomona was the goddess of fruit-trees, and is represented in the bloom of health and beauty, decorated with the blossoms of fruit-trees, and holding a branch loaded with apples in one hand.

Æolus was the god of the winds. He resided in one of the Æolian islands, which were named in his honor. He could foretell winds and tempests long before their appearance, and was able to raise and control them. When Ulysses visited Æolus in his island, this god gave him a bag in which were tied up all the contrary winds, so that they might not prevent his safe passage. The companions of Ulysses opened this bag to see what it contained, whereupon the winds rushed out, destroying the entire fleet, except the ship which carried Ulysses. Æolus was supposed to have been a skillful astronomer and natural philosopher, and to have invented sails, for which reason the Greek poets called him the god of the winds. He was believed to show his anger in storms and tempests.

Zephyr manifested herself in gentle breezes. Iris showed her presence in the rainbow.

Momus was the god of pleasantry and folly, and was born of Night and Sleep. He constantly laughed at the other gods and ridiculed them, for which reason they finally drove him from heaven.

Astrea was the goddess of justice. She was sometimes called the daughter of Themis, and at other times she was confounded with Themis herself; Themis being the daughter of Uranos, or Heaven, and Gæa, or Earth. Astrea dwelt upon earth in the golden age, but the wickedness and impiety of men drove her to heaven. She was represented as stern and majestic in appearance.

In one hand she held a balance, in which she weighed the actions of men, the good actions on one side of the scales and the bad on the other. She wielded a sword in the other hand to punish the wicked. She had a bandage over her eyes, to show that she would listen impartially to persons of every rank and condition.

Terminus was the god of boundaries, and his duty was to see that no one encroached upon his neighbor's land. His image was a stone head, having no feet or arms, to show that he constantly remained where he was stationed.

Nemesis was the goddess of vengeance. She was the daughter of Nox and Oceanus. She rewarded virtue and punished vice. In Attica there was a famous statue of Nemesis, sculptured by Phidias.

The Greeks believed all nature to be filled with an innumerable number of invisible deities. They supposed the dark grove, the shady vale, the cool rivulet, and every solitary scene to be the haunt of half divine beings, "more beautiful than mortals, less sacred than the gods."

In the depth of the gloomy forests lived the Dryads. The Hamadryad was born, lived and died with the oak. The Oread roamed over the mountains, pursuing the swift stag, or the young Naiad leaned upon her urn, while bending over the cool fountain reflecting her divine image.

The shepherd in wandering through Arcadia's shady groves imagined those invisible beings all around him. Their soft voices were heard in the rustling of the leaves or in the babbling brook. The hunter in pursuing the deer over the lonely mountains supposed the fleet Oread bounding past him with bow and quiver and joining the train of the huntress queen.

The discordant laugh of the half-human Satyr and the mocking Faun were heard beside the lonely rock, in the dark and gloomy recess. The superstitious peasant imagined that he saw bands of these strange beings dancing under the branches of the oak, with mocking features and with human bodies and the horns and feet of goats.

Half divine and half human creatures filled every river, grove and dale. The quiet sea-shores were populated with the green-haired Nereides, or sea-nymphs, who usually abode in the grottos and rocky caves by the coast, where altars were smoking in their honor, and where offerings of oil, milk and honey were laid by the mariner, who came to solicit their favor and protection. Their light forms were seen gliding along the shore with coral and pearls sparkling in their long tresses, and plunging into the blue waters to attend Amphitrité's car when Triton blew a blast upon his silver shell.

"At eventide, when the shore is dim,  
And bubbling wreaths with the billows swim,  
They rise on the wing of the freshened breeze,  
And flit with the wind o'er the rolling seas."

The Muses were nine sisters, daughters of Zeus and Mnemosyne, and these were respectively named Calliope, Clio, Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore, Thalia and Urania. Calliope was the Muse of eloquence and heroic poetry; Clio, of history; Erato, of eloquence or lyric poetry; Euterpe, of music; Melpomene, of tragedy; Polyhymnia, of singing and rhetoric; Terpsichore, of dancing; Thalia, of pastoral or comic poetry; and Urania, of astronomy and hymns, and sacred subjects.

The Muses chiefly resided on Mounts Parnassus, Pindus and Helicon. The Castalian spring was on the descent of Mount Parnassus. On Mount Helicon were the fountains of Aganippe and Hippocrene, the latter gushing forth below the hoof of the winged horse Pegasus.

The Muses were universally worshipped by the Greeks. Every poet began his lays by solemnly invoking the whole nine of them. They were specially esteemed among the Thespians.

The Graces were three sisters, daughters of Zeus and Euryome, a sea-nymph; and their respective names were Aglaia, Thalia and Euphrosyne. They surrounded the throne of Zeus on Mount Olympus, and constantly attended Aphrodité, as beauty necessarily always accompanied grace.

Temples and altars were erected to the

honor of the Graces in every place occupied by the Hellenic race, and their dominion was recognized in heaven and earth. They were represented as young and dressed lightly, in a dancing attitude, with their hands joined. The Hours, children of Zeus and Themis, sometimes mingled with them in chorus.

The Sirens were three sea nymphs, daughters of the Muse Melpomene, and the river Achelöus. Their faces were like those of beautiful women, but their bodies were like those of flying fishes. They dwelt near the promontory of Pelorus, in Sicily, where their sweet voices allured to sleep all who passed by, after which they took them from the ship and drowned them in the sea and devoured them.

The Furies, or Eumenides, three in number and named respectively Tisiphone, Megæra and Alecto, were said to have sprung from the wound given by Kronos to his father, Uranos. They punished the guilty in this world by pursuing them with the pangs of remorse, and in the infernal regions by perpetual torture and flagellation. They were universally worshiped, but every one was afraid to pronounce their names or to look upon their temple. Turtle doves and sheep, with branches of cedar and hawthorne, were offered to them. They had the faces of women, but these were grim and terrible. Their black apparel was spotted with blood. They held lighted torches, daggers, and whips of scorpions. Snakes were twining around their heads and lashing their necks and shoulders.

The three Fates, Clotho, Lachesis and Atropos, were daughters of Nox and Erebus, and their power was exceedingly great, as they were entrusted with the management of the fatal thread of life. Clotho drew the thread between her fingers. Lachesis turned the wheel. Atropos cut the spun thread with a pair of scissors. Their decrees were irrevocable. They were usually described as three old women, dressed in white ermine robes, having purple borders. They wore chaplets of wool, interwoven with the flowers of the narcissus.

The three Harpies were voracious monsters, having the faces of women, the bodies of vultures, and the claws of dragons.

“At length I land upon the Strophades;  
Safe from the danger of the stormy seas;  
Those isles are compassed by th’ Ionian main;  
The dire abode where the foul Harpies reign;  
Where from the mountain tops, with hideous cry,  
And clattering wings, the hungry Harpies fly;  
They snatch the meat; defiling all they find;  
And parting leave a loathsome stench behind.”

The three Gorgons were very beautiful, but their heads were covered with vipers instead of hair. Those who saw them were struck with terror and changed into stone.

The Lares, or Penates, were household gods, presiding over hospitality. Their altar was the hearth, which was regarded as a sanctuary for strangers.

The Manes were infernal deities presiding over sepulchral monuments. Sometimes by Manes only the souls of the departed are meant.

The ancients looked upon any one who by superior valor, knowledge or beneficence outranked those of the age in which he lived and by whom he was surrounded, as more than mortal, and thus deified him. His actions were often magnified by the credulity of the ignorant into deeds worthy of the gods themselves. After the death of these celebrated persons, flattery and superstition induced the people to bestow upon them divine honors, thus worshiping some as heroes and others as gods.

Truth and fiction became so mingled together in the history of these demi-gods, that the one cannot be separated from the other. These ancient heroes were viewed as beings of a higher order, born upon this earth, but having risen to the skies by their deeds and fame. Hercules, the greatest of the deified heroes of Greece, has already been alluded to, as have also the exploits of Jason and Theseus.

The Centaurs, half man and half horse, were believed to live in Thessaly. They were usually of a savage character; but one of them, Chiron, was highly accomplished. The Argonauts visited him in their expedi-

tion, and one of the Greek poets describes the scene thus:

"We entered straight a spot of gloomy twilight shade;  
There on a lonely couch the Centaur huge was laid;  
At length unmeasured, stretched, his rapid legs were thrown,  
And shod with horny hoofs reclined upon the stone.  
The boy Achilles stood erect beside the sire,  
And swept with pliant hand the spirit-soothing lyre.  
But when the Centaur saw the noble kings appear,  
He rose and kissed and brought them dainty cheer;  
The wine in beakers served; the branchy couches spread  
With scattered leaves, and placed each guest upon his head."

It was widely believed that Achilles instructed Chiron in music, and a picture discovered in one of the houses of Herculaneum represents this Centaur giving lessons on the harp. The Centaurs did not all have the gentlemanly breeding of Chiron, and the poets tell us that he conquered them in a fierce conflict.

Castor and Pollux were twin-brothers, sons of Zeus and Leda. Castor was very skillful in riding and managing horses, and Pollux in wrestling. These brothers went with the Argonautic Expedition to Colchis. A frightful tempest arose during the voyage, when two flames were observed playing around the heads of Castor and Pollux, whereupon the storm at once abated. Zeus allowed them to enjoy immortality by turns, so that they alternately lived and died every month. They were drawn as two youths riding beside each other, upon white horses, armed with spears, and having a brilliant star upon their heads.

Perseus was the son of Zeus and Danae, who was the daughter of Acrisius, King of Argos. Hermès gave him a pair of wings and a diamond dagger. Pluto gave him a helmet which had the power of making the wearer invisible. Athênê gave him a shield of brass, reflecting images like a looking-glass. He cut off the head of the Gorgon

Medusa, and while he was carrying it across the Libyan desert the drops of blood which fell from it produced the innumerable serpents which have infested that country ever since. When Atlas, King of Mauritania, treated Perseus with inhospitality during the latter's journey, Perseus showed him the Gorgon's head, which changed into stone all who beheld it. Atlas at once became the mountain still bearing his name, in the North of Africa. On the east of Ethiopia, Perseus saw the beautiful Andromeda chained to a rock and a sea-monster going to devour her. He showed the head of Medusa to this sea-monster, who then became a stone. Perseus then unloosed Andromeda and married her.

The winged horse Pegasus sprang from the blood of Medusa's head when it was cut off by Perseus. This horse flew to Mount Helicon, and there became the favorite of the Muses.

Esculapius, the son of Apollo and the nymph Ceronis, was a physician to the Argonauts, and after his death was worshiped as the god of medicine. He was instructed by Chiron, the Centaur. By his knowledge of the medicinal properties of herbs, he restored so many of the dead to life that Pluto complained to Zeus; whereupon Zeus struck Esculapius with thunder, and Apollo avenged the death of his son by killing the Cyclops, who forged the thunderbolts. Esculapius was represented as an old man with a long beard and a laurel crown, and leaning upon his cane. He was the father of Hygeia, who was worshiped as the goddess of health, but most writers regard her as the same as Athênê.

Promêtheus was the father of Ducalion, King of Thessaly, in whose reign the earth was submerged by a deluge. The wickedness of mankind provoked Zeus to destroy every human creature, except Ducalion and his wife Pyrrha, who were saved by entering a vessel which Promêtheus had advised his son to build.

Atlas, the brother of Promêtheus, was King of Mauritania; and was, as we have said, changed into the mountain of that

name in North Africa, which is so lofty that the ancients believed it to reach to heaven. Atlas was also believed to have borne the world upon his shoulders.

Orpheus, the son of Apollo and the Muse Calliope, played so sweetly on his father's lyre that he tamed the wild beasts of the forests and stopped the rivers in their courses. The highest trees even bent down to listen to his music. His wife, Eurydice, whom he loved very affectionately, was bit by a serpent that lurked in the grass, and died of the wound. Disconsolate for her loss, Orpheus descended to Pluto's gloomy abode in Hades, determined to have her or die. The wheel of Ixion was stopped at the sound of his divine lyre, while the stone of Sisyphus stood still, Tantalus forgot his thirst, and even the Furies relented. Proserpine, the wife of Pluto, was moved by his grief, and the grim Pluto himself forgot his sternness and agreed to restore Eurydice to Orpheus on condition that he would not look at her until the light of day. Orpheus gladly agreed to this condition; but when the upper regions of the air appeared in sight, he turned back to take a look at his long-lost Eurydice, whereupon she disappeared from his view. After this, Orpheus fled from mankind forever, and his lyre remained silent. The Thracians were so enraged at him for avoiding their society that they killed him during the feast of Dionysus, and cast his head into the river Hebrus. As it was carried down into the Ægean Sea, it was heard to murmur Eurydice's name.

Amphion, also a famous musician, was the son of Zeus and Antiope. By the music of his lute, which he had received from Hermès, he raised the walls of Thebes. He is also said to have moved stones to build these massive walls. These fables are believed to signify that by the force of his eloquence he induced the wild and uncivilized Thebans of early days to build a defense around their city, as a protection against their foes.

Thus it will be seen the fertile imagination of the Greeks filled the earth, the air and the sea with a great multitude of beings

endowed with more than mortal power. Every natural object, every human quality of thought or emotion, was represented among the celestial personages. The most ordinary, as well as the most remarkable, incidents of life were believed to result from the interference of the gods in human affairs. Thunder was considered the voice of Zeus, and the lightning his spear. The gentle summer breeze was believed to be the impulse given by Zephyr's wing, and the forest's echo was the voice of a goddess. Aphroditê decreed the affection of lovers, and the wound inflicted by the arrow of Eros manifested itself in the anxiety of the enamored bosom. Ares led the way in battle, while the various gods participated in the conflict, supplying their favorites with charmed arms, and bestowing upon them supernatural power and skill. On the sea Poseidon was believed to closely watch events, and when storms arose and the billows raged he was supposed to be manifesting his fury. Æolus showed his anger in the raging tempest, of which he was the author. A cloud sailing through the sky was the chariot of Zeus. The rosy-fingered Eos, or Aurora, introduced the morning. Iris manifested her presence in the rainbow. "All earth was a kind of heaven, and heaven was upon earth."

Thus Grecian mythology was formed upon poetical imagination. It was a mixture of allegory and history. The physical characteristics were more prominent in the various deities than were the moral qualities. The gods and goddesses of the Greeks were represented as participating in the affairs of mortals, frequently giving their powerful and divine aid to the furtherance of vicious and villainous projects. They were actuated by envy, malice, and all the evil passions to which human nature is subject, and readily adopted the basest measures to gratify their most nefarious purposes. Zeus, the King of Heaven, is even said to have been very profligate upon earth. Their gods and goddesses made love to each other and married. They had children the same as mortals. They also at times warred.

The Greeks were intensely religious. The story of their gods had been transmitted to them with the authority of a great antiquity, and custom had made them reverence beings who were endowed with passions and qualities which reason condemned.

The Greek mythology had been coined in the imagination of the early Grecian poets. The Grecian philosophers of later times rejected the absurd polytheism which was the popular belief; and some of them, Socrates and Plato among the number, were monotheists, believing in one Supreme and All-powerful God, who had created and who continued to rule the entire universe.

The Greeks believed in the immortality of the soul and in future rewards and punishments, according to the good or evil conduct of mortals in this life. They believed that after death the human souls descended to the shores of the dreary and pestilential river Styx, where the grim-looking Charon acted as ferryman in rowing the departed spirits across the dismal stream, which formed the boundary of Pluto's dominions.

The deceased had to be buried in order to obtain a passage in Charon's boat. Those drowned at sea, or those who were in any manner deprived of the customary rites of burial, were forced to wander about the banks of the river Styx for a hundred years, before they could cross the stream.

After leaving Charon's boat, the trembling shades of the departed spirits advanced to Pluto's palace, whose gate was guarded by the monstrous three-headed dog, Cerberus, whose body was covered with snakes instead of hair. The departed spirits were then brought by Hermès before the three judges of the infernal regions, Minos, Rhadamanthus and Æacus, who condemned the wicked to perpetual torments in Hades, or Tartarus, and rewarded the righteous with celestial pleasures in the happy islands of Elysium.

Tartarus, the place of punishment for the wicked, was the abode of darkness and terror. Tantalus, for a vile crime in his life upon earth, was in this horrible place surrounded with water, which fled from his lips when-

ever he sought to quench his burning thirst, while the branches laden with fruit over his head shrunk from his grasp every time his hand attempted to grasp them. Ixion was also in this horrible abode, bound with serpents to the rim of a wheel, which perpetually revolved, thus permitting no cessation of his agonies. Sisyphus was condemned to the never-ending task of rolling an immense stone up the side of a steep mountain, but as soon as he would accomplish his feat the stone would again roll down to its original place. In this dreary place were criminals writhing under the merciless lash of the avenging Furies, and other wretches were tortured incessantly with unquenchable fires.

Elysium, the residence of the righteous, was a region of indescribable loveliness and pleasure. All around were groves of the richest verdure and streams of silvery clearness. The air was pure, serene and temperate. The woods perpetually resounded with the warbling of birds, and a far more brilliant light than that of the sun was constantly diffused throughout that delightful abode, whose inhabitants, undisturbed by cares or sorrow, spent their time in the enjoyments of such pleasures as they had experienced on earth, or in admiring the wisdom and power of the gods.

The Greek worship of the gods and goddesses consisted of prayers and thanksgivings, and sacrifices, or sin-offerings, such as animals, or fruits, vines, milk, honey and frankincense. Public worship was conducted by the priests in the open air, on mountaintops, in groves and forests, or in temples, particularly on the occasion of the great national festivals, which consisted of pompous processions, public games, dramatic entertainments, feasting, masquerading, and also drunkenness, indecency, uproar and every kind of licentiousness, as in the worship of Dionysus.

The Grecian temples were erected in the woods, in the valleys, or by the brink of rivers or fountains, according to the deity in whose honor they were set up; as the ancients attributed the management of every

particular affair to some particular god or goddess, and assigned to each a special style of building, in accordance with his or her peculiar character and attributes.

But when temples were first reared, the ancients continued to worship their deities without any statue or visible representation of the divinity. The worship of idols is believed to have been introduced into Athens from the very beginning of the city. These idols were first formed of rude blocks of wood or stone, until the time that the art of engraving or carving was invented, when these rough masses were fashioned into figures resembling living creatures. Marble and ivory, or precious stones, were afterwards used in the construction of these images, and at length gold, silver, brass and other metals were used. Finally, in the refined ages of Greece, all the genius of the sculptor was employed in making those beautiful statues which have remained unsurpassed to this day.

The altars in the Grecian temples were usually lower than the statues of the gods. They were heaps of earth, ashes or stone, arranged in the form of an oblong square. Some were made of horn or brick, while others, more beautiful and splendid, were overlaid with gold. Some were designed for sacrifices made with fire. Animals were offered upon others to appease or propitiate the deity. Cakes, fruits or inanimate things were only placed upon others.

Temples, statues and altars were regarded as sacred. The privilege of protecting offenders was granted to many of them. The Greek poets often allude to this practice. Thus says Euripides:

"The wild beast is protected by the rocks,  
And vile slaves by the altars of the gods."

The priests were not expected to teach lessons of morality. They only taught that the gods required slavish adulation, and an outward show of reverence for them from their worshipers, who were rewarded with the divine favor in proportion to the quantity and costliness of their offerings.

Besides the public religious services there were certain mysterious rites, performed

only in secret by those who had been initiated, in honor of particular divinities. The most remarkable of these mystical observances were those already noticed as celebrated at Eleusis, in Attica, in honor of Dêmêtêr and Proserpine, and known as the *Eleusinian Mysteries*. All who were initiated in them were bound by the most solemn oath never to reveal them. It was considered a crime even to speak of them to the uninitiated. Those who were initiated in them were regarded as under the special protection of the gods.

Only Athenians could be admitted to the Eleusinian Mysteries, and they took good care to embrace their special privilege, believing that such as died without initiation would be condemned to an eternity of woe in the infernal regions. The death penalty was denounced against all who divulged these mysterious ceremonies. Nevertheless, sufficient was disclosed concerning them to prove that they mainly consisted of such mystical rites and optical delusions as were calculated to excite the superstitious veneration and dread of the alarmed votaries. Processions, gymnastic contests, music and dancing constituted a necessary part of this religious festival, as well as of others, and the nocturnal orgies of the devotees were almost as immoral and extravagant as those of the Bacchanalians.

The Greeks believed that the gods communicated with mortals, and that they made known their will and revealed the secrets of futurity by means of oracles, of which there were several in different portions of Greece. Zeus was believed to speak in the rustling of the leaves. The oldest and the most famous oracle of Zeus was that at Dodona, in Epirus. Near that place was a grove of oaks, which, according to the superstitious belief of the Greeks, chanted the message of Zeus to pious inquirers. It is also said that black pigeons frequented this grove and gave oracular responses. The oracle at Dodona is believed to have owed its origin to an artful woman, who had been stolen from the temple of Ammon in Egypt, and sold as a slave in Epirus. To release her-

self from the evils of slavery, this woman determined to work upon the ignorance and credulity of those among whom she had been brought, and for this purpose she stationed herself in the grove of oaks which afterward acquired such celebrity, and announced that she was inspired by Zeus and could foretell future events. This scheme was entirely successful, and the woman soon acquired a great reputation for her skill in divination; and, after her death, other artful persons readily embraced a profession rewarded with both honor and profit.

The most celebrated of all the Grecian oracles was that of Apollo at Delphi, a city built on the slope of Mount Parnassus, in Phocis. At a very ancient period it had been discovered that from a deep cave in the side of that mountain a stupefying vapor issued, with so powerful an effect as to throw both men and cattle into convulsions. The savage inhabitants of the surrounding country, unable to account for such a phenomenon, concluded that it must be caused by some supernatural agency, and they considered the incoherent ravings of those who had inhaled the noxious vapor as prophecies uttered under the inspiration of some deity. As the intoxicating exhalation arose out of the ground, it was at first supposed that the newly-discovered oracle must be that of the very ancient goddess, *Gæa*, or Earth; but Poseidon was afterwards associated with this divinity as an auxiliary.

Ultimately the entire credit of the oracle was transferred to Apollo. A temple was soon erected on the consecrated spot; and a priestess, called the *Pythoness*, was appointed to perform the duty of inhaling the prophetic vapor at stated intervals. To enable her to perform the office assigned her without the danger of falling into the cave, as several persons had previously done, a seat, called a tripod, because it had three feet, was constructed directly over the mouth of the crevice for her accommodation. Nevertheless the Pythoness held an office neither agreeable nor safe, as the convulsions into which the noxious vapors of the cave threw her were sometimes so violent as to produce in-

stant death, and were always so painful that force was frequently required to bring the priestess to the prophetic seat.

The gas escaping from the crevice was believed to be Apollo's breath, and the fumes were supposed to inspire the Pythoness. She made known the will of Apollo to attendant priests, who communicated the revelation to the inquirer. The unconnected words screamed out by the Pythoness in her madness were arranged into sentences by these attendant priests, who managed to place them in such an order and fill up the breaks in such a manner as to make them express whatever was most essential to the interests of the shrine, as this was the chief object. To maintain the credit of the oracle, care was taken to generally put the responses of the oracle in such obscure and enigmatical language that the prediction might not be falsified, or might at least seem to be verified, no matter what course events might take.

The fame of the Delphic oracle soon spread far and wide; and no important enterprise was undertaken in any portion of Greece, or of its many colonies in the islands and along the coasts of the *Ægean* and the *Mediterranean*, without consulting the Pythoness. The many presents given the oracle by those who resorted to it for advice, many of whom were princes or rich and influential leaders, constituted a source of great and permanent revenue, affording the officiating priests a comfortable support, and furnishing the means for building a magnificent temple in the place of the rude structure which had been originally erected. The high veneration bestowed upon the Delphic oracle gave its directors great influence in public affairs; and this influence they sometimes exerted in a most worthy manner in sanctioning and encouraging the projects of the statesmen, legislators and warriors who endeavored to improve the political systems, reform the laws and manners, or defend the liberties, of Hellas. Like the Olympic and other games, and like the celebrated *Amphictyonic Council*, the Delphic oracle constituted a bond of union among the many



independent Grecian communities; and, by giving the authority of the gods to measures of general public utility, it frequently repressed petty jealousies and disputes, and encouraged all to labor for the common welfare of the entire Hellenic race.

While the rest of Greece was distracted by intestine wars, Delphi, the chosen spot of Apollo, escaped the ravages of contending armies; and, in order to sufficiently secure the temple of Delphi from being plundered by warlike bands, that famous sanctuary was placed under the special protection of the Amphictyonic Council, so called from its reputed founder, the legendary Amphictyon, who is asserted by some to have been one of the early Kings of Attica. This council consisted of two deputies from each of the leading states of Greece; and it assembled twice a year, in the spring at Delphi, and in the autumn at the pass of Thermopylæ. The duties of the Amphictyonic Council were to effect a settlement of all religious and political disputes that might arise among the different Grecian states, and to decide upon proposals of peace or war with foreign nations. Each deputy took an oath that he would never subvert or injure any Amphictyonic city, and that he would oppose by force of arms any such outrage if attempted by others. He also swore that if any party in any way injured the sacred territory of Delphi, or formed designs against the temple to Apollo, he would do his utmost to bring the offenders to punishment. The Amphictyonic Council was sometimes of great advantage to the Greeks, but it very seldom exercised much influence in preventing domestic dissensions or civil wars among the Grecians.

In the process of time nearly all the states of Greece abolished monarchy and established republican governments. The division of Greece into as many independent republics as there were Grecian towns, and the almost incessant wars that distracted the Hellenic race, greatly retarded the progress of Grecian civilization. At length, Ephitus, King of Elis, having obtained authority from the Delphic oracle, instituted

the *Olympic Festival*, by which the Greeks, notwithstanding their almost constant wars with each other, were enabled to meet on friendly terms once in every four years, or *Olympiad*, as such a period of time was thereafter called, at Olympia, a town in Elis. The establishment of the Olympic Festival took place in the year 776 B. C., from which date the Greeks thereafter reckoned time. To this festival all the people of Greece were invited; and in order to enable them to attend, the Delphic oracle commanded that a general armistice should take place sometime before and after each celebration. The Olympic Festival consisted of religious rites to Zeus and Hercules, and of various games, such as wrestling and boxing matches, foot and chariot races, and other contests requiring strength and agility, and of compositions in poetry and music. The victors in the Olympic Games were crowned with olive wreaths, which was esteemed by the Greeks as a very high honor.

In wrestling, the competitors were almost or altogether naked, and they appear to have exhibited great skill and agility. The presence of a vast multitude excited them to put forth wonderful efforts, and they showed no evidence of suffering, though bruised and maimed in the struggle. Leaping was performed by springing over a bar. None were allowed to enter this sport who had not practiced ten months. Boxing was a favorite sport, and seems to have been practiced much as it is now in England. No unfair advantage was taken in this or in any other contest. The slightest trick was severely punished. The energies of the most powerful men were called forth by the throwing of the *discus*, or *coil*, a round piece of stone; and the most wonderful feats were performed in hurling large weights. Running was also practiced, and the Greek writers give us accounts of the remarkable fleetness of the races. Prominent among the sports were horse-racing and chariot-racing, the latter of which was especially imposing, persons of the highest rank engaging therein. The greatest poets and musicians were assembled from all portions

of Hellas: and a vast multitude of rich and poor, high and low, collected to witness these exhibitions, which were rendered interesting by the excitement which they produced and by the sanction bestowed upon the occasion by the national religion. There is not at the present time any public festivity, in any country, which engages the passions of men so deeply as the games of ancient Greece.

Three other great national festivals were subsequently established by the Greeks—the *Isthmian Games* celebrated near Corinth, the *Pythian Games* at Delphi, and the *Nemean Games* in Argolis. These occurred in the various years intervening between the successive festivals at Olympia; but though they acquired some celebrity, none of them reached the importance and splendor of the Olympic Games.

#### SECTION IV.—THE SMALLER GRECIAN STATES.



THE history of Greece after the Dorian conquest and occupation of the Peloponnesus resolves itself into that of the several states. A few general remarks may be necessary before proceeding with the history of the more important cities and states. The progress of Hellenic civilization was checked for a time and to some extent by the migrations of the different Greek races and the troubles resulting therefrom. More powerful and more enterprising, but ruder, races took the places of the weaker but more polished ones. Physical characteristics assumed a superiority over grace, refinement and ingenuity. The conquering races in comparison with the conquered ones were generally what the rough Dorians were as compared with the refined Achæans. But the political vigor of the new era compensated for this loss. "War and movement, bringing out the personal qualities of each individual man, favored the growth of self-respect and self-assertion. Amid toils and dangers which were shared alike by all, the idea of political equality took its rise. A novel and unsettled state of things stimulated political inventiveness; and, various expedients being tried, the stock of political ideas increased rapidly. The simple hereditary monarchy of the heroic times was succeeded everywhere, except in Epirus, by some more complicated system of government—some sys-

tem far more favorable to freedom and to the political education of the individual."

Another natural result of the new order of things was the special dignity and importance acquired by the CITY. The conquerors naturally established themselves in some stronghold, and remained together for their better security, each such stronghold becoming a separate independent state, holding a certain portion of the surrounding territory in subjection. At the same time the unsubdued countries perceived the strength resulting from this unity, and consequently many of these abolished their previous system of village life and centralized and consolidated themselves by establishing capitals and transferring the greater part of their population to them. Such was the case with Athens, Mantinea, Tegea and Dymé. In countries occupied by but one race, but divided into as many district states as there were cities, political confederations arose, sometimes resulting from a pre-existing amphictyony, but occasionally without any such previous condition. The federal tie was generally weak, and only in Bœotia did such a union constitute a permanent state of the first rank.

The division of Greece into a multitude of small states held together by no common political tie, and perpetually at war with each other, did not stand in the way of the formation and maintenance of a certain common Pan-Hellenic feeling—"a consciousness

of unity, a friendliness, and a readiness to make common cause against a foreign enemy." A conviction of race identity was the foundation of this feeling, which was further encouraged by the possession of a common language and a common literature; of the same habits and the same ideas; of the same religion, with rites, temples and festivals equally open to all.

The first Grecian state attaining political importance under the new order of things was Argos. According to tradition, the first Dorian colonists forming settlements in Epidaurus, Træzen, Phlius, Sicyon and Corinth went from Argos, and from these places Doric power was still further extended, as from Epidaurus, which colonized Ægina and Epidaurus Limera, and from Corinth, which colonized Megara. Argos, the mother of all these states, was the protectress and mistress of most of them. Her dominion extended from the Isthmus of Corinth to Cape Malca and the island of Cythera. For three or four centuries—from the death of Pheidon, about B. C. 744—Argos was the leading power of the Peloponnesus, a fact never forgotten by her, and which influenced her subsequent history.

Originally the government of Argos was a monarchy of the heroic order, the supreme power being hereditary in the family of the Temenidæ, believed to be descendants from Temenus, the Heracleid, the eldest son of Aristomachus. But before long aspirations for political liberty arose among the Argive people, the kingly power was diminished, and a government, in form monarchical but really republican, was established. This condition of affairs continued for some centuries; but about B. C. 780 or 770, on the accession of the able Pheidon, a reaction set in. Pheidon recovered all the lost royal privileges and extended them, thus becoming the first Greek "tyrant," which was the name that the Greeks applied to one who usurped powers to which he had no hereditary or delegated right. Under the able rule of Pheidon, Argos exercised somewhat of a practical hegemony over the entire Peloponnesus; and during his reign probably Argos

sent forth the colonies which settled in Crete, Rhodes, Cos, Cnidus and Halicarnassus. The connection with Asia thus established induced Pheidon to introduce coined money into Greece, and also the weights and measures believed to have been identical with the Babylonian system. After Pheidon's death, the power of Argos declined, the bond uniting the confederacy weakened, the government returned to its previous form, and Argive history became almost a blank.

Before proceeding with the histories of Sparta and Athens, the two most important Hellenic states, which arose to power as Argos declined, we will take a general view of the neighboring Greek islands and of the Grecian colonies which lined the shores of Asia Minor, part of Northern Africa, the coasts of Thrace and Macedon, the shores of the Euxine, (now Black Sea), the island of Sicily, Southern Italy, and the Mediterranean shores of Spain and Gaul (now France).

After the capture of Thebes by the Epigoni, the Bœotians, expelled by the Thracian hordes, retired to Arne in Thessaly; but about the time of the great Dorian migration they returned to their native land and became united with some Æolian tribes. Monarchy was abolished upon the death of Xúthus, B. C. 1126, and the Bœotians formed a confederation of as many states as the province contained cities, at the head of which was Thebes, but with many indefinite privileges. The constitutions of the states were unsettled, and they constantly fluctuated between a lawless democracy and a tyrannical oligarchy. This great evil, along with the unsettled condition of the confederacy, prevented the Bœotians from taking a prominent part in Grecian affairs.

Acarmania, Ætolia and Locris afford no remarkable materials for history; and the most important event in the history of Phocis was the First Sacred War, described in the history of Athens. The states of Thessaly were mainly governed by arbitrary tyrants.

Corinth was the most important of the

Peloponnesian states after Sparta. At the time of the Dorian conquest of the Peloponnesus, the Corinthian throne was usurped by Alétes, whose descendants ruled the state for five generations. On the death of Telesus, the last of the Alétian dynasty, Bacchis usurped the throne (B. C. 777); and his descendants, called Bacchiadæ, governed the state for five generations longer. Telestes, the last of these kings, was assassinated, whereupon royalty was abolished, and a kind of oligarchy was established in its stead, under yearly magistrates, called *Prytanes*, chosen entirely from the family of Bacchiadæ. This family, proud of their descent and their commercial wealth, offended their subjects; and Cypselus, a wealthy citizen of Æolian extraction, assisted by the people, usurped the government (B. C. 657), and held the supreme authority for thirty years. He was succeeded at his death by his son Periander, one of the "Seven Wise Men of Greece," but many writers describe him as a rapacious, oppressive and cruel tyrant. He reigned forty years, and his life is believed to have been cut short by violence or by grief for the death of his son. He was succeeded on the throne by his nephew Psammetichus, who reigned only three years, when he was expelled by his subjects, aided by a Spartan army (B. C. 584). After this revolution the state was ruled by a commercial aristocracy, whose constitution is not definitely known, but under which Corinth was for a long time closely in alliance with Sparta. The Corinthian trade consisted mainly in the

exchange of Asiatic and Italian merchandise, for which her position afforded her many special advantages. The most prosperous period of Corinth ended with the government of the Cypselids; and the loss of her colony of Coreyra, which had been kept in subjection by Periander, but which revolted after his death, was a blow to her power from which she never recovered. The first sea-fight recorded in history is the naval engagement between the Corcyrians and the Corinthians (B. C. 650).

Sicyon and the other Achæan states were distracted by revolutions like those of Corinth. After many usurpations and revolutions, all the Achæan states adopted republican constitutions, about the time that the Cypselids were expelled from Corinth.

The constitution of Arcadia became republican when the last king, Aristodémus, was stoned by his subjects for having betrayed Aristomenus and the Messenians.

Elis maintained its internal tranquillity, because of the wise laws of Iphitus, who instituted the regular quadrennial celebration of the Olympic Games. The sanctity of its soil on account of this regular festival secured it against external attack. After the abolition of royalty in Elis, two supreme magistrates called *Hellaniotæ* were chosen, who, besides governing the state, superintended the Olympic Games. The number of these magistrates was afterwards increased to ten, one being chosen from each of the Ælian tribes; the only limit to their authority being a Senate of ninety, whose members were elected for life.

## SECTION V.—THE GREEK ISLANDS.



THE revolutions of the Grecian islands resembled those of continental Greece, most of them having substituted republican constitutions for the monarchical system. After the Athenians had acquired the supremacy of the seas, the island

states lost their independence, as they were treated more like subjects than like allies by Athens; but their internal constitutions remained intact. We will only notice the most important islands in a historical point of view.

Coreyra was the seat of a Corinthian col-

ony under Chersicrates, who drove away or conquered the former inhabitants, B. C. 753. As the leader and most of his companions had been driven into exile by political dissensions, they entertained very little affection for the parent state; while the rapid growth of the Corcyrean power aroused the commercial jealousy of Corinth. This state of things resulted in open war. The Corcyrean constitution seems to have been originally aristocratic or oligarchical, like those of most of the Dorian states; but after the Persian War the rise of a democratic faction, with the support of Athens, led to the most violent internal dissensions, ending in the complete ruin of Corcyra.

Ægina, first colonized in B. C. 1358, rapidly developed by commerce and navigation into one of the leading Grecian states, even founding colonies of its own in Crete and Pontus. Ægina was for a long time the successful rival of Athens, but was finally conquered by that power under Themistocles (B. C. 485).

Many different colonies from the Grecian mainland were planted in the island of Eubœa, but its cities were not united in any confederacy, each having its own separate constitution. The Athenians conquered the island after the Persian War; but the Eubœans made several sanguinary efforts to recover their independence.

All of the Cyclades, except Delos, became tributary to Athens, when that state acquired the sovereignty of the seas.

Creté was renowned in the Heroic Age for the laws of Minos (B. C. 1300). After the death of Cleanthus, about B. C. 800, most of the chief Cretan cities adopted republican constitutions, and thereafter were independent states. The Cretans seldom engaged in foreign wars, but were almost constantly involved in mutual hostilities with each other, and this condition of things had a tendency to degrade the national character.

Cyprus was only partially colonized by the Greeks, their chief settlement being Salamis, founded by Teucer, shortly after the Trojan War (B. C. 1100). The island was in succession under the dominion of the Phœnicians, the Egyptians and the Persians. The Kings of Salamis often revolted against their Persian masters, and always maintained a limited independence. When Alexander the Great besieged Tyre (B. C. 332) nine Cypriot kings voluntarily joined him, and thereafter the island was a Macedonian dependency.

The island of Rhodes was the seat of the flourishing Dorian colonies of Lindus, Ialysus and Cameirus. The island of Cos had a Dorian settlement of the same name within its limits.

## SECTION VI.—GREEK COLONIES.



THE number and wide diffusion of the Greek colonies are very remarkable. From the Sea of Azov to the Pillars of Hercules (Straits of Gibraltar), nearly the whole coasts of the continents and the islands were studded with the settlements of this active and enterprising race. These colonies were most thickly sown towards the north and north-east, where the civilization of Hellas came in contact with that of Phœnicia, and where it successfully main-

tained itself against its formidable rival. Carthage and Tyre were unable to prevent the Greeks from forcing themselves into these regions, as well as in Egypt and Cyrenaïca; while the Grecian race held exclusive possession of the northern Mediterranean shores, except in Spain, coming in contact with their Phœnician and Carthaginian rivals in the islands of Corsica, Sardinia, Sicily and Cyprus.

Two prominent causes led to the distribution of the Hellenic race over so many and

such remote regions. One of the causes was the rapid increase of the race, which found itself overcrowded in its mother country and in its older colonies, and therefore sought a vent abroad. Thus arose those formidable *migrations* and colonizations of the Greek race, both in its native land and on foreign shores. The first of these Grecian colonizations of foreign shores were the Æolian, Ionian and Dorian settlements on the western shores of Asia Minor and the Achæan settlements in Southern Italy. The other chief cause of these Hellenic colonizations was the spirit of commercial or political enterprise, the state founding a colony desiring to extend its influence or its trade into a new region. The settlements thus founded were *colonies proper*, and these maintained at first a certain relation with their mother country—a relation not existing in the case of colonies arising from migrations of Hellenic races. Sometimes individual caprice or political disturbance led to the founding of new cities, but these instances were very rare.

In some of the Greek colonies proper the political connection with the mother country was weak; in others it was strong. The former were practically independent communities, attached to the mother country only by race affection and by certain prevailing usages, which were not obligatory nor very definite. The colony generally worshiped its original founder as its hero, and adored the same god as the parent city. It participated in the great festivals of its metropolis and contributed offerings to them. It distinguished the citizens of the mother country by special honors at its own games and festivals. It used the same emblems upon its coins. Its chief priests were in some cases drawn constantly from the mother country; and it sought a leader from the parent state if it intended to found a new colony itself. War between a parent city and its colony was considered impious, and each was regarded as under a certain obligation to aid the other in times of danger and emergency. The observance of these dif-

ferent usages, however, was entirely voluntary, no effort ever being undertaken to enforce them, the complete independence of the colonies being recognized.

In the other class of Greek colonies the parent state sent a body of its citizens to found a new settlement in territory which it considered its own; the colonists retaining all their rights as citizens of their mother country, and being chiefly a garrison in the new settlement designed to uphold the authority of those who sent them out. These colonies thus were absolutely and entirely dependent upon the parent state. The cleruchs were simply citizens of their mother country, who had been assigned certain special duties and granted certain benefits.

The Greek settlements of every class may be divided geographically into Eastern, Western and Southern. The Eastern colonies were those on the eastern and northern shores of the Ægean and on the northern and southern shores of the Propontis (those on the southern coast of Macedon and Thrace and on the western coast of Asia Minor), those on the western, southern, eastern and northern shores of the Euxine, or Black Sea, and on the Palus Mæotis (now Sea of Azov). The western colonies were those of Magna Græcia (Great Greece) in Southern Italy, and those of Sicily, Gaul, Spain and the neighboring islands. The Southern colonies were those of Cyrenaica in Northern Africa, west of Egypt.

The colonies founded by the Greeks between the time of the Dorian migration and the Macedonian conquest of Greece were the most numerous and the most important established by any ancient nation, and all contributed immensely to the advancement of civilization.

We will first notice the Greek colonies along the western or Ægean coast of Asia Minor, from the Hellespont to the borders of Cilicia, in consequence of the changes wrought by the Dorian migration and conquest of the Peloponnesus. These colonies were established by the Æolians, Ionians, Dorians and Achæans; and in them arose the first of Grecian poets, Homer and Al-

cæus, and the first of Grecian philosophers, Tháles and Pythágoras.

After conquering the Peloponnesus, the Æolians settled at first in Thrace; but a generation later (B. C. 1124) they passed over into Asia Minor, and occupied the coasts of Mysia and Caria, naming the strip of territory which they colonized *Æolis*. They likewise colonized the islands of Lesbos, Tenedos and the group called the Hecatonnési (hundred islands). The Æolians founded twelve cities on the mainland of Asia Minor, the chief of which were Cymé and Smyrna, the others being Myrina, Gryneium and Pitané, on the coast, and Temnus, Larissa, Neonteichos, Ægæ, Cilla, Notium and Ægiroëssa, in the interior. Smyrna was destroyed by the Lydians, B. C. 600, and was not restored for four hundred years, after which it became a prosperous Macedonian colony. Mityléné, on the island of Lesbos, was the most important of the Æolian cities in this quarter. It was the home of Pittacus, one of the Seven Wise Men of Greece. Methymna, Antissa, Eresus and Pyrrha were Æolian cities in the island of Lesbos. Cymé and Lesbos sent out colonies which settled along the shores of the Ægean to the Hellespont, thus founding the towns of Antandrus, Gargara and Assus. Sestus, in the Chersonesus, and Ænus, on the coast of Thrace, were also Æolian colonies. The Æolian towns were independent of each other. The Æolian cities of Asia Minor were finally conquered by Cræsus, the great Lydian king, in B. C. 568, and by Cyrus the Great of Persia in B. C. 554, but they afterwards became independent.

The Ionian migration, which occurred some years later than the Æolian, about B. C. 1044, was the largest that ever left Greece. The direct cause of this migration was the abolition of royalty at Athens. The sons of Codrus, unwilling to retire to private life, determined to lead a colony to Asia Minor, and were readily joined by the Ionian exiles from the northern Peloponnesus, who were overcrowded in Attica, and by large numbers of emigrants from neigh-

boring states, who were actuated by political discontent or by the mere desire for change. They were supplied liberally with ships and munitions of war, after which they sailed to Asia Minor, landing on the Ægean coast south of Æolis. After many bloody wars with the native barbarians, the Ionians acquired possession of the lands along that coast from Milétus to Mount Sipylus.

The Ionians founded twelve cities in the new district, which received the name of *Ionía*. The twelve Ionian cities were Ephesus, Erythræ, Clazomenæ, Colophon, Myus, Milétus, Priene, Phocæa, Lebedos, Samos, Teos and Chios, of which the last three were on islands bearing their respective names. Phocæa and Milétus were by far the most important of these cities in early times. Milétus became a powerful state and for a long time warred successfully with the Kings of Lydia, but was finally subdued. As early as B. C. 780 Milétus sent colonies which settled on the shores of the Hellespont, the Propontis, the Euxine and the Sea of Azov. About B. C. 600 Phocæa became renowned as a maritime power, her sailors being the first Greeks who explored the Adriatic and the Western Mediterranean, and the only Greeks known to have ventured beyond the Pillars of Hercules into the Atlantic Ocean. The Phocæans traded with Tartessus in Spain, and founded Alalia, in Corsica; Massilia (now Marseilles) on the southern coast of Gaul; and Elea, or Velia (now Vela), in Italy. Samos became a great power about B. C. 550, under the tyrant Polycrates, and extended her dominion over many of the islands of the Ægean. The Ionian Greeks also colonized the Ægean islands of Ceos, Cythnus, Seriphus, Siphnus, Paros, Naxos, Syros, Andros, Tenos, Rheneia, Delos and Myconus.

All the twelve Ionian cities of Asia Minor and the neighboring islands were united by an Amphictyonic confederacy. Deputies from the different cities met, at stated times, in the temple of Poseidon on the promontory of Mycæle, which they called Heli-cónean, from Helice, the chief of the Ionian cities in the North of the Peloponnesus.

In this temple they deliberated on all matters relating to the Pan-Ionian league; but this Amphictyonic Council never interfered with the domestic affairs of the different Ionian cities. They also celebrated festivals and public games, which rivaled those of Greece proper in magnificence. In the midst of their prosperity, the Ionian cities became involved in a long and desperate struggle with the Kings of Lydia, which resulted in the gradual conquest of the several cities by the Lydian monarchs. Milétus successfully resisted all attempts at subjugation until its conquest by Cræsus in the first half of the sixth century before Christ. When Lydia was conquered by Cyrus the Great of Persia in B. C. 554, the Ionian cities of Asia Minor were also absorbed into the Medo-Persian dominion, but they afterwards became independent.

The Dorians being checked in their conquests in Greece proper after their subjugation of the Peloponnesus, many of them proceeded in detached bands to the coast of Caria and to the islands of Cos and Rhodes. This was after the Æolian and Ionian migrations. The six cities of the Dorian Hexapolis were Halicarnassus and Cnidus, on the Carian peninsula, Cos in the island of the same name, and Ialysus, Cameirus and Lindus in the island of Rhodes. These were united thus in a sort of Amphictyony, which met in the temple of Apollo Triopius, near Cnidus. Other Dorian cities in Caria were Myndus and Phasélis.

Dorian colonies were settled in the Southern Cyclades, namely, in such islands as Melos, Pholegandrus, Thera, Anaphé, Astypalæa, Calymna, Nisyrus, Telos and Chalcia.

The Dorian colonies in Asia Minor were inferior to the Æolian or the Ionian, both in extent and importance. Occupying a narrow and unfruitful tract in Caria, south of Ionia, the six cities of the Dorian Hexapolis always continued in a condition of weakness, only Halicarnassus and Cnidus, on the mainland, in Caria, arriving at any degree of importance, while Lindus in the island of Rhodes also reached a degree of consideration. The bold navigators of

Rhodes rivaled those of the most powerful commercial states. Halicarnassus eventually became the capital of a wealthy monarchy; and this city was the native place of two renowned Greek historians—Herodotus, "the Father of History," and Dionysius Halicarnassus.

The Dorian colonies were finally subdued by Cræsus, and when Lydia was conquered by Cyrus the Great they passed under the Medo-Persian dominion. A dynasty of Hellenized Carians ruled in Halicarnassus under the Persian kings.

Most of the Greek colonies on the shores of the Propontis (now Sea of Marmora), the Euxine (now Black Sea), and the Pálus Máótis (now Sea of Azov), were founded by the citizens of Milétus during the eighth and ninth centuries before Christ. Milétus, whose commerce occupied four harbors and whose naval power amounted to almost a hundred war-galleys, owed its prosperity and greatness to its control of the northern trade. To secure this lucrative commerce, the Milésians founded numerous colonies along all the coasts of the Euxine and the Propontis, all of which became prosperous commercial marts. Their commerce was not limited to the sea-coasts. Their merchants penetrated into Scythia and advanced even beyond the Caspian to the regions now embraced in the Khanates of Khiva and Bokhara. The Phocæans also established important colonies, but they were mainly absorbed in the western trade, leaving the northern to the Milésians, who founded almost all the colonies along the shores of the Euxine.

On the eastern or Euxine coast of Thrace were a number of Greek colonies, the most important of which, beginning from the south, near the Bosphorus, were Apollonia, Mesambria, Odessus, Callatis, Tomi and Istria, all of which were Milésian settlements, except Mesambria, which was Megarian. These colonies were mainly founded in the seventh century before Christ. Odessus was once the head of a league of most of these cities. The most important of them commercially was Istria, or Istropolis.



The coasts of Thrace and Macedon were lined with flourishing Greek colonies, which were principally settled from Athens and Corinth.

The Greek colonies on the northern coast of the Ægean were Methôné, on the eastern coast of the Thermic Gulf, founded about B. C. 730 by colonists from Eretria, and in Palléné, Sithonia and Aété, which were on the three great projections of the Chalcidic peninsula. Potidæa, the most important of these in early times, was a colony from Corinth. The Chalcidian cities in Sithonia were Torôné, Singus, Sermylé, Galepsus and Meczyberna. Olynthus became a possession of Chalcedon in B. C. 480. The colonies of Eretria were chiefly in Palléné, and the most important was Mendé. Sané was founded by Andros, near the canal of Xerxes. Acanthus, Stageirus and Argilus were on the coast between Athos and Amphipolis. Chalcedon and Olynthus arose to great power in the fifth and fourth centuries before Christ.

The Greek colonies on the coast of Thrace, between the Strymon and Nessus rivers, were Amphipolis, Eïon, Myrcinus, Apollonia, Galepsus, Æsymé, Neapolis, Datum, Scapté-Hylé and Crenides (afterwards Philippi). The earliest of these settlements were made from Thasos. Myrcinus was founded by a colony from Mityléné about B. C. 508. Amphipolis was founded by Athens B. C. 465, and soon became a powerful and important city. It revolted from Athens B. C. 424, and was conquered by Philip of Macedon B. C. 358. The Greek colonies between the Nestus and the Hellespont were Abdera, founded by the Teians when their city had been threatened by Harpagus, the Persian general, about B. C. 553; Maroneia, a colony of Chios; Mesambria, of Samothrace; Cardia, of Milétus and Clazomenæ; Elæus, of Teos; Ænos, Alopeconnésus and Sestos of Æolis. The Greek cities of Madytus, Gallipolis and Pactya were in the Chersonésus, which became a powerful kingdom under the first Miltiades about B. C. 560, and which was held by the Persians from B. C. 493 to B. C.

419. On the Illyrian coast of the Adriatic were Apollonia and Epidamnus.

The Phocæans founded Lampsacus on the Propontis adjoining the Hellespont, having previously obtained a grant of the site of the city from one of the native princes, whom they had aided in war. Lampsacus was subsequently occupied by the Milésians, under whom it became a place of vast wealth and immense commerce. Other Milésian colonies on the Asiatic coast of the Propontis were Priapus, Artacé and Cius. Proconnésus was a Milésian colony in an island in mid sea. Parium was a colony of Erythræ.

Cyzicus, a very ancient city, erected on an island connected by bridges with the coast of Asia Minor, is said to have been founded in the earliest ages by the Tyrrhenian Pelasgi, and to have been subsequently occupied by the Argonauts. About B. C. 751 it was taken possession of by the Milésians, who likewise occupied the neighboring island of Proconnésus (now Marmora). Under the Roman dominion, Cyzicus became one of the most beautiful and flourishing cities of Asia Minor.

On the coast of Thrace, just opposite Cyzicus, was Perinthus, afterwards called Heracleia, which was founded by a colony from Samos. On the European side of the Bosphorus was Byzantium (now Constantinople), named from Byzas, who founded the city in B. C. 606. Byzantium was the most prosperous of the Greek colonies in this quarter. This city commanded the entrance to the Euxine Sea, and therefore controlled the important trade which the Greeks carried on, chiefly for corn, with Thrace and Scythia. Opposite Byzantium, on the Asiatic side of the Bosphorus, was Chalcedon (now Scutari). Both Byzantium and Chalcedon were founded by Megarian colonies.

Heracleia, on the Bithynian coast, which was colonized first from Megara and afterwards from Milétus, was the first Greek colony on the shores of the Euxine. The most powerful Grecian state on the Euxine shores was Sinópe, in Paphlagonia, founded

by the Milésians. The next best harbor on the Euxine coast, to Sinópe, was Amísus, in Pontus, also a Milésian colony. After being long under the dominion of Milétus, Amísus was seized by the Athenians during the age of Pericles, when its name was changed to Peirææus. In the time of its prosperity, Amísus founded a colony which soon surpassed the parent state in importance—Trapezus (now Trebizond).

Phásis, Dioscúrias and Phanagória were on the eastern coast of the Euxine, and were early Milésian colonies. During the Macedonian period Phanagória became the capital of the Greek cities on the Asiatic side of the Bosphorus. It owed its prosperity to its being the principal mart for the slave-trade, which has ever been prevalent in the countries around the Caucasus, and likewise to its being the emporium for the products brought from Central and Southern Asia by way of the Caspian Sea and the Oxus river.

The Milésians founded settlements in the Tauric Chersonésus (now Crimea), and wrested most of that peninsula from the barbarous natives. The chief of the Milésian settlements in the Tauric Chersonésus and on the neighboring coasts of Scythia were Tyras, at the mouth of the river Tyras (now Dniester); Olbia, on the estuary of the Hypanus (now Bug); Panticapæum (afterwards Bosphorus), near the modern Kertch; Phanagória, on the opposite Asiatic coast; Theudasia, on the site of Kaffa; and Tanais, at the mouth of the river Tanais (now Don). Chersonésus Heracleiotica, near the site of the modern Sebastopol, was a colony of Heracleia Pontica, on the opposite coast of Asia Minor, which was itself a colony from Megara. These colonies were mostly founded in the eighth century before Christ. The most important of the Milésian colonies in this quarter was the city of Panticapæum, which became the capital of the little Greek kingdom of the Bosphorus, and which maintained its independence until the first century before Christ, when it was seized by Mithridates the Great, the powerful King of Pontus, who there laid the foundations of his subsequent power.

On the coast of Northern Africa, west of Egypt, was the flourishing Greek city of Cyrênê, founded by a Dorian colony from the island of Théra, about B. C. 651, in obedience to the direction of the Delphic oracle. The government was at first a monarchy, the crown being hereditary in the family of Battus, the founder of the city; but the people of Cyrênê could never establish a permanent constitution, and the state was distracted by domestic dissensions until it was annexed to the Egyptian kingdom of the Ptolemies. The territory of Cyrênê was called the Cyrenaica, and other important cities besides Cyrênê were Barca and Apollonia, the latter the port of Cyrênê.

In Southern Italy there were so many Greek colonies that the country was called *Magna Græcia* (Great Greece). The earliest Greek settlement in Southern Italy was made by a colony from Chalcis, in the island of Eubœa. This colony founded Cúmæ, B. C. 1030. This city early reached a high degree of prosperity, established a powerful navy, and founded many flourishing colonies, the chief of which were Neapolis (now Naples) and Zancle (afterwards called Messina). Cúmæ had an aristocratic form of government. This constitution was subverted by the tyrant Aristodémus, B. C. 544, but his assassination restored the old constitution. Exhausted by civil dissensions and suffering severely in a war with the Etrurians and Daunians (B. C. 500), the Cúmæans were eventually subdued by the Campanians. Cúmæ was annexed to the territories of the Roman Republic B. C. 345, but on account of its harbor at Pateoli it remained important even after losing its independence.

Tarentum was founded by the Parthenii from Sparta, under Phalantus, B. C. 707. These colonists were obliged to carry on long wars against the Italian tribes in their vicinity, particularly the Massapians and the Lucanians. They triumphed over these native barbarians, and made their city one of the most flourishing maritime states in the West of Europe. But luxury ultimately rendered them weak and effeminate. To escape the grasping ambition of Rome, the

Tarentines invited Pyrrhus, King of Epirus, the greatest general of his time, into Italy. After gaining several great victories over the Romans, Pyrrhus was defeated and withdrew from Italy; whereupon Tarentum became a dependency of Rome (B. C. 277).

Croton was founded by the Achæans, B. C. 710. Even during the first century of its existence, this city became so powerful as to raise an army of one hundred and twenty thousand men. The constitution was very democratic, and so continued until the philosopher Pythagoras made his residence at Croton (B. C. 540). He established a kind of secret association among his disciples, the main purpose of which was to secure the chief political power in the hands of the Pythagoræan society. In a few years three hundred Pythagoræans held the sovereignty of Croton, and the influence of the new sect extended over all the Greek colonies of Italy and Sicily, and even over Greece proper and the isles of the Ægean. The Crotonians soon afterwards warred with the Sybarites and destroyed their city. Intoxicated with prosperity, and under the instigation of the artful and ambitious Cylon, who had been excluded from the Pythagoræan order because of his turbulent manners, the inferior men of Croton clamored for an equal division of the conquered territory of Sybaris; and when this demand was denied, as incompatible with the nature of the Pythagoræan oligarchy, these inferior Crotonians secretly plotted against their rulers, attacked them with surprise in the senate-house, put many of them to death, and drove the others into exile. Pythagoras himself soon afterwards died at Metapontum, in Lucania, having lived just long enough to see the ruin of the oligarchy to which he devoted his labors in building up. Croton never fully recovered from the effects of this ruinous civil war. It was frequently captured by the Kings of Syracuse, and it became a dependency of Rome after the departure of Pyrrhus from Italy.

Sybaris was founded by an Achæan colony, B. C. 720. The exceedingly-fertile soil, and the liberality in admitting all

strangers to the privileges of citizenship, caused such a rapid increase in the population that the Sybarites are said to have raised an army of three hundred thousand men in a war against the Crotonians. Its immense wealth, obtained mainly from a vast trade in wine and oil with the people of North Africa and Gaul, made Sybaris the most populous and luxurious city in Europe during the half century from B. C. 600 to B. C. 550; and the Sybarites became notorious for their debauchery and effeminacy. The contests between the aristocratic and democratic factions produced a civil war. At length Téllys, the democratic leader, obtained the supreme power and banished five hundred of the leading nobles, who sought refuge in Crotona. The Sybarites demanded these refugees, and when this demand was rejected they put the Crotonian ambassadors to death. This outrage of course produced a war between Sybaris and Croton (B. C. 510). The Crotonians defeated a far superior Sybarite army in the field, took Sybaris by storm and razed the city to the ground.

Driven from their homes, the Sybarites solicited the aid of the Spartans and the Athenians in restoring their city, and requesting them to send a colony to swell the population of the proposed new city. The Spartans refused the request of the Sybarite ambassadors, but the Athenians gladly granted them assistance (B. C. 446). An Athenian squadron of ten ships under Lampo and Xenócrates was sent to Italy with a large body of troops on board; while a proclamation was made throughout Greece, offering the protection of the Athenian fleet to all who would emigrate to the new colony. Many availed themselves of the offer; and the Sybarites, with the aid of the new colonists, soon regained their old possessions, and founded Thurium, near the site of Sybaris. But Thurium was soon torn by quarrels among its heterogeneous population, concerning who should be regarded as founders of the new city. The Delphic oracle was appealed to (B. C. 433), and the priests of that sanctuary declared Thurium to be a colony of Apollo. But the

Sybarites were not satisfied with this decision; and, believing themselves to have the best right to the country, they began to exclude, from all honors and employments, the foreign colonists whom they had invited to join them in founding the new city; but, as the new foreigners were the most numerous, this proceeding provoked a civil war, which ended in a second expulsion of the Sybarites. The Thurians then invited fresh colonists from Greece, and formed themselves into a commonwealth, choosing Charondas, of Catana, for their lawgiver. They were soon enervated by luxury; and, as they were unable to defend themselves against the Lucanians, they placed themselves under the powerful protection of Rome. This gave the Tarentines a pretext for attacking Thurium, which they captured, thus subjecting themselves to the vengeance of the Romans. After the Roman conquest of Tarentum, Thurium became a Roman dependency. The city suffered terribly in the Second Punic War; and, having become almost depopulated, was occupied by a Roman colony (B. C. 190).

The city of Locri-Epizephyrii was founded by colonists from Locri-Ozolæ (B. C. 683); but these were joined by various settlers, mainly from the West of Greece. Zaleucus, one of their own citizens, became the lawgiver of the Locrians, and his wise institutions remained intact for two centuries. The constitution seemed to have contained a judicious mingling of aristocratic and democratic elements. The Locrians were noted for their peaceful condition, their quiet conduct and good manners, until Dionysius II., the tyrant of Syracuse, having been exiled by his subjects, sought refuge in Locri-Epizephyrii, which was his mother's native country (B. C. 357). His insolence and licentiousness, and the excesses of his followers, brought Locri-Epizephyrii to the brink of ruin; and, when he returned to Syracuse (B. C. 347), the Locrians revenged their wrongs on his unfortunate family. When Pyrrhus invaded Italy, he placed a garrison in Locri-Epi-

zephyrii (B. C. 277); but the Locrians revolted and massacred the garrison. In revenge the King of Epirus stormed and pillaged the city. After his return to his own kingdom, Locri-Epizephyrii submitted to the Romans, and suffered terribly in the Second Punic War.

Rhégium was a Greek colony founded jointly by the Chalcidians and the Messenians (B. C. 668); but the Messenian aristocracy possessed the chief political power. Anaxilaüs subverted this oligarchy and established an absolute despotism (B. C. 494). The Rhégians sometime afterward recovered their freedom, and sought to secure tranquillity by adopting the constitution of Charondas from the Thurians. Rhégium thereafter enjoyed tranquillity and happiness, until it was captured and destroyed by Dionysius I., of Syracuse (B. C. 392). Dionysius II. partly restored the city; but during the wars of Pyrrhus with the Romans, it was so weak that it required a Roman garrison to protect it. A legion, raised in Campania, was sent to Rhégium, under the command of Décimus Jubellus. These soldiers had been accustomed to a life of hardship, and they soon began to envy the luxurious ease and wealth of the citizens they had come to protect, and treacherously planned their destruction. They forged letters from the Rhégians to Pyrrhus, offering to surrender the city to that monarch; and, under this pretense, they massacred most of the citizens and drove the others into exile. The Roman Senate quickly punished this outrage, sending an army against the guilty Campanians, who had been reinforced by several bands of profligate plunderers; and, after a desperate struggle, the Roman troops obtained possession of the city, and scourged the guilty legions with rods and beheaded them in bands of fifty at a time. The few surviving Rhégians had their estates, their liberties and laws, restored to them. But the city was reduced to such weakness that it was unable to maintain its independence, and it therefore became subject to Rome.

The principal Greek colonies in Sicily

were Syracuse, Agrigentum, Géla, Camarina, Selinus and Megara-Hyblæa, founded by the Dorians; and Naxos, Catana, Leontini, Messana and Himéra, founded by the Ionians. Of all these cities, Syracuse was by far the most important, and its history is largely the history of ancient Sicily. Syracuse was founded by a Corinthian colony under the direction of Archytas, a nobleman of rank who had been obliged to leave his native country on account of a political dispute. Syracuse had a republican form of government for two and a half centuries, and during this period the Syracusans founded the colonies of Acræ, Casmenæ and Camarina. An aristocratic faction cruelly oppressed the citizens, but the populace threw off their yoke and drove the tyrannical nobles into exile (B. C. 485). They fled to Géla, then under the rule of Gélon, an able and ambitious usurper, who had just become sovereign of his country. Gélon raised an army, and marched to Syracuse, accompanied by the exiles, and easily obtained possession of the city.

Under the administration of Gélon, Syracuse rose suddenly to wealth and importance, while Gélon himself won such renown by his repeated victories over the Carthaginians that the Athenians and Spartans, at that time threatened by the Persian invasion, eagerly sought his aid. Gélon demanded, as a condition of such aid, that he be appointed captain-general of the allied Greeks, but the Athenians and Spartans sternly refused such a stipulation; and before Gélon could take any further steps, he ascertained that Xerxes had engaged the Carthaginians to attack the Greek colonies in Sicily and Italy, while he invaded Greece proper.

After three years of preparation, the Carthaginians sent against Sicily a vast armament, under the command of Hamilcar, numbering, it is said, three hundred thousand men, two thousand ships of war, and three thousand vessels of burden. After landing in Sicily, Hamilcar besieged Himéra, then ruled by Théron, Gélon's father-in-law. The King of Syracuse could muster only fifty thousand

men for this sudden emergency, but he marched hastily to raise the siege of Himéra. On his way he fortunately intercepted a messenger from the Selinuntines to the Carthaginian general, promising to send him a stipulated body of cavalry on a specified day. Gélon led the same number of his own horsemen to the Carthaginian camp at the appointed time; and, having been admitted unsuspectedly, he suddenly attacked the enemy, who were so thoroughly disconcerted by the assault that their entire host was completely demoralized, and the Syracusans gained an easy triumph. Hamilcar was slain, and his army was cut to pieces. Carthage humbly sued for peace, which the conquering Syracusans generously granted. During the few remaining years of his reign, Gélon strenuously devoted himself to the welfare of his subjects; and after his death the Syracusans honored him as a demi-god.

Gélon died B. C. 477, and was succeeded by his brother Héro I., whose reign was more brilliant than beneficial. He protected the arts and sciences, but he also encouraged a taste for luxury and magnificence, contrary to his more enlightened predecessor's policy. He conquered the cities of Catana and Naxos, expelled their inhabitants, and repopulated those cities with colonies from Syracuse and the Peloponnesus. He also inflicted a decisive defeat upon the Etruscan pirates off Cúmæ. These pirates had for a time been the terror of the Western Mediterranean, but after Héro's victory over them they did not again infest the seas for several centuries. After this great achievement Héro engaged in a war with the tyrant of Agrigentum, who was obliged to resign his power, whereupon his subjects placed themselves under Héro's protection.

Thrasylbus, also a brother of Gélon, succeeded to the sovereignty of Syracuse upon Héro's death, in B. C. 459; but his tyranny and cruelty soon provoked a revolution, which ended in his dethronement and the restoration of the republican constitution. The Syracusans, however, gained

little by the change. A system of secret voting, called *petalism*, was instituted, exactly like the Athenian ostracism, and most of the prominent statesmen were banished by the vote of the fickle populace. At this period the Athenians made their unfortunate attempt to conquer Sicily, whose disastrous result will be fully described in our account of the Peloponnesian War. After the utter destruction of the Athenian armaments (B. C. 413), the Egestans, who had invited the Athenians to make the invasion, solicited and procured the aid of Carthage; thus giving rise to a series of sanguinary wars, which we have already described in the history of Carthage.

Dionysius I. took advantage of the political disturbances in Syracuse by usurping the government (B. C. 405), and though he deserves the title of tyrant, his vigorous reign was signalized by triumphs over foreign foes and by internal prosperity. Most of his reign was occupied in wars with Carthage and the cities of Magna Græcia, and likewise against the ancient race of the Siculi, whose choice of party usually decided the success of these wars.

Dionysius I. was poisoned B. C. 368, and was succeeded by his youthful son, Dionysius II., who was under the guidance of the virtuous Dio. But neither Dio nor his friend, the great Athenian philosopher, Plato, was able to reform the corrupted character of the young sovereign. He banished Dio (B. C. 360), and then utterly abandoned himself to the most extravagant luxury and debauchery. Dio returned three years later (B. C. 357), and restored the republican form of government, after a long struggle, but was assassinated (B. C. 353). Syracuse was also distracted by the contests of sanguinary factions, and Dionysius II. took advantage of these to recover his throne, after ten years of exile. His tyranny, and the treachery of Ictas, the Leontine, who, when invited to aid the Syracusans, betrayed their interests to the Carthaginians, obliged the Syracusans to solicit assistance from Corinth. Timoleon, one of the truest republicans of ancient history,

was sent from Corinth to the aid of the Syracusans, but with forces entirely insufficient for the emergency (B. C. 345). His abilities, however, triumphed over all obstacles. He dethroned Dionysius II., expelled Ictas, and humbled the pride of the Carthaginians by a brilliant victory. After Timoleon's death (B. C. 357), Syracuse was for a long time in a weak and distracted condition, which was terminated by the usurpation of Agathocles (B. C. 317). The wars of that usurper have been described in our account of the history of Carthage.

After the death of Agathocles (B. C. 289), the Syracusans, distracted by domestic dissensions, and hard pressed by the Mamertines and the Carthaginians, suffered the most terrible misfortunes, and were eventually obliged to solicit the aid of Pyrrhus, King of Epirus. After having conquered nearly the whole of Sicily, Pyrrhus so disgusted his supporters by his arrogance that he was obliged to retire from the island (B. C. 275). Tired of anarchy, the Syracusans at length conferred the throne on Hiero II., a descendant of the ancient royal family of Gélon. Under this sovereign, Syracuse enjoyed peace and prosperity during the wars between Rome and Carthage, in which the city wisely sided with the Romans. Hiero II. died of old age (B. C. 215), after a long and prosperous reign. After his death the party friendly to Carthage acquired the ascendancy in Syracuse, and by the profligate use of their power so provoked the resentment of the Romans that a Roman army was sent into Sicily. After a long siege, protracted by the mechanical skill and ingenuity of the renowned mathematician and philosopher, Archimedes, the Romans took Syracuse by storm and razed the city to the ground (B. C. 212).

Most of the other Greek cities in Sicily were involved in the fortunes of Syracuse. As the Carthaginians had used Agrigentum for a naval station, the Romans seized that city as early as B. C. 262. Sicily ultimately became a Roman province, and was one of the most valuable of all the Roman possessions. It was one of the best governed

of the Roman territories, in consequence of its vicinity to the heart of the Roman power, but more especially on account of its corn-harvests being considered the resource to which the Romans should look, as the agricultural productions of Italy became more and more insufficient to supply the Roman population.

The Greeks also established colonies in Gaul, Spain and Corsica. Massilia (now Marseilles), founded by the enterprising Phocæans about B. C. 600, was the most important Grecian colony on the coast of Gaul, and was famous for its trade by sea and land, its merchants visiting the interior of Gaul, and even procuring tin and lead by this route from the Scilly Isles. Her territory was rich in corn and wine. Massilia extended her colonies eastward and westward along the coast of Gaul. It planted the colonies of Olbia, Antipolis (now Antibes), Nicæa (now Nice), and Monæcus (now Monaco), to the east along the coast. To the west Massilia planted such colonies as Agatha, Rhoda, Emporiæ, Hemeros-

copeium, and Mænaca, the last named near Malaga, in Spain. Commercial jealousy between Massilia and Carthage led to frequent wars between the two powers, but Massilia was always victorious. The hostility of the native Gauls and Ligurians was far more dangerous to the security of Massilia; but these troublesome foes were held in check, with the aid of the Romans, who became allies of Massilia in B. C. 218; and Massilia remained independent until the time of the Roman civil wars, when it was conquered by Julius Cæsar and annexed to Rome's dominions. Saguntum was a Greek city in Spain, whose capture by Hannibal caused the Second Punic War.

Thus it will be seen that the Hellenic race, instead of being confined to Greece proper and the neighboring islands, had diffused itself over a great portion of the ancient world, peopling the shores of the Mediterranean, the Ægean and the Euxine. Wherever the Greek language was spoken and wherever Grecian civilization was carried, there was Hellas.

## SECTION VII.—SPARTA UNDER THE LAWS OF LYCURGUS.



THE city of Sparta was built on a series of hills, whose outlines were varied and romantic, along the right bank of the river Eurótas, within sight of the chain of Mount Taygétum. Sparta was for centuries without walls and fortifications, relying upon the valor of its inhabitants as sufficient to protect itself against the attacks of foreign enemies. But the most lofty hill served for a citadel, and around this hill five towns were ranged, separated by considerable intervals, and occupied by the five Spartan tribes. The great forum, or public square, in which the leading streets of these five towns terminated, was adorned with temples and statues, and contained edifices in which the Senate, the Ephori, and other public bodies of Spartan magistrates were

accustomed to assemble. There was likewise a splendid portico, erected by the Spartans from their portion of the spoils taken from the Persians in the battle of Plataea. The roof did not rest on pillars, but was supported by immense statues, representing the Persians attired in flowing robes. On the highest eminence was the temple of Athênê, which had the privileges of a place of refuge, as had the grove surrounding it. This temple was built of brass, as the one to Apollo at Delphi had originally been. Most of these Spartan public edifices were not distinguished by any architectural beauty, being of rude workmanship and destitute of ornamentation. Private houses in Sparta were small and unadorned, as the Spartans spent most of their time in porticoes and public halls. On the south side

of the city was the Hippodromos, or race-course, and near that was the Platanistæ, or place of exercise for youth, shaded by beautiful palm-trees.

The Dorian conquerors of Laconia constituted themselves a permanent ruling caste at Sparta, reducing most of the inhabitants of the country to a condition of vassalage, or more properly, to a state of complete slavery. During the two centuries that Sparta carried on tedious wars with Argos, the Spartan state was distracted by domestic dissensions, resulting from the unequal division of property, the ambition of rival nobles, and the diminishing power of the kings.

In the early period of Spartan history, after the Dorian conquest and occupation, the Dorian conquerors endeavored to extend their power. They were at first confined to the upper portion of the valley between the Taygétus and Parnon mountain-ranges, a region about twenty-five miles long by about twenty miles wide. The Achæans occupied the lower valley, containing the capital, Amyclæ, on the Eurótas, about two miles south of Sparta. For three centuries there was constant war between Sparta and Amyclæ, but Sparta made no progress southward. The powerful fortifications of Amyclæ held the Spartans in check and baffled every effort which they made to extend their dominion. Sparta then unsuccessfully endeavored to reduce Arcadia. She even provoked quarrels with Messenia and Argos, which led to wars of little consequence. In the eleventh century before Christ, the Dorians fully established themselves in the Peloponnesus. Sparta continued her struggle with Amyclæ for the possession of the Eurótas valley, and was confined to the upper portion of the valley by the Achæans.

During this period Sparta had been rapidly growing in power and importance. Sparta was governed by two kings, who acted as checks upon each other, and the royal power was consequently reduced to almost utter insignificance by the middle of the ninth century before Christ.

The Spartan nation consisted of three

classes. The first of these was the *Spartans*, numbering nine thousand, who inhabited the capital, and who were descended from the Dorian conquerors and constituted the nobles of the state. These possessed the whole political power in the state, owned most of the land, and lived in Sparta on the rents paid them by their tenants. The second class were the *Periæci*, the free inhabitants of the rural towns and villages of Laconia, who were citizens in a certain sense, but had no political rights. They were of mingled Doric and Achæan descent, were scattered over Laconia, possessed the poorest lands, and were the only class engaged in commerce and the mechanical arts. They constituted the heavy-armed troops in the Spartan armies, but were not subject to the military discipline of the Spartans. The third class were the *Helots*, or slaves, who were originally of Achæan blood, and who were employed in cultivating the lands of their Spartan masters, to whom they paid a fixed rent of half the produce.

Towards the close of the ninth century before Christ, Sparta suddenly emerged from obscurity; and under the wise legislation of Lycurgus, her celebrated lawgiver, she became the great rival of Athens. Lycurgus was the second son of Eunomus, one of the two joint Kings of Sparta, and is believed to have flourished in the latter part of the ninth century before Christ. After the death of Eunomus, who was killed in a seditious tumult, his eldest son, Polydectes, succeeded to the throne, but died shortly afterward. Lycurgus became his successor, but reigned only for a short time. Ascertaining that a posthumous child of Polydectes would probably soon be born, Lycurgus announced his determination to abdicate the throne, if the child proved to be a son, and to continue to administer the government only as protector or regent during his nephew's minority. When the widow of Polydectes heard of the intention of Lycurgus, she told him privately that if he would marry her, no child of his brother should ever stand in the way of his possession of the throne. Lycurgus was horrified at this unmotherly proposition.



but discreetly suppressed his indignation; and, to insure the preservation of the child, induced his sister-in-law to believe that he himself intended to destroy it immediately after its birth. At the same time he secretly instructed her attendants to bring the child to him as soon as it was born. Accordingly, one evening, as he was supping with the magistrates of the city, the fatherless infant boy was brought to Lycurgus, who instantly took his newly-born nephew in his arms, and, addressing the company, said: "Spartans, behold your king." The Spartans joyfully hailed the infant boy as their sovereign, and expressed the strongest admiration of the disinterested and upright course of Lycurgus in thus relinquishing the crown when he could have retained it so easily.

Although this noble act of Lycurgus raised him in the estimation of good men, it made the disappointed widow of Polydectes and her friends and adherents, his enemies. They circulated a report that Lycurgus designed murdering the infant and usurping the throne, and pursued him so relentlessly with their annoyances and persecutions that he at length retired to Crete, to study the peculiar laws and institutions of Minos, which had been instrumental in raising that island to great power and prosperity. The similarity of the system instituted afterwards at Sparta by Lycurgus to that established in Crete by Minos adequately demonstrates that the Spartan lawgiver had taken the Cretan institutions as his model. After residing for some time in Crete, Lycurgus proceeded to Asia Minor, and examined the laws, customs and manners of the Grecian cities founded in that quarter. At that time the Ionian colonies of Asia Minor far surpassed the most flourishing of the parent states of Greece. These colonies had at this early day advanced considerably in commerce and the arts, in consequence of their favorable maritime position, their fertile soil and their wise institutions. Lycurgus found there the poems of Homer, partly collected them, and subsequently introduced them into Greece proper, where they had previously been almost unknown.

During the absence of Lycurgus from Sparta, the internal disorders and factious broils which had distracted the state for so long a period reached such a degree that the laws fell into utter contempt, the authority of the kings was entirely disregarded, and anarchy and confusion prevailed. This deplorable condition of affairs convinced the Spartan people that a reform of the national institutions was absolutely essential to the welfare of the state. The eyes of the Spartans were therefore directed to Lycurgus, as the person whose experience, wisdom and integrity particularly fitted him for the work of framing a new constitution for his country. Lycurgus agreed to undertake this duty, after frequent invitations to do so; but before beginning his legislative task, he considered it advisable to procure the sanction of religion for the institutions which he intended to introduce at Sparta, in order that these institutions might receive the ready acquiescence of his countrymen. He accordingly went to Delphi, where he obtained a response from the famous oracle, telling him that he was peculiarly favored by the gods, that he was himself more divine than human, and that the system which he was about to establish would be the most excellent ever invented. Having thus secured the sanction of the Delphic oracle, Lycurgus returned to Sparta, where he cautiously began his labors by explaining his plans privately to a few of his friends. After having secured the coöperation and support of many of the leading citizens, he proceeded to summon a general assembly of the Spartan people, at which his party was strong enough to overcome all opposition, and he was therefore enabled to proceed openly in the development of his plans and the reduction of them to practice.

Lycurgus first devoted himself to the improvement of the civil and political institutions of Sparta. He retained the system of divided royalty established in the time of the twin-brothers, Eurysthenes and Procles, and he confirmed the joint possession of the throne to the descendants of these princes, though he greatly restricted the royal prerog-

ative, transferring the executive authority to a Senate of thirty members, including the two kings, who were the official presidents of the body. The other twenty-eight Senators were selected from the wisest and most noble of the citizens of Sparta, and Lycurgus directed that the successors of these twenty-eight should ever afterward be elected by the Spartan people. The Senators were to hold their offices for life, and no person was eligible to the Senatorial office who was less than sixty years of age. The Senate was vested with deliberative as well as executive duties. The laws which it originated were afterwards submitted to the people in their general assemblies, for their approval or rejection, which each citizen signified by a single vote, without altering or even without discussing the measures brought before the people. Besides being presidents of the Senate, the kings were also the military commanders of the Spartans, and the high-priests of the national religion. They were favored with the chief seat in every public assembly, received strangers and ambassadors, and superintended the public buildings and the public highways. To guard against the kings exceeding their constitutional powers, five officers called *Ephori* were chosen yearly by the Spartan people; and these were vested with authority to bring any and all who violated any of the laws, irrespective of rank, to trial, and were empowered to punish, by fine or flogging, even the kings and Senators themselves.

After having settled the form of government for Sparta, Lycurgus directed his attention to reforming the social institutions and the manners of his countrymen. Observing the state menaced with danger in consequence of the animosity between the rich and the poor, he determined on the heroic measure of equally dividing the lands. He therefore parceled out the territory of Laconia into thirty-nine thousand lots, giving one of these to each citizen of Sparta, or free inhabitant of Laconia, or Lacedæmon. Each of these lots was only large enough to barely supply the necessities of

a single family, as Lycurgus was resolved that no person should be placed in circumstances enabling him to live in luxury. To render the state dependent only on its own territorial products, and to prevent any individual from accumulating an undue amount of wealth, he prohibited the use of any money, except an iron coin, with so small a value in comparison with its bulk and weight that the necessity of using it as the medium of exchange would make it difficult to carry on trade, especially foreign commerce. By subjecting this iron coin to a process rendering it brittle and unfit for a other use, Lycurgus endeavored to destroy every desire to hoard it as treasure. Some ancient writers tell us that this measure produced all the effects which Lycurgus hoped would result therefrom. Foreign merchants ceased to trade in Sparta, and the native artisans refrained from the manufacture of articles of luxury and ornament, because there was no longer any valuable money to offer in exchange for such wares.

Lycurgus struck a more effective blow at luxury by directing that all persons, regardless of rank or age, should eat only at public tables, and strictly forbidding any to eat at home or in private. These public tables were furnished with the plainest and least relishing food, supplied by the people, each individual being required to contribute monthly a certain portion of provisions for public use. To guard against any evasion of this law, by any person partaking of a richer fare at home or in private, regular attendance at the public meals was stringently enforced. This measure was at first violently resisted, and caused a tumult, during which a young man named Alcander beat out the eyes of Lycurgus; but the effect of this outrage was to turn the current of public feeling in favor of Lycurgus, and Alcander was delivered to the lawgiver for punishment. But Lycurgus took the young man home with him, and, by mild treatment and calm expostulation, convinced him of the impropriety of his conduct, thus converting him from a fierce opponent to an admiring supporter. All noisy conversation

was forbidden at the public meals, and no person was permitted to mention elsewhere anything that had been said on these occasions. At the tables the Spartans reclined on benches without cushions, while their children, who were allowed to be present from a very tender age, were seated on stools at their feet. The regular fare was black broth, boiled pork, barley-bread, cheese, figs and dates. The drink was wine and water, served in quantities so small as to be barely sufficient to quench the thirst. A dessert, consisting of poultry, fish, game, cakes and fruits, was generally furnished at the expense of some private individual. At a later period, when the severity of the Spartan manners was relaxed, many rich and costly dainties and delicacies were added to the public meals, under the name of this dessert.

As intercourse with foreigners might corrupt the simple manners of the Spartans, all strangers were ordered to leave Sparta, and Spartans were not permitted to travel abroad. Lycurgus being a man of few words, disliked great talkers, and took great pains to introduce a short and forcible style of expression among his countrymen, in which he succeeded so well that Spartans soon became celebrated for the terseness and brevity of their speech. Such a style of expression is still called *laconic*, from *Laconia*, the name of the Spartan territory. All Spartans were subjected to a strict system of training from the day of their birth to that of their death. As soon as an infant was born, its father was obliged to bring it to certain public officers, who examined it; and if it was found to be sickly or deformed, it was considered of no use to the state, and was cast out into the fields to perish. Those infants whom these judges ordered to be preserved were then given in charge of nurses, provided by the state, who were instructed to rear the children in such a manner as to make them hardy in body and courageous in spirit.

At the age of seven years boys were placed in public schools for training and education. They were there divided into

companies, over each of which an older boy, or a more active one, was placed as captain, and was authorized to repress disorder and punish the disobedient and rebellious. Their discipline was scarcely more than an apprenticeship to hardship, self-denial and obedience; and the only intellectual culture given them was an unconquerable spirit of fortitude and endurance, an enthusiastic love of military glory, and an unbounded attachment to their country. As the young were advancing in years they were subjected to severer privations, and were accustomed to still more trying exercises. In the most inclement weather they were forced to go barefoot, and were very lightly clothed, being permitted to wear but one garment, and this they were obliged to wear for an entire year, no matter how dirty and ragged it had become in the meantime. They were compelled to sleep on beds of reeds, and were not allowed anything that might tend to produce effeminate habits. To cultivate their love for war, they were encouraged to engage with one another in frequent combats, while their seniors looked on and applauded such as fought courageously and dexterously or did not display any outward signs of pain upon receiving the hardest blows. All their exercises were designed to make them robust in body, patient in suffering, bold in spirit, and quick and decisive in action. To make them sly and cunning, boys were encouraged to steal provisions from one another, and even from the public tables, and from the houses and gardens of the citizens. If detected in the theft, they were severely flogged, not for attempting to steal, but for not doing it carefully enough to escape detection.

Even Spartan adults were much restricted in their personal freedom, and had their respective duties assigned them by the laws, like soldiers in a camp. Every Spartan citizen was expected to consider only the public welfare, regardless of his own personal interests or pleasures, and to be prepared at any moment to sacrifice his life cheerfully, if he thus served the state. Spartan citizens were forbidden employing themselves in the

mechanical arts or in tilling the soil. When not employed in military duty they were engaged in superintending the public schools, and in athletic and military exercises, in hunting, in assemblies for conversation, or in religious services. They were not permitted to take part in public affairs until they had reached the age of thirty, and even then a man of ordinary position who meddled much with political matters was considered rather forward and presumptuous. It was regarded as dishonorable for a man to spend much time with his family or to manifest a fondness for their society. The state only was regarded as deserving a Spartan's affection.

In Læconia, or Lacedæmon, the slaves were the property of the state, and were distributed, with the land, among the free inhabitants of the country. The Spartan slaves were partly descended from the original inhabitants of Læconia, and were called *Helots*, from the town of Helos, where their ancestors had made an obstinate resistance to the conquering Dorians; and to them only were assigned the duties of agriculture and the mechanical arts. They were required to follow their masters during war, and constituted a numerous light cavalry force in every Spartan army. They also officiated as domestic servants and in every other menial capacity. They were the most useful members of the Spartan community. Nevertheless, their haughty masters treated them in the most cruel and shameful manner, and frequently put them to death out of mere caprice or sport. They were required to appear in a dress denoting their bondage, such as a dog-skin bonnet and a sheep-skin vest. They were not allowed to teach their children any accomplishments which might seem to equalize them with their masters. A Spartan might flog his slaves once a day, for no other reason than to only remind them that they were slaves. They were sometimes forced to drink until they became intoxicated, and to engage in ridiculous and indecent dances, to show the Spartan youth the disgraceful and disgusting condition to which intoxicating liquors reduced men. The law did not punish any one for

murdering a slave, and it was the custom for young Spartans to scatter themselves over the country in small bands, to waylay and kill the stoutest and handsomest Helots they could find, simply to exercise their prowess.

Spartan girls were trained as rigorously in athletic exercises as boys. They were regarded as the part of the state whose duty was to give Sparta a race of hardy sons. All Spartan women were generally married at the age of twenty, and although the wife enjoyed little of her husband's society, she was treated with great respect by him, and was permitted more freedom than was enjoyed by women in the other Grecian states. She was taught to take a deep interest in the honor and welfare of her country, and the high spirit of Spartan women encouraged the men to heroic deeds.

Lycurgus desired only to form a nation of able-bodied, hardy and warlike citizens; and to accomplish this result, he trampled upon every amiable and modest feeling of the Spartan women, if he could advance his favorite object. He directed that the women should give up their retired manner of living, and that they should publicly exercise themselves in running, wrestling, throwing the javelin, and other masculine diversions. He also tried to show that he had a thorough contempt for that marriage obligation which is the basis of so much of the virtue and happiness of modern society. A Spartan mother was mainly desirous that her sons should be brave warriors, and a suit of armor was considered the most precious gift which she could bestow upon them. The advice of Spartan mothers to their sons when they departed for the battle-field was: "Return with your shield or upon it." No Spartan mother would deign to look at her son who had disgraced himself by cowardice or treason to his country.

The sole object of Spartan education was to prepare the people of Lacedæmon for war, and the aim of Lycurgus was to make the Spartans a warlike race, not, however, to enlarge their territory, as he dreaded the consequences of an extension of the Lacedæ-

dæmonian territory beyond the borders of Laconia. The Spartan youth were taught to be sober, cunning, persevering, brave, insensible to hardships, patient in suffering, obedient to their superiors, and unyielding in their devotion to their country. These were simply military virtues. The Spartan laws did not allow a Spartan soldier to flee before an enemy.

But the system of Lycurgus was a narrow and barbarous scheme. It destroyed personal liberty, and made every Spartan the slave of the state or community. Social independence was thus annihilated. The principle underlying the whole system and institutions of Lycurgus was—*the citizen for the state, not the state for the citizen*. The object of his code was not to make the people happy in the enjoyment of peaceful pursuits, happy in the enjoyment of the largest liberty, happy in being virtuous, happy in their homes, their families, their religion, their good fame—it was not the object of the Lycurgean system to make the Spartans happy in any of these.

The frugality and temperance of the Spartans, their grave behavior, their invincible valor, their patriotic devotion, their heroic fortitude—all these have been subjects of commendation; but the extremes to which these qualities were carried made them ascetic, harsh and unfeeling. Their love of war impelled them to an aggressive and tyrannical foreign policy, and their contempt for the peaceful arts and the quiet enjoyments of domestic life prevented them from cultivating those gentler and kindlier feelings of human nature which are practically the main sources of human happiness.

After Lycurgus had completed his code, he convoked an assembly of the Spartan people, and told them that there was yet one point concerning which he desired to consult the Delphic oracle; but that, before he departed for that purpose, he desired them to swear that they maintain his institutions, social and political, unaltered until his return. His countrymen having taken such an oath, Lycurgus proceeded to Delphi, where he obtained an assurance from

the oracle that if Sparta would continue to faithfully comply with his laws it would become the greatest and most flourishing state in the world. He committed this favorable reply to writing, and transmitted it to Sparta; after which, it is said, he voluntarily starved himself to death, so that his countrymen would be forever bound by their oath to maintain his laws and institution without change. But some writers tell us that he died in Crete at an advanced age; and that, in accordance with his request, his body was afterwards cremated, and the ashes cast into the sea, so that his remains could never be conveyed to Sparta, and that his countrymen might therefore have no pretext to declare themselves relieved from their solemn obligation to abide by his laws.

The laws of Lycurgus—which the Spartans observed for five centuries—made that people the greatest warriors of Greece. But the Spartans became only a nation of warriors. They produced no philosophers, no poets, no orators, no historians, no artists.

The effects of the laws of Lycurgus upon the Spartans were soon made manifest. They became a body of well-trained, disciplined professional soldiers, at a time when scarcely any Grecian state understood the value of any kind of military discipline or training, or practiced it. Consequently Sparta became irresistible in war, and rapidly conquered the neighboring states, thus making herself supreme in the Peloponnesus. Towards the close of the ninth century before Christ she took Amyclæ and became mistress of the whole Eurótas valley, the Achæans submitting or fleeing to Italy.

In the next century the effects of the Lycurgean system upon the Spartans were still more manifest. Sparta then became a compact and organized state, spreading over the whole of Laconia, and possessing the only completely-disciplined army in Greece. She began deliberately to quarrel with the other Peloponnesian states for the apparent purpose of extending her domain. In wars with Arcadia and Argos, Sparta gained some signal advantages, Argos losing all her territory south of Cynuria.

Sparta then began a series of aggressions upon the neighboring state of Messenia, actuated partly by a desire for more territory, and partly by a dislike of the liberal policy pursued by the Dorian conquerors of Messenia towards their Achæan subjects. Hostilities soon resulted, and the contest known as the *First Messenian War* commenced B. C. 743 and lasted twenty years (B. C. 743-723). Sparta's only ally in this war was Corinth. Messenia was aided by Argos, Arcadia and Sicyon. The war was prolonged by the long defense of the city of Ithomé. During the struggle the Messenians consulted the Delphic oracle concerning the best means of securing the favor of the gods, and received as a response that they ought to sacrifice a noble-born virgin to the infernal deities. Thereupon Aristodémus, a Messenian commander, offered his own daughter as a victim; and as she was about to be sacrificed, her lover desperately endeavored to save her by the pretext that she was not fitted for the immolation. The only effect of this declaration was to excite the rage of Aristodémus, who had so greatly distinguished himself during the struggle by his valor and ability that he was elevated to the throne of Messenia. But in the midst of all his greatness and his triumphs, remorse for having sacrificed his daughter tormented him, so that he finally committed suicide upon her grave. His death was followed by the conquest of the Messenians by the Spartans, who forced the Messenians to evacuate Ithomé. Thus ended the First Messenian War, B. C. 723, Messenia being annexed to the Lacedæmonian territory. Many of the Messenians sought refuge in Argolis and Arcadia, and those who remained were reduced to slavery by the Spartans. Ithomé was razed to the ground.

After enduring Spartan oppression for thirty-nine years, the Messenians rose in revolt against their tyrannical masters; and, under the leadership of a skillful general named Aristómenes, they began the *Second Messenian War*, which lasted seventeen years (B. C. 685-668). The Messenians were aided by the Argives, the Arcadians, the

Elians and the Sicyonians; while Sparta's only ally, as in the preceding war, was Corinth. The first battle was indecisive; but, with the assistance of their allies, the Messenians, under their able general, Aristómenes, defeated the Spartans in three battles. Thoroughly disheartened by their reverses, the Spartans consulted the Delphic oracle, and were told that they must obtain a leader from Athens if they wished to be victorious. In consequence of the natural jealousy between Sparta and Athens, the Spartans were reluctant to send to Athens for a leader, and the Athenians were as reluctant to furnish one, but both feared to disobey the oracle. The Athenians in derision sent the lame schoolmaster and poet, Tyrtæus, to lead the Spartan armies; but Tyrtæus proved to be as good a leader as could have been selected, as he aroused the patriotic ardor and martial spirit of the Spartans by his soul-stirring odes and lyrics that their drooping spirits were revived, and they were stimulated to redoubled exertions and speedily caused the struggle to assume an attitude favorable to them and discouraging to their foes.

The Spartans were defeated with great loss by the Messenians and their allies in a great battle at the Boar's Grave, in the plain of Stenyclerus, and were obliged to retire to their own territory; but in the third year of the war the Messenians were defeated through the treachery of Aristócrates, the king of the Arcadian Orchomenus. As a result of this defeat, Aristómenes, unable to again take the field, threw himself into the mountain fortress of Ira, where he continued the struggle for eleven years, resisting all the Spartan assaults, and frequently sallying forth from his stronghold and ravaging Laconia with fire and sword. His exploits were very brilliant. He three times offered to Zeus the Ithomates, the sacrifice called Hecatompsona, which could only be offered by a warrior who had slain a hundred foes with his own hand. He was at one time captured with some of his companions, carried to Sparta, and cast with them into a deep cavern, which

the Spartans were accustomed to use as a receptacle for such criminals as had been condemned to capital punishment. Aristómenes escaped unhurt by the fall, but all his companions were killed. He expected to die of hunger in this dismal cavern; but on the third day, after he had lain himself down to die, he heard a faint noise, and, after rising up, he observed, by a faint light descending from above, a fox busily engaged in gnawing the dead bodies of his companions. He cautiously approached the fox and seized hold of its tail, and was thus enabled to follow the animal in its efforts to escape through the darkness, until it made its way to the outside by a small opening. With a little effort, Aristómenes widened this opening sufficiently to enable his body to pass through, and thus escaped to Messenia, where he was joyfully welcomed by his countrymen.

Notwithstanding the valor of Aristómenes, the war ended in the triumph of the Spartans, who surprised Ira one night while Aristómenes was disabled by a wound. He succeeded in cutting his way through the enemy with the bravest of his followers, and was thus enabled to escape. Taking refuge in Arcadia, he there formed a plan to surprise Sparta, but this plan was betrayed by Aristócrates, who was stoned to death by his countrymen for this treachery. Aristómenes then retired to the island of Rhodes, where he married a chief's daughter and lived the remainder of his days in ease and quiet. Many of the Messenians, not willing to submit to Sparta a second time, abandoned their country and retired to the island of Sicily, where they colonized Messana. Those who remained were reduced by the Spartans to the condition of Helots, or slaves; with the exception of the inhabitants of a few of the Messenian towns, who were admitted to the position of Perioeci. Thus ended the Second Messenian War, B. C. 668; and Messenia was annexed to Laconia, and its history ceased until B. C. 369. The Messenians for a long time cherished the memory of Aristómenes, and the legends of subsequent times declared

that his spirit was seen animating his countrymen and scattering ruin among their enemies, in the famous battle of Leuctra, in which the power of the Spartans was finally crushed by the Thebans.

After subduing the Messenians, the Spartans carried on a war with the Arcadians, who had been among the allies of the Messenians. The Spartans conquered the southern portion of Arcadia, but were unable to reduce the city of Tegea, which offered a successful resistance and defied the Lacedæmonian power for a century, before it was finally taken, B. C. 554.

Sparta had been the rival of Argos from the earliest times. Argos then held the entire eastern coast of the Peloponnesus under her dominion. Soon after the death of Lycurgus the Spartans wrested from the Argives all the territory eastward to the sea and northward beyond the city of Thyrea, annexing it to Laconia. About B. C. 547 the Argives began another war against Sparta to recover their lost territory, but they were defeated and their power was broken.

Sparta was for some time the most powerful state of Greece. Her own territory of Laconia, or Lacedæmon, embraced the entire South of the Peloponnesus, and the other Peloponnesian states were so completely humbled that they were unable to resist her supremacy. The Spartan influence had thus far been restricted within the narrow limits of the Peloponnesus, but about this time it began to extend into foreign lands. In B. C. 555, Cræsus, the great Lydian king, sent an embassy to Sparta, acknowledging that state as the leading power in Greece, and soliciting its alliance to resist the rising power of Persia under Cyrus the Great. The Spartans accepted the offers of Cræsus, and prepared an expedition to assist him, but before it could be sent Cyrus conquered Lydia. This alliance marks the commencement of Sparta's foreign policy, and was followed by other Spartan expeditions beyond the limits of the Greek continent. In B. C. 525 Sparta and Corinth sent a combined expedition to the coast of Asia

Minor to depose Polycrates, the tyrant of Samos, but it failed in its object. Sparta's ambition now arose to such a height that she assumed the right to interfere in the affairs of the Greek states outside of the Peloponnesus, as the champion of the cause of oligarchy. Her efforts against Attica excited the fear and hatred which the Athenians entertained for the Spartans for almost a cen-

tury and a half. Sparta's influence among the states of Greece was always on the side of oligarchy or despotism, and against democracy, such as that of Athens; and the aristocracy of every Grecian city regarded Sparta as its natural champion and protector, while the democratic elements everywhere looked to Athens as their friend and supporter.

## SECTION VIII.—ATHENS UNDER THE LAWS OF SOLON.

**W**HILE Sparta under the laws of Lycurgus was advancing in power and extending its dominion, Athens was greatly distracted and nearly brought to the brink of ruin by the contests of domestic factions, being a prey to all the evils of oligarchical oppression on the one hand and popular violence and disorder on the other.

During the early period the people of Athens were divided into four tribes—Te-leontes, Hopletes, Ægicoreis and Argadeis. These were subdivided into two branches—brotherhoods and clans, and Thirdlings and Naucraries. The former division was founded upon consanguinity. The latter was upon an artificial arrangement of the state for purposes of taxation and military service. There were three classes of citizens—nobles, farmers and artisans. The nobles were vested with the whole political power, and filled all the offices in the state. The Senate, or Court of Areopagus, which held its sessions on Mars' Hill, was composed of members of this class.

The first archon of Athens after the abolition of royalty in B. C. 1068 was Medon, the son of Codrus, the last Athenian king, who had so patriotically sacrificed his life in a war with the Dorians. On the death of Alcmaeon, the thirteenth archon, and the last one for life, the *Eupatrids*, or Athenian nobles, limited the archon's term of office to ten years (about B. C. 752). This dignity

was still bestowed on the descendants of Codrus and Medon; but about B. C. 714 all the nobles were made eligible to the office.

In the year B. C. 683 another important change was made in the constitution by increasing the number of archons from one to nine, to be thenceforth elected annually. The first of these archons was the head of the executive power and was usually called, by way of distinction, *The Archon*, and sometimes the *Archon Eponymus*, because he gave his name to the year. He presided over the whole body of archons, and was the representative of the dignity of the state. He decided all disputes concerning the family and protected widows and orphans. The second archon was honored with the title of *The Basileus*, or *The King*, as he represented the king in his position as the high-priest of the state religion. He was the judge in every case regarding the national religion and homicide. The third archon, styled *The Polemarch*, or Commander-in-chief, directed the war department, and commanded the Athenian army in the field until the time of Clisthenes. He adjudicated disputes between Athenian citizens and strangers. The remaining six archons, called *Thesmothetae*, or Legislators, officiated as presidents of law courts and decided all matters not specially pertaining to the first three. The whole body of archons constituted the supreme council of the state. There being no code in Athens, the decisions of the archons had the force of laws.



In addition to the archons, there was the *Court of Areopagus*, or Senate, which derived its name from the place of its meeting, on a rocky eminence, opposite the Acropolis, known as the Hill of Ares, or Mars' Hill. This council was composed of Eupatrids, or nobles, only; and all the archons became members of it at the end of their official terms of archonship. It was called simply the Senate or Council. Solon afterwards instituted another Senate, and the original council was named Areopagus, to distinguish it from the new body.

The nobles possessed the chief power in the state, and they used this power to oppress the people, as oligarchies generally do. The archons were vested with arbitrary powers, as there was no written code to restrain them, and they very naturally advanced the interests of their own order to the injury of the commons. In about half a century after the establishment of the yearly archons, the popular dissatisfaction reached such a height, and the general demand for a written code of laws had become so vehement, that the nobles were unable to resist any longer. The crimes and disorders of the state continued with unabated violence.

In this situation of affairs, Draco, a man of uprightness and integrity, but of a stern and cruel disposition, was elected archon (B. C. 623), and was assigned the task of preparing a code and reforming the institutions of Athens. He framed for the Athenian people a code of laws so severe that it was said that "they were written in blood instead of ink." He punished even the slightest offenses with death, saying that the smallest crimes deserved death and that he had no severer punishment for the greatest ones. The only effect of Draco's severe laws was to render them inoperative, as is usually the case with over-rigorous statutes. Men were willing to prosecute only the greatest criminals; and as a result almost all offenders escaped punishment, and were **thus** encouraged to continue in their wrongdoing. Draco's code placed the lives of the citizens of Athens at the mercy of the

nobles, and thus increased the popular discontent. A noble named Cylon sought to turn this feeling to his own advantage by making himself tyrant of Athens, B. C. 612. He had won the olive crown at the Olympic Games, and had married the daughter of Theagenes, who had made himself tyrant of Megara. He consulted the Delphic oracle before making his attempt, and was told to seize the Acropolis of Athens "at the great festival of Jove." Cylon forgot that the Diasia was the greatest festival of Jove at Athens, and supposed that the oracle alluded to the Olympic Games; and at the next celebration of these games he seized the Acropolis, with a strong force consisting of his own partisans and of troops furnished him by his father-in-law, the tyrant of Megara. He was not supported by the great mass of the people, and was blockaded in the Acropolis by the troops of the government. Cylon succeeded in making his escape; but his followers, reduced by hunger, soon submitted to the government troops, and found refuge at the altar of Athênê. The archon, Megacles, a member of the renowned family of the Alcæonidæ, found them at that altar, and induced them to come forth from there, by promising to spare their lives, fearing that their death there would pollute the sanctuary. But as soon as they had left the temple they were attacked and massacred. Some were even slain at the sacred altar of the Furies, or Eumenides, where they sought safety. This act of sacrilege on the part of the archons aroused fresh troubles at Athens. The entire family of the Alcæonidæ were looked upon as tainted with the sacrilege of Megacles, and the friends of those thus massacred demanded vengeance upon the accursed race. By means of their wealth and influence, the family of Megacles were able to uphold themselves against their enemies to the end of the seventh century before Christ; but were finally banished from Attica by the decree of a council of three hundred members of their own order (B. C. 597).

The banishment of the Alcæonidæ in B. C. 597 did not quiet the superstitious alarm excited at Athens by the sacrilege of

Megacles; and while the Athenian people were aroused by these fears a plague broke out in the city, and this was considered a punishment sent by the gods for this dreadful crime. The people consulted the Delphic oracle, which told them to invite the renowned Cretan prophet and sage, Epimenides, to visit Athens and purify the city of pollution and sacrilege. Epimenides was greatly famed for his knowledge of the healing powers of nature. He visited Athens and performed certain rites and sacrifices which the people believed would propitiate the offended deities. The plague disappeared; and the Athenians, in gratitude, offered their deliverer a talent of gold, which he refused. He would accept no other payment than a branch of the sacred olive tree which grew on the Acropolis. This purification of Athens occurred in B. C. 596.

The archons now opened their eyes to a proper sense of the perils which menaced the state. The sacrifices of Epimenides had stopped the plague, but did not end the popular discontent. The factious disturbances in the city became more and more frequent and fierce. The Athenians were now divided into three factions. The first of these consisted of the wealthy nobles, who favored an oligarchy, or a government in which all political power is vested in a few privileged individuals. The second party consisted of the poor peasantry, who favored democracy, or a government in which the masses of the people are the ruling power. The third party was composed of the merchants, who preferred a mixed constitution, in which the oligarchical and democratic elements were combined. These three factions were arrayed against each other in the fiercest animosity.

Another element of trouble adding to the distraction of the state was the hostile feeling which had grown up between the rich and the poor. Some of the citizens had acquired great wealth, while the great mass of the people had sunk into the most abject poverty, and were generally overborne with burdens entailed on them by their extravagance, and which they had no reasonable

hope of ever being able to discharge. This condition of affairs was rendered more distressful by the fact that a harsh law existed in Athens, authorizing a creditor to seize the person of his debtor, and to retain, or even to sell, him as a slave. The rich only too eagerly took advantage of this cruel statute; and the poor were consequently exasperated to so intense a pitch that a general insurrection of the lower orders appeared to be on the verge of breaking out in Athens.

In this dangerous condition of affairs at Athens, the wisest men of all parties looked to Solon, a descendant of Codrus, and a person of recognized talents, virtues and wisdom, as the only person who possessed sufficient ability and influence to allay the unhappy differences which divided the people and to avert the misfortunes which threatened the state. Solon's justice, wisdom and kindness won for him the affection of the poor, while the rich were friendly to him because he was one of their class, so that he possessed the respect and confidence of every class. Influential persons encouraged him to aspire to, or rather to assume, regal power, so that he could more readily and effectually repress disorder and tumult, control faction, and force obedience to such laws as he might deem necessary to enact; but he resolutely and persistently declined to follow such advice. After some deliberation, Solon accepted the office of Archon, with special powers, which had been conferred upon him by an almost unanimous vote.

Solon was a native of the island of Salamis. His father, Execestides, although of distinguished rank, possessed only a very moderate degree of wealth, so that Solon found himself obliged to devote a great part of his youth to mercantile pursuits, to acquire for himself a competence. This proved of some advantage to him as a lawgiver, as it led him to visit foreign lands, thus affording him the best possible opportunities for studying men and manners, and for comparing the different systems of civil and political economy then existing in the various civilized countries of the ancient world. During these mercantile expeditions, Solon is said

to have met and conferred with the six celebrated men, who, with himself, received the honorable title of the *Seven Wise Men of Greece*, of whom we shall hereafter give an account. Solon was a poet no less than a sage, and in the character of a poet he made his first public appearance in Athens.

At that time the Athenians had been engaged in a long struggle with the Megarians for the possession of the island of Salamis, but they had now become weary of the war, and had enacted a law that whoever should advise a renewal of the war for the recovery of Salamis should be put to death. But before long they wished this law abrogated, but fear of the penalty which it denounced prevented every one from proposing its repeal. In this juncture, Solon ingeniously devised a plan by which he was able to accomplish the desired result without any injury to himself. He had for some time pretended insanity so successfully that he deceived even some of his personal friends, and having composed a poem on the war of Salamis, he one day rushed into the market-place, and recited his verses before the assembled people with the wildest gesticulation. The citizens at first gathered about him out of curiosity, but excited by what had been recited to them, and encouraged by some of Solon's confidential friends who were present, the people repealed the obnoxious law and voted another expedition against Salamis, appointing Solon its commander. Solon led the expedition against Salamis and reduced its inhabitants to their former subjection to Athens.

But it is as a lawgiver that Solon achieved for himself an enduring fame. As the discontent of the poor was the greatest danger threatening the state, he began his reforms of the social and political institutions of Athens.

He ameliorated the condition of the poorer classes by canceling all their debts, reducing the rate of interest, and by abolishing imprisonment or enslavement for debt. He also restored to freedom those debtors who had been enslaved by their

creditors, and repealed all of Draco's sanguinary laws, except the one which declared murder punishable with death.

Solon next proceeded to reform the political and judicial institutions of Athens. Theseus had divided the citizens of Athens into three classes; but Solon divided them into four classes, according to the sum of their yearly incomes. The two higher or aristocratical classes were required to serve as cavalry in time of war, and were therefore called *knights* (meaning horsemen); while citizens of the two lower classes composed the infantry. The highest class held the highest offices in the state and paid the largest amount of the taxes; the second and third classes held the remainder of the offices and paid the remainder of the taxes; while the lowest class were excluded from all offices and exempt from all taxation. A Senate, or Council of State, consisting of four hundred members, elected yearly, one hundred of whom were selected by lot from the four wards of Attica, was vested with the sole power of originating all legislative measures. When Attica was divided into ten wards, each ward returned ten Councilors, thus increasing the Council of State to five hundred members. The measures proposed by the Senate, or Council of State, only became laws if they were accepted by the general assembly of the citizens of Athens, a purely democratic body, which was vested with the absolute and unlimited power of approving or rejecting the proposed measures.

The Court of Areopagus, which Solon restored, and which held its sittings on the eastern side of the Athenian Acropolis, was composed of such individuals as had worthily discharged the duties of archonship. Its members held their offices for life. This tribunal possessed paramount jurisdiction in criminal cases, and also exercised a censorship over the public morals, the affairs of religion, and the education of the people. It was empowered to punish impiety, profligacy and idleness, and also possessed the power of annulling or changing the decrees of the general assembly of the people.

Every citizen was bound to make to this court an annual statement concerning his income and the sources from which it was derived. In its judicial capacity this court sat during the night and without lights; and those who conducted the prosecution or the defense of accused persons brought before the court were not allowed to make use of oratorical declamation and were required to state plainly the facts of the case. The Court of Areopagus was long regarded with very great esteem.

Solon transferred the judicial powers previously exercised by the archons to a popularly-constituted court called the *Heliaea*, consisting of at least six thousand jurors, and sometimes being subdivided into ten inferior courts, each having six hundred jurors. Six of these courts were for civil cases, and four for criminal cases. Every citizen over thirty years of age, and not legally disqualified, was eligible as a juror of the *Heliaea*. The jurors received a small compensation for their attendance at court.

Solon established a system of rewards and punishments to stimulate virtue and to repress vice and crime. Among the rewards for faithful citizenship were crowns conferred publicly by the Senate or the people; public banquets in the town-hall, or *Prytaneum*; places of honor in the theater and in the public assembly; and statues in the *Agora* or in the streets. Foreigners were encouraged to settle in Athens, but were obliged to follow some useful occupation. The Court of Areopagus punished idleness and profligacy severely. A thief was punished by being compelled to restore twice the value of the property he had stolen.

To prevent indifference regarding the public good, Solon decreed that any one remaining neutral in civil contests should be punished with forfeiture of property and banishment from Athens. To restrain female extravagance and ostentation, he instituted measures for strictly regulating the dress of women and their conduct on public occasions. He provided for the punishment of idleness, and decreed that such parents who neglected to bring up their children to

some trade or profession should, in their old age, have no right to expect aid or support from those children. He prohibited evil speaking of the dead, and provided for the imposition of a fine on those who publicly slandered the living. He forbade any father giving a dowry to his daughters, in order to discourage mercenary marriages. Solon's constitution remained in force, with slight interruption, for five centuries, and laid the foundation for Athenian greatness.

Solon was accused by his own order of having yielded too much, and by the other classes of not having granted them enough. He candidly admitted that his laws were not perfect, but that they were the best that the people would accept. The high regard in which he was held prevented any outbreak for some time.

When Solon had finished his code of laws, he exacted a solemn promise from the Athenians that they would not repeal or alter them for a hundred years. As officious persons afterwards constantly annoyed him with their suggestions of amendments for the improvement of his code, Solon concluded to retire from Athens until his countrymen should have time to become familiarized with and attached to his institutions. After obtaining the consent of the Athenians to travel abroad for ten years, and exacting from them an oath that they would preserve his laws unaltered until his return, Solon sailed to Egypt, where he frequently conversed on philosophical questions with priests and learned men of that ancient nation. He afterwards visited the island of Cyprus, where he aided a petty king, named *Philocyprus*, to lay out and build a city, which was called *Soli*, on account of the share which the great Athenian lawgiver had in its erection.

Solon proceeded from Cyprus to Asia Minor, going first to Sardis, the capital of Lydia, where he visited the wealthy and renowned King *Cræsus*, on which occasion occurred the conversation in which the Lydian king asked the Athenian sage and lawgiver if he did not consider him a happy man, and to which Solon replied that life

was full of vicissitudes and that no one was perfectly happy in this world—a conversation for the account of which we refer the reader to the history of Lydia in the chapter on Asia Minor.

Long before the expiration of the ten years for which Solon obtained leave of absence, Athens had again become distracted by the contests of the old factions, which renewed their struggles for the ascendancy. Though Solon, on his return, in B. C. 560, found his laws nominally observed, he saw everything falling into confusion. The

beauty and his military prowess. Solon clearly saw that he was an ambitious demagogue, and that by his bland and conciliatory manners, his affected moderation, and his pretended zeal for the rights of the poor, he designed to override the republican constitution and make himself master of Athens.

Solon vainly endeavored to persuade his ambitious cousin to relinquish his selfish designs. At length Pisistratus, having wounded himself with his own hand, appeared in the general assembly of the people,



SOLON BEING SHOWN THE TREASURES OF CROESUS.

party of the *Plain*, or the nobles, had a leader named Lycurgus; the party of the *Shore*, or the merchants, was led by Megacles; and the party of the *Mountain*, or the peasants, the advocates of democracy, was headed by Pisistratus, a cousin of Solon. These parties were actuated by the fiercest animosity to each other. Pisistratus the leader of the Mountain, or democratic party, had become a great popular favorite because of his eloquence, his generosity, his personal

covered with blood, and accused his political adversaries of having attacked and maltreated him. He declared that no friend of the poor could live in Athens if the people did not allow him to adopt measures for his own safety. By this artful trick he so aroused the indignation of the people that they voted a body-guard of fifty men for the protection of their favorite, whose life they had been induced to believe had been threatened. Solon earnestly endeavored to dis-

suade the people from their course by telling them that the ambitious Pisistratus would use his power for the subversion of their own liberties, but all his entreaties were useless.

Solon's predictions were soon verified; as the artful Pisistratus gradually increased his body-guards until they constituted a corps of considerable strength, when he seized the Acropolis. The alarmed supporters of the constitution fiercely resisted, but Pisistratus triumphed over all opposition and usurped the government of Athens, by making himself absolute dictator or *tyrant*. The word *tyrant* was used by the ancient Greeks in a different sense from which we now use it. They called every usurper by that title, no matter how mildly and beneficently he administered the laws. Therefore Pisistratus was called a tyrant, notwithstanding that he governed the people in a merciful and enlightened manner.

After he had fully established himself in power, Pisistratus treated Solon with the greatest kindness and respect, and maintained and executed his laws, notwithstanding the opposition which the patriotic sage had persistently offered to his ambitious designs. Nevertheless, Solon could never reconcile himself to his cousin's usurpation, though he sometimes gave Pisistratus the counsel and aid which he had solicited. Solon consequently retired once more from Athens, and spent the remaining days of his life in voluntary exile. It is said that he died in the island of Cyprus, in the eightieth year of his age. In testimony of the respect which they entertained for his memory, the Athenians afterwards erected a statue of the wise and good sage and law-giver in the Agora, or place of assembly; and the inhabitants of his native island of Salamis honored him in a similar manner. In accordance with his will, his ashes were scattered around the island of Salamis, which he had saved to Athens.

For the first six years of his usurped administration, Pisistratus faithfully observed the laws of Solon. In B. C. 554 the factions of the Plain and the Shore united in driving

him from Athens; but these two factions quarreled a few years afterward, whereupon Megacles, the leader of the Shore, invited Pisistratus back to his sovereignty on condition that the usurper should marry his daughter. Pisistratus accepted this offer and regained his former power in B. C. 548. He married the daughter of Megacles, in accordance with the agreement, but he did not treat her as his wife, as he had children by a former marriage, and as he did not wish to connect his blood with a family considered accursed on account of Cylon's sacrilege. Offended at this, Megacles renewed his alliance with Lycurgus, the leader of the Plain, and the two again drove Pisistratus from Athens, B. C. 547. After remaining in exile for ten years, occupying his time in raising troops and money in different portions of Greece, Pisistratus landed at Marathon with a strong army in B. C. 537; and, being joined by many of his supporters, he advanced upon Athens, defeated his foes, and again made himself master of the city.

After this second restoration to power, Pisistratus governed Athens for the remaining ten years of his life, administering Solon's laws with impartial justice, so that the people forgot their lost freedom in the fairness with which he governed them. He also distinguished himself as a patron of literature and the fine arts. He adorned Athens with many elegant public edifices, and established beautiful gardens for the accommodation of the people. He established the first public library; and caused the poems of Homer, which had hitherto existed in a fragmentary condition, to be collected and arranged properly, so that they could be chanted by the rhapsodists at the Greater Panathenæa, or twelve days' festival in honor of Athênê, the guardian goddess of Athens. By his beneficent rule, Pisistratus fully merited the opinion which Solon expressed concerning him, that he was the best of tyrants, whose only vice was his ambition. He died in B. C. 527.

Pisistratus was succeeded in the government of Athens by his two sons, Hippias and Hipparchus, who are generally known

as the Two Tyrants of Athens. They ruled peacefully for fourteen years, and, like their father, governed for a time with mildness and liberality. Like him, they patronized learning and munificently encouraged men of genius, thus inducing the renowned poets, Anacreon and Simonides, to make Athens their residence. The Athenians enjoyed such prosperity under the united administration of these two brothers, and made such progress in civilization and refinement, that an ancient philosopher called that period of Athenian history a golden age. All this prosperity existed in spite of the fact that these rulers reduced the land-tax from one-tenth to one-twentieth.

Although Hippias and Hipparchus governed Athens wisely and well, their administration was cut short by a sudden and violent end. A citizen of Athens, named Harmodius, having insulted Hippias, the tyrant avenged himself by a public affront to the sister of Harmodius. This so exasperated Harmodius that he determined upon the destruction of both of the tyrants, and organized a conspiracy for that purpose with his intimate friend, Aristogiton. The two conspirators assassinated Hipparchus at the festival of Panathenæa, but Harmodius himself was slain in the tumult (B. C. 514).

Alarmed for his own safety, Hippias from this time suspected every one of being an enemy, and his character at once changed. He now became severe, and for the first time acted in such a manner as to fully deserve the title of tyrant, in the worst signification of the term. His suspicion caused him to put many citizens to death and raise vast sums by excessive taxation. In order to discover some secret connected with the death of Hipparchus, Hippias caused a woman named Leona to be put to the torture. But the woman firmly refused to reveal anything, and, in the midst of her agony, bit off her tongue and spit it in the tyrant's face. She remained firm in her refusal until death ended her sufferings. To escape the oppression of Hippias, many influential citizens now left Athens. The people of Athens became so exasperated at the tyrant that he felt that

his overthrow would come sooner or later. To secure a place of refuge in such a case, Hippias cultivated friendly relations with the Medo-Persians.

The Alcæonidæ, who had lived in exile ever since the third and last restoration of Pisistratus, now invaded Attica in the hope of expelling Hippias, but were defeated by the tyrant. Clisthenes, the leader of the Alcæonidæ, bribed the Delphians by the gift of a splendid temple in the place of the old edifice, which had been previously destroyed by fire, and obtained a decree from the oracle, commanding the Spartans to aid in freeing Athens from the rule of the tyrant Hippias. In consequence the Spartans joined the Athenian exiles in an invasion of Attica, but were unsuccessful. In a second invasion they captured Athens and compelled Hippias to resign his powers, and banished him and his family and kin to Ligeum, an Athenian colony founded on the Hellespont by his father Pisistratus (B. C. 510).

The republican constitution framed by Solon was now reëstablished, and the memory of Harmodius and Aristogiton, who had first drawn the sword against the Pisistratidæ, was ever afterward held in the greatest veneration by the Athenians, who recorded their praises in verses regularly chanted at some of the public festivals. Clisthenes, the leader of the revolution which had delivered Athens from the rule of the family which had subverted its liberties, now became the head of the state and the leader of the popular party. He divided the Athenian people into ten tribes, which he subdivided into demes, or districts, each of which was assigned a magistrate and a popular assembly. All the free inhabitants of Attica were admitted to the privileges of citizenship, and the Senate, or Council of State, was increased to five hundred members, or fifty from each tribe.

As a precaution against any ambitious individual usurping the authority of the state in the future, Clisthenes established the celebrated institution of the *Ostracism*, by which any citizen could be banished for

ten years, without trial, or even without any formal accusation, but simply by a vote of the people, each citizen writing on a shell the name of the individual whom he desired to have banished, and six thousand votes being required against a person to determine his condemnation. This institution was efficacious in the purpose for which it was established.

The measures of Clisthenes highly offended the nobles, whose leader, Iságoras, solicited the aid of the Spartans to drive out the Alcæonidæ. The Spartans responded to his call; and Iságoras, with the aid of the Spartan king Cleómenes, proceeded to banish seven hundred families from Athens, to dissolve the Senate, and to begin other revolutionary changes. The Athenian people rose in arms, besieged Iságoras and the Spartans in the citadel, and permitted them to surrender only on condition of leaving the Athenian territory. The Spartan army then retired from Athens, Clisthenes was recalled, and his democratic institutions were restored.

In the meantime Cleómenes, the Spartan king, had been collecting a large army in the Peloponnesus, and had entered into an alliance with the Thebans and with the Chalcidians of Eubœa, for the purpose of reducing Athens and forcing her to accept the rule of Iságoras as tyrant. Alarmed at the power of their antagonists, the Athenians sought the aid of the Persians. The Persians consented to aid them on condition of their becoming tributary to Persia, but the Athenians indignantly rejected this condition and prepared to meet their adversaries single-handed. In the mean time the allied foes of Athens had invaded Attica.

Cleómenes had hitherto concealed from his Peloponnesian allies the real object of the invasion. As soon as they discovered it they refused to assist in crushing the liberties of Athens, and thus the Spartan king was obliged to relinquish his design and return home. When the Athenians were delivered from the Spartan invasion, they advanced against the Thebans and defeated them, after which they crossed over into Eubœa and chastised the Chalcidians. They formally took possession of the island and distributed the estates of the wealthy Chalcidian land-owners among four thousand of their own citizens, who settled in Eubœa under the name of *Cleruchi*, or lot-holders.

Sparta now sought to wage another war against Athens, this time to compel her to accept the rule of Hippias once more. The other Peloponnesian states declined taking part in the attempt, and Sparta was again obliged to relinquish her designs against Athens. Hippias, who was now an old man, countenanced the Spartan project. When it failed he returned to the Persian court, where he ceaselessly sought the aid of the Dorians in replacing him in power in Athens.

Thus after the expulsion of Hippias, Athens, under the patriotic statesman Clisthenes, became a pure democracy; the suffrage being extended to all classes, except slaves. Under the blessings of political equality, and impelled by patriotism, all classes, rich and poor, felt an equal interest in the welfare and greatness of the state; and Athens, under her free institutions, entered upon a new and glorious career. It is said that Clisthenes was the first victim of his own institution, the Ostracism.

## SECTION IX.—EARLY GREEK POETRY AND PHILOSOPHY.



**H**OMER, the father of poetry and the great national poet of Greece, was an Ionian Greek of Asia Minor, and flourished in the ninth century before Christ. He led a sad and wandering life,

and became blind in his old age. Seven cities claimed to be his birth-place, and an English poet has said:

"Seven cities claimed the Homer dead,  
Through which the living Homer begged his  
bread."



Modern authorities consider him a native of Smyrna. His two great epics are the *Iliad*, which describes the Trojan War, and the *Odyssey*, which recounts the adventures of Ulysses, King of Ithica, on his way home after the fall of Troy.

These celebrated epics were the great national poems of Greece, and were sung or recited at the national festivals and in the public assemblies of every Grecian state, and also related at every Grecian fireside. They were preserved by memory and from age to age, by being taught from father to son. These poems brought into prominence the unity of the Hellenic race and constituted one of the strongest ties that bound together its different branches. The *Iliad* opens with the beginning of the tenth and last year of the siege of Troy, and the remaining incidents and final result of the contest are described in succession with great poetical power. This forms the entire subject of the twenty-four books or sections of the *Iliad*; but the characters and scenes portrayed in the poem are so many as to contribute the strong charm of variety to its other beauties.

Achilles is represented as the leader of the Greeks, and many curious tales are told concerning him. He was taught war and music by the Thessalian Centaur, Chiron, and in his infancy his mother, Thetis, dipped him in the river Styx, thus making him invulnerable, except the heel by which she held him. Hector is represented as the Trojan leader, and it is said that more than thirty Greek chiefs fell beneath his powerful hand. His character, as a son, a husband, a brother and a patriot, is illustrated with wonderful skill and power, considering the rudeness and barbarism of the age. The immortal gods are represented as feeling a deep interest in the struggle and as participating actively in it; and this mingling of divine and human agency in the poem of course renders it naturally improbable. Still, aside from this objection, there is much in the *Iliad* to attract the attention of an inquirer into the early history of the human race.

The poem is full of descriptions and incidents which give us considerable light upon either the time of action in the poem, or the time of its composition. Heroes are represented as yoking their own cars in those days. Queens and princes are represented as engaged in spinning. Achilles is said to have killed his mutton with his own hand, and to have dressed his own dinner. Yet these tame and commonplace incidents, vulgar as they may appear when compared with the occupations of modern heroes and heroines, do not, in Homer's hands, detract in the slightest manner from the dignity and grandeur of the characters performing them. The general tone of the poem is grave and dignified, and occasionally sublime. There is often a remarkable facility in the language, so that one word will sometimes present a perfect and delightful picture to the mind.

But the strength of thought and the singular ardor of imagination displayed in the poem constitute its great merit. Says Dr. Blair: "No poet was ever more happy in the choice of his subject, or more successful in painting his historical and descriptive pieces. There is considerable resemblance in the style to that of some parts of the Bible—as Isaiah, for instance—which is not to be wondered at, as the writings of the Old Testament are productions of nearly the same age, and of a part of the world not far from the alleged birth-place of Homer."

The *Odyssey* has been described as resembling a poem called forth by the *Iliad*, and does not rank as a whole as high as the *Iliad*. It recounts the adventures of Ulysses, King of Ithaca, on his way home after the fall of Troy. Both poems have for more than twenty centuries continued to enjoy the admiration of mankind, and no effort in the same style of poetry has since been so successful.

HESIOD, another great Greek epic poet, lived a century after Homer, in Boeotia, where, in his youth, he was a shepherd, tending his father's flocks on the slopes of Mount Helicon, sacred to the Muses. He described the homely rustic scenes with which he was familiar, his chief poems be-

ing *Works and Days*, consisting mostly of precepts of ordinary life, and *Theogony*, which described the origin of the world, and of gods and men. Not many events of his life have been recorded, and the scanty notices transmitted to us concerning him apparently deserve little credit. He gained a public prize in a poetical contest at the celebration of funeral games in honor of a King of Eubœa. He died at a good old age, and is said to have spent the closing years of his life in Locris, in the vicinity of Mount Parnassus. Though he was of a quiet and inoffensive disposition, it was his sad fate to die a violent death. A Milésian who lived in the same house with him had committed a gross outrage upon a young woman, whose brothers wrongly suspected Hesiod of conniving at the crime, and murdered both the poet and the guilty Milésian, and cast their bodies into the sea.

In the seventh century before Christ, Grecian lyric poetry, which at first consisted of cheerful songs, took the place of the epic poetry of the earlier period, the period of Homer and Hesiod. It was called lyric poetry because it was written to be sung to the lyre. ARCHILOCHUS, a native of the island of Paros, and who flourished in the seventh century before Christ, was a great satirical poet, whose writings have nearly all perished.

TYRTÆUS, the first great Greek lyric poet, by his patriotic odes roused the martial ardor of the Spartans, whose armies he commanded in the first war against the Messenians, having been sent for that purpose by the Athenians in accordance with the decree of the Delphic oracle. He was by birth an Ionian Greek of Asia Minor, being a native of Milétus. When a young man he settled in Athens, where he became a schoolmaster. After his military campaigns he resided at Sparta, where he was highly esteemed on account of his valuable public services. Most of his productions have likewise perished, but his name is yet familiar as a household word in Greece. He was lame, and also blind in one eye.

ALCMAN, a native of Sparta, was also a

noted lyric poet of the seventh century before Christ. Most of his verses, which were mainly on amatory subjects, have been lost. TERPANDER, another lyric poet of the same period, was born in the island of Lesbos. He was an accomplished musician, and won several prizes for music and poetry at the Pythian or Delphic Games and at a public festival at Sparta. He improved the lyre and introduced several new measures into Greek poetry.

SAPPHO, who was born at Mitylêné in the island of Lesbos, was a celebrated lyric poetess of the sixth century before Christ. The Greeks so admired her genius that they called her "the Tenth Muse." She married a wealthy inhabitant of the island of Andros, to whom she bore a daughter, named Cleis. Sappho was short in stature, swarthy in complexion, and not beautiful by any means. She was gifted with a warm and passionate temperament, and mainly wrote poetry describing the hopes and fears inspired by love. One or two of her lyrics have been wholly preserved, namely, a *Hymn to Aphrodité* and an *Ode to a Young Lady*, both of which are so full of beauty, feeling and animation, as to fully entitle the poetess to the admiration with which her poetical genius was regarded by the ancient Greeks. Her ardent affections at last caused her to commit suicide. After her husband's death, she fell deeply in love with a young man named Phaon, and as all her persistent efforts failed to excite a reciprocal passion in him, she cast herself into the sea from a high rock on the promontory of Leucate. The place where she was drowned was afterwards called "Lover's Leap."

ALCÆUS, a lyric poet, contemporary with Sappho, was, like her, a native of Mitylêné in the isle of Lesbos; and is said to have been one of her lovers. Like her, he was also endowed with strong passions, uncontrollable by proper moral feeling. IBYCUS, a writer of amatory lyrics, was born at Rhégium, in Southern Italy, about B. C. 600. While a young man he emigrated to the island of Samos. He was finally murdered by a band of robbers while making a jour-

ney. Most of his poems have likewise perished.

MIMNERMUS, a famous elegiac poet and an accomplished musician, was a native of Colophon, one of the Ionian cities of Asia Minor, and flourished early in the sixth century before Christ. Only a few of his writings have been transmitted to modern times. THEOGNIS, the author of a collection of moral maxims in the form of verse, was born at Megara, and flourished about the middle of the sixth century before Christ.

ANACREON, a very celebrated lyric poet, was born at Teos, an Ionian city of Asia Minor, about the middle of the sixth century before Christ. His fame induced Hipparchus, who, with his brother Hippias, then ruled Athens, to invite him to visit that city; and Plato tells us that he sent a fifty-oared vessel to convey him to Attica. After the assassination of Hipparchus, Anacreon returned to his native city of Teos; but was again obliged to leave it, on account of the advance of the Persian army when the Greek cities of Asia Minor attempted to free themselves from the Medo-Persian dominion, in B. C. 500. He then returned to the Teian settlement at Abdera, and there died in the eighty-fifth year of his age, about B. C. 470. It is said that he was choked to death by a grape-stone while drinking a cup of wine. The remaining works of Anacreon consist of odes and sonnets, principally referring to subjects of love and wine. He was merely an inspired voluptuary, though his style is graceful, sprightly and smooth. The Athenians erected a monument to him in the form of a drunkard singing.

THESPIA, a native of Icaria, in Attica, was the first Greek dramatic poet, and flourished in the early part of the sixth century before Christ. The origin of theatrical representations has been traced to the custom of celebrating, in the grape season, the praises of Dionysus, the god of wine, by joyous dances and the chanting of hymns. To vary the hymns, or *Dithyrambs*, as they were called, Thespia, from whom the the-

atrical performers were called Thespians, began the custom of introducing a single speaker, whose duty it was to recite before the company for their entertainment. Thespia also invented a moveable car, on which his performers went through their exhibitions in different places. The car of Thespia was the first form of the stage. The single reciter was the first kind of actor. The persons singing the hymns or choruses continued thenceforth to be an essential part of the Grecian theater, under the designation of the *chorus*, and their duty was to stand during the performance and make explanatory comments upon it.

A fixed wooden stage in the temple of Dionysus soon took the place of the car of Thespia; when a second reciter was introduced; masks, dresses and scenery were used; and in a remarkably short space of time from the rise of Thespia, entertainments of this description had assumed the dramatic form. The incidents originally represented were mainly selected from the fabulous and legendary history of primeval Greece. The ancient theaters were constructed on a very large scale, and differed in many particulars from the modern theater. The Grecian theater was a large area, inclosed with a wall, but open above, in which nearly the whole population passed the entire day, during the celebration of the festivals of Dionysus, in witnessing the dramatic performances. The site selected for the theater was usually the slope of a hill, that the natural inclination of the ground could enable the spectators who occupied the successive tiers of seats to see the performers on the stage without any obstruction. The enclosure sometimes embraced a space so large that it could accommodate from twenty to thirty thousand people. Back of the scenes was a double portico, to which the audience was allowed to retire for shelter when it rained.

The theater opened in the morning, and the people brought cushions with them to sit on, and also a supply of provisions, so that they might not be obliged to leave their places for the purpose of obtaining refresh-

ments while the entertainment was in progress. The daily dramatic performances embraced a succession of four plays—three tragedies and a comedy—and at the end of the representation the relative merits of the pieces performed were decided by certain judges, who awarded the theatrical prize to the favorite of the day. These public awards of honor excited emulation, which led to the production of large numbers of dramatic compositions throughout Greece, especially in Athens. It is said that the theater of Athens possessed at one time at least two hundred and fifty first-class tragedies, and five hundred second class, along with as large a number of comedies and satirical farces.

PHRYNICUS, a pupil of Thespis, is said to have invented the theatric mask. His contemporary, CHERILUS, was the first dramatic poet whose plays were performed on a fixed stage. Another contemporary was PRATINUS, who invented the *satyric* drama, so called because choruses were introduced into it principally by satyrs.

Greek philosophy arose in the sixth century before Christ, among the Ionian Greeks of Asia Minor. The first Grecian philosopher was THÁLES, who was born at Milétus, about the year B. C. 640, and who is regarded as the greatest of the "Seven Wise Men of Greece." His father was a Phœnician, who had settled at Milétus, and who is said to have claimed to be descended from Cadmus, the founder of Thebes. Tháles early displayed his superior talents, and was called upon to take a prominent part in public affairs. But he preferred the quiet studies of philosophy to the exciting pursuits of politics, and soon relinquished his official positions and traveled into Crete and Egypt for the purpose of conversing with the learned men of those countries, who were far ahead of the rest of the world in a knowledge of the arts and sciences.

Tháles is said to have received invaluable instructions in mathematics from the priests of Memphis, and to have taught them, in return, a method of measuring the height of the Pyramids by means of their shadows.

He afterwards returned to Milétus, and there continued his philosophical studies with unrelenting zeal. Tháles would never marry, as he said he was unwilling to expose himself to the anxieties and griefs of wedded life. It is said that when his mother first advised him to take a wife, he replied: "It is yet too soon." When she gave him the same advice in his later years, he answered: "It is now too late."

His intense application to his favorite studies gave him a habit of abstraction which sometimes put him in awkward predicaments and exposed him to the ridicule of the vulgar. It is said that being absorbed one night in the contemplation of the celestial bodies, when he should have looked down at his feet, he fell into a pit, whereupon an old woman who came to assist him sarcastically asked: "Do you think you will ever be able to comprehend things which are in heaven, when you cannot observe what is at your very feet?"

Tháles died at the age of ninety, overcome with heat and pressure of the crowd at the Olympic Games, which he had gone to witness (B. C. 550). Tháles used to express his thankfulness that he was a human being and not a beast, that he was a man and not a woman, and that he was a Greek and not a barbarian. Tháles founded the Ionic school of philosophy, from which subsequently proceeded the Socratic and several other philosophical systems. His writings have all perished. From what others say of him, he seems to have supposed all things to have been first formed from water by the creative power of God.

Tháles taught that the earth is a special body in the centre of the universe, that the sun and the stars are fiery bodies nourished by vapors, and that the moon is an opaque body receiving its light from the sun. He regarded the divine mind as pervading and animating all things, and as the origin of all motion. He believed in the immortality of the human soul, and supposed that all inferior animals, and even all substances, which have motion, like the magnet, have a soul, or animating principle. He made

great advances in astronomy and mathematics. He was the first Greek who predicted an eclipse of the sun, and who discovered that the solar year consists of three hundred and sixty-five days. He taught the Greeks the division of the heavens into five zones, and the solstitial and equinoctial points. He also invented the fundamental problems afterwards incorporated into Euclid's *Elements*.

ANAXIMÁNDER, the disciple and friend of Tháles, was like him, a native of Milétus, where he was born, B. C. 610. He was the first Greek who taught philosophy in a public school. He adopted some of the opinions of Tháles, but disagreed with him on different points. He taught that the sun occupies the highest place in the heavens, the moon the next place, and the stars the lowest place. He maintained that the sun is twenty-eight times larger than the earth, and that the stars are globes composed of fire and air, and inhabited by the gods. Anaximánder considered Infinity the origin of all things, and that all things must finally be resolved into this Infinity. The different parts might change, but the whole is immutable. Anaximánder made several improvements in mathematics and astronomy, and was the first to delineate the map of the earth upon a globe. He likewise introduced the Babylonian sun-dial into Greece.

ANAXIMENES, like Tháles and Anaximánder, a native of Milétus, was a disciple of the latter and his successor as teacher of the Ionic school of philosophy. He believed that *air* is God and the first principle of all things, from which fire, water and earth proceed by rarefaction or condensation.

PYTHÁGORAS, the greatest of the early Grecian philosophers, was a native of the island of Samos, and flourished about the middle of the sixth century before Christ. His father, who was a merchant, gave him an excellent education, and it is said that he manifested remarkable talents at a very early age. He visited Egypt, where he remained twenty-two years, during which he

acquired a thorough acquaintance with its religious and scientific knowledge and with the three styles of writing in that famous land. After extensive travels and vast study, Pythágoras returned to Samos, where he engaged in teaching his countrymen the principles of morality, and in initiating a chosen band of friends and disciples in the mystic and abstract philosophy to which he had so long devoted his study. The Samians eagerly flocked around him to receive his instructions, and his philosophical school was in a flourishing condition when he suddenly decided to leave his native Samos.

Pythágoras passed to Southern Italy and made his residence at Croton, a city of Magna Græcia. The people of Croton were then notorious for their immorality, and as soon as Pythágoras arrived he devoted himself to the work of reforming their manners. While landing on the shore he saw some fishermen drawing in their nets which were full of fish. He purchased the fish and caused them all to be thrown back into the sea; thus seeking to impress upon the Crotonians the duty of refraining from destroying animal life. He made practical use of the art, which he had learned from the Egyptian priests, of obtaining the respect of the ignorant and superstitious by affecting mystery and assuming supernatural powers. By this means he attracted the attention of the citizens and induced them to listen to his lectures on morality. His persuasive eloquence is said to have caused the Crotonians to abandon their corrupt and licentious practices.

At the request of the magistrates of Croton, Pythágoras established laws for the future government of the community. He then opened a school of philosophy, and now became so popular that from two to three thousand persons were soon enrolled as his pupils. Pythágoras considered the sublime teachings of philosophy too sacred and valuable to be taught to ordinary men who were unable to comprehend these great truths. Every person applying for admission to his school was subjected to a rigid

examination, and he only received as his disciples those whose features, conversation and general behavior gave him satisfaction, and of whose personal character he obtained a favorable account.

The school constituted a society, called *Pythagoréans*, who had all their property, and all their meals and exercises in common, and who led a stern and moral life. The pupils were subjected to years of the most rigid mental and bodily discipline. Any applicant whose patience could not endure this protracted probation, was allowed to withdraw from the society, and to take more property with him than he had contributed to the society upon entering. The Pythagoréans then celebrated his funeral obsequies and erected a tomb for him, as if he had been removed by death—a ceremony designed to signify how thoroughly the man who relinquishes the paths of wisdom is lost to society. Those applicants who passed through the appointed probation creditably were received into the body of select disciples, or Pythagoréans proper. They were admitted *behind the curtain*; and were instructed in the principles of moral and natural philosophy, after having sworn not to disclose what was taught them. They practiced themselves in music, mathematics, astronomy, morals and politics, by turns, and the most sublime speculations concerning the nature of God and the origin of the universe were communicated to them in the most direct and undisguised language. Those instructed by Pythagoras in this clear and familiar style were said to constitute the *esoteric*, or private school; while those attending his public lectures, in which the moral truths were usually delivered in symbolical or figurative style, were regarded as forming the *exoteric*, or public school.

The esoteric school at Croton had six hundred members. They lived together as one family, with their wives and children, in a public building called the common auditory. The entire business of the society was conducted with the most rigid regularity. Each day was commenced by deliberating distinctly upon the manner in which

it should be spent, and was ended with a careful review of the occurrences which had transpired and the business which had been transacted. They arose in the morning before the sun made his appearance above the eastern horizon, in order that they might pay homage to that luminary, after which they repeated select verses from Homer and other poets, and enlivened their spirits to fit them for the day's duties by vocal and instrumental music. They then devoted a few hours to the study of science. After this there was an interval of leisure, usually employed in a solitary walk for the purpose of meditation. The next part of the day was devoted to conversation. The hour just before dinner was employed in different kinds of athletic exercises. Their dinner consisted mainly of bread, honey and water; as they entirely dispensed with wine after being fully initiated. The rest of the day was given to civil and domestic matters, bathing, conversation and religious ceremonies.

Pythagoras while teaching, in public or in private, wore a long white robe, a flowing beard, and, some say, a crown upon his head, always maintaining a grave and dignified manner. Besides desiring to have it supposed that he was of a nature superior to that of ordinary men, and not subject to their passions and feelings, he took care never to display any signs of joy, sorrow or anger, and to seem thoroughly calm under all circumstances.

Pythagoras visited and taught in many other cities of Southern Italy and Sicily, besides Croton. He obtained numerous disciples wherever he went, and these looked upon him with a veneration almost equal to that entertained for a god. He included politics as well as morals in his lectures, and excited the people by his denunciations of oppression and his appeals to the people to uphold their rights, thus inciting the inhabitants of several cities to cast off the yoke of their tyrannical rulers. But his active interference in politics soon aroused against him a host of foes, and finally led to his destruction. The aristocratic party throughout Magna Græcia were alarmed, and fiercely

opposed the Pythagoreans. The philosopher was driven from one place to another, until he finally came to Metapontum, where his enemies excited the people against him and compelled him to seek refuge in a temple dedicated to the Muses, in which he perished from hunger.

For some time after the death of Pythagoras, his disciples were everywhere cruelly persecuted, but they subsequently recovered their former popularity. The Pythagorean school of philosophy was restored, statues were raised in his honor, and the house in which he had lived at Croton was converted into a temple to Dêmêtêr.

Pythagoras was more than eighty years of age when he died. He left two sons and a daughter, and these three acquired considerable fame for their intellectual attainments. The sons directed their father's philosophical school, and the daughter was celebrated for her learning and wrote an able commentary on Homer's poems. It is not believed that Pythagoras committed any of his doctrines to writing, and they seem to be only gathered from his disciples.

Pythagoras appears to have taught that the Supreme Being is the soul of the universe, and the first principle of all things; that he resembles *light* in substance, and is like to *truth* in nature; that he is invisible, incorruptible, and not capable of pain. He maintained that one divine mind emanated from four orders of intelligence, namely, gods, demons, heroes and human souls. The gods were the highest of these; the demons second; the heroes, who were described as an order of beings having bodies consisting of a subtle, luminous substance, ranked as third; while the human mind comprised the fourth. The gods, demons and heroes lived in the upper air, and exercised a beneficent or magignant influence on men, dispensing at will sickness, prosperity and adversity.

Pythagoras considered the human soul a self-moving principle, consisting of the *rational* and the *irrational*—the former a part of the divine mind with its seat in the brain, and the latter the source of happiness with

its seat in the heart. This philosopher taught the doctrine of the *metempsychosis*, or *transmigration of the soul*, and his disciples therefore abstained rigidly from animal food, and were unwilling to take the life of any living creature, as they feared that in felling an ox or in shooting a pigeon they would dislodge the soul of a distinguished warrior or sage of bygone ages, or perhaps even be raising their hands against the lives of some of their own departed relatives or friends. Pythagoras even went so far as to declare that he *remembered* when he himself had passed through several *human existences* before he became Pythagoras.

Pythagoras regarded the sun as a fiery globe, located in the center of the universe, with the earth and the other planets revolving around it. He considered the sun, the moon and the stars to be inhabited by gods and demons. He taught that there are ten heavenly spheres—that of the earth, those of the seven planets, that of the fixed stars, and an invisible one called the *antichthon*, located opposite the earth. In moving through the pure ether occupying all space, these spheres emit sounds; and their respective distances from the earth corresponding to the proportion of the notes in the musical scale, the tones vary in accordance with the relative distances, magnitudes and velocity of the several spheres, so as to form the most perfect harmony. In this way Pythagoras accounted for the *music of the spheres*, which his followers fabled that the gods allowed him only to hear. Pythagoras explained the eclipses of the sun as caused by the intervention of the moon between the sun and the earth, and the eclipses of the moon as produced by the interposition of the *antichthon*, or invisible sphere. Thus Pythagoras had a clearer idea of the real arrangement of the universe than any other ancient philosopher, which may be ascribed to his protracted residence in Egypt.

Pythagoras regarded musical and arithmetical numbers as vested with a mysterious importance. He is represented as teaching that *one*, or *unity*, signifies God, or the animating principle of the universe; that *two* sym-

bolizes matter, or the passive principle; that *three* denotes the world formed by the combination of the two principles; and that *four* is the emblem of nature. The sum of these numbers is the decade, embracing all arithmetical and musical qualities and proportions.

Pythágoras, as we have seen, was himself very fond of music, and was well versed in that science. It is believed that he discovered the musical ratios, and invented the monochord, or single-stringed instrument, with moveable bridges to measure and regulate the ratios of musical intervals. He was likewise profound in geometry, and made many important additions to that science. He originated the famous demonstration in Euclid's *Elements*, the forty-seventh in the first book.

His rank as a moral teacher was very high, and the following are specimens of his many sound and excellent precepts: "It is inconsistent with fortitude to abandon the post appointed by the Supreme Lord before we obtain his permission." "No man ought to be esteemed free who has not the perfect command of himself." "That which is good and becoming is rather to be pursued than that which is pleasant." "Sobriety is the strength of the soul, for it preserves the reason unclouded by passion." "The gods are to be worshiped not under such images as represent the forms of men, but by simple illustrations and offerings, and with purity of heart."

Æsop, the noted fabulist, was an ingenious and successful teacher of wisdom. His moral lessons were veiled under an allegorical form, and were productive of durable impression. Æsop was a native of Phrygia and was born about B. C. 600. He was physically deformed. He was sold as a slave to an Athenian named Demarchus, and while at Athens he acquired an extensive knowledge of the Greek language. He was afterwards purchased by a Samian philosopher named Xanthus, and subsequently became the property of another philosopher of Samos, named Idmon, who perceived and admired his genius, and gave him his liberty, after which Æsop spent his time

in traveling throughout Greece, teaching moral allegories to the people. He arrived at Athens soon after the usurpation of Pisistratus, and warned the dissatisfied Athenians, who unwillingly submitted to the usurper, as to the dangers of attempting political changes by telling them the fable of the frogs who asked Zeus to give them a king. Æsop was finally put to death by the citizens of Delphi, whose indignation he had aroused by his freedom in condemning their vices. His death is believed to have occurred about B. C. 561, when he was in his thirty-ninth year. The Athenians so esteemed his memory that they raised a statue in his honor.

The *Seven Wise Men of Greece* were the great philosopher THÁLES of Milétus, the great lawgiver SOLON of Athens, PERIANDER of Corinth, CHILO of Sparta, CLEOBULUS of Lindus, PITTACUS of Mityléné, and BIAS of Priêné. Ancient writers mention two occasions on which these seven sages met together—once at Delphi and a second time at Corinth. The title of "Seven Wise Men" is said to have been given them from the following circumstance: Some Milésian fishermen after casting their nets into the sea, sold the expected draught of fish to some persons standing near by. But when the nets were drawn, it was discovered that they contained a golden tripod, whereupon the fishermen refused to give it to the purchasers of the draught, saying that they sold only the *fish* that might be caught in the nets. After much wrangling both parties consented to refer the matter to the citizens of Milétus, who sent to consult the Delphic oracle concerning it. The oracle ordered the tripod to be awarded to the wisest man that could be found, whereupon they offered it to their fellow-citizen, Tháles, who modestly declined it, saying that there were many wiser men than himself. Tháles next sent it to Bias of Priêné, but he likewise declined it and sent it to another. Thus this golden tripod passed in succession through the hands of all who were afterwards classed as the Seven Wise Men of Greece; after which it was consecrated to



Apollo and deposited in the famous temple of that god at Delphi.

The Seven Wise Men sought to enlighten and improve mankind by disseminating a number of moral truths and precepts in the form of maxims and proverbs. These seven sages were not only inventors of popular proverbs and moral maxims. Some of them were active politicians. One of them was a famous lawgiver, and another was a celebrated natural philosopher.

We have already given a sketch of the philosopher Tháles of Milétus, the greatest of the Seven Wise Men. The following were some of his maxims: "The same measure of gratitude which we show our parents, we may expect from our children." "It is better to adorn the mind than the face." "It is not the length of a man's tongue that is the measure of his wisdom." "Never do that yourself which you blame in others." "The most happy man is he who is sound in health, moderate in fortune and cultivated in understanding." "Not only the criminal acts, but the bad thoughts of men are known to the gods." "The most difficult thing is to know one's self; the easiest, to give advice to others." "The most ancient of all beings is God, for he has neither beginning nor end." "All things are full of God, and the world is supreme in beauty, because it is his workmanship." "The greatest of all things is space, for it comprehends all things; the most rapid is the mind, for it travels through the universe in a single instant; the most powerful is necessity, for it conquers all things; the most wise is time, for it discovers all things."

We have also given a full account of Solon, the wise and virtuous lawgiver of Athens, but we will mention an incident which transpired during his stay at Milétus, while he was visiting Tháles. Solon asked Tháles why he did not take a wife. Without giving a direct answer, Tháles introduced to Solon a person whom he said had just arrived from Athens. Solon, having left his family at home in Athens, eagerly inquired of the stranger if he had any news.

The stranger, whom Tháles had advised what to say, replied that there was nothing new at Athens, except that the son of a great lawgiver, named Solon, was dead, and had been followed to the grave by a vast multitude of citizens. On receiving these sad tidings, the gentle and affectionate Solon broke out into loud lamentations. Tháles at once relieved his distinguished guest's mind by informing him that he had been deceived by a fabricated story, and remarked smilingly that he himself had been prevented from marrying and rearing a family by the dread of meeting with just such sorrows as his visitor had felt. Some of Solon's precepts are the following: "Reverence God and honor your parents." "Mingle not with the wicked." "Trust to virtue and probity rather than to oaths." "Counsel your friend in private, but never reprove him in public." "Do not consider the present pleasure, but the ultimate good." "Do not select friends hastily; but when once chosen, be slow to reject." "Believe yourself fit to command when you have learned to obey." "Honors worthily gained far exceed those which are accidental."

Periander was born at Corinth, in B. C. 665; and, as we have noticed, was the son of Cypselus, who had subverted the republican institutions of Corinth and made himself *tyrant*. Periander succeeded his father in the government of Corinth, and ruled with firmness and prudence, but with great severity. He is said to have been violent and cruel, although classed as one of the Seven Wise Men. In a fit of anger he killed his wife Melissa by a kick, and afterwards caused some women to be burned to death, having become enraged by their calumnious accusations. He banished his younger son for expressing abhorrence of him because he had murdered his wife, and is said to have committed other similar atrocious crimes. He died at the age of eighty, B. C. 584. Among his excellent precepts, many of which he never carried into practice, were the following: "In prosperity, be moderate; in adversity, be prudent." "Pleasure is fleeting; honor is immortal." "Prudence can

accomplish all things." "The intention of crime is as sinful as the act." "Perform whatever you have promised."

Chilo was a Spartan, born about B. C. 630, and was one of the Ephori of that state. The following were some of his precepts: "The three most difficult things are, to keep a secret, to employ time properly, and to bear an injury." "Never speak evil of the dead." "Reverence old age." "Govern your anger." "Be not over-hasty." "The tongue ought to be always carefully restrained, but especially at the festive board." "Seek not impossibilities." "Let your friendship be more conspicuous in adversity than in prosperity." "Prefer loss to ill-gotten wealth; the former is a trouble only once endured, but the latter will constantly oppress you."

Cleobulus was *tyrant* of Lindus, in the island of Rhodes, where he was born about B. C. 634. He was noted for his personal strength and beauty, as well as for his wisdom. He visited Egypt to gain knowledge, and is supposed to have acquired in that country the taste for enigmatical writing afterwards manifested by him. He died at the age of seventy, about B. C. 564. Besides his three hundred enigmatical verses, he wrote many maxims, of which the following are samples: "Before you quit your house, consider what you have to do; and when you return, reflect whether it has been done." "Be more attentive than talkative." "Educate your children." "Detest ingratitude." "Endeavor always to employ your thoughts on something worthy."

Pittacus was born at Mityléné, in the isle of Lesbos, about B. C. 650. He was noted for his bravery in war with the Athenians, and afterwards in the dethronement of Melanchrus, the tyrant of Lesbos. His countrymen, in gratitude for his services, placed him at the head of the state, in which capacity he served until he had fully restored

order and reformed the laws and institutions of the state, after which he resigned his power and retired to private life. He died in the eighty-second year of his age, B. C. 568. The following are some of his precepts: "The possession of power discovers a man's true character." "Whatever you do, do it well." "Do not that to your neighbor which you would take ill from him." "Know your opportunity." "Never disclose your schemes, lest their failure expose you to ridicule as well as to disappointment."

Bias was a native of the city of Priéné, in Ionia, being therefore a Greek of Asia Minor. The date of his birth is uncertain. He was very generous and had a philosophical contempt for wealth. He was an able orator, and his death is said to have been caused by over-exertion while pleading the cause of a friend. He was witty as well as wise, as will be seen by the following anecdote. A scoffer having inquired of him as to his religion, he gave no reply. His inquirer desired to know the reason of his silence, whereupon he answered: "It is because you ask me about things that do not concern you." Being once in a storm at sea, the profligate sailors began to pray, in fright; whereupon Bias remarked: "Be silent, lest the gods discover that it is you who are sailing." The following were some of his maxims: "Endeavor to gain the good will of all men." "Speak of the gods with reverence." "Esteem a worthy friend as your greatest blessing." "Yield rather to persuasion than to compulsion." "The most miserable man is he who cannot endure misery." "Form your plans with deliberation, but execute them with vigor." "Do not praise an unworthy man for the sake of his wealth." "It is better to decide a difference between your enemies than your friends; for, in the former case, you will certainly gain a friend, and in the latter lose one."

## SECTION X.—THE PERSIAN WAR (B. C. 499–449).

**I**N B. C. 502 the Ionian Greeks of Asia Minor revolted against the Persian king, Darius Hystaspes, and sent messengers to Greece to solicit aid against the Persians. It is related that the Ionian messengers had almost succeeded in inducing Cleómenes, King of Sparta, to join in the war against the Persians, when his daughter exclaimed: "Fly, father, or the ambassador will corrupt you!" Thereupon Cleómenes refused to aid the revolted Ionians. At this time Artaphernes, the Persian satrap of Lydia, at the instigation of Hippias, the expelled *tyrant* of Athens, who had applied to him for support, sent an insolent message to the Athenians, ordering them to restore Hippias to his power if they did not wish to incur the hostility of Persia. This impudent attempt at dictation so exasperated the Athenians that they at once determined to aid the Greeks of Asia Minor in their resistance to the insolent Persians, and sent a fleet of twenty ships to Milétus for that purpose. From Milétus the Athenian and Ionian fleets proceeded to Ephesus, where the land troops debarked and marched against Sardis, the capital of the Persian satrapy of Lydia, and captured and burned this city before the eyes of the Persian satrap, Artaphernes himself, who had taken refuge in the castle or stronghold of the city. But a large Medo-Persian army was soon collected, and this army defeated the united forces of the Greeks in turn. The Athenian auxiliaries returned home, and the Ionian Greeks of Asia Minor were compelled to submit to the power of the Medo-Persian Empire, after a protracted struggle.

When the Persian king, Darius Hystaspes, heard of the burning of Sardis, he became very much exasperated, and resolved to revenge himself upon the Athenians by **invading** their territory, and, if possible, to **conquer** all Greece. Shooting an arrow into the air, in accordance with the Persian cus-

tom, he prayed that Ahura-Mazda would aid him to punish the Athenians for their part in the burning of Sardis. He caused an attendant to remind him of the conduct of the Greeks every time he sat down at table, so that he would not forget his purpose. He immediately began active preparations for an invasion of Greece, and fitted out an immense armament, which, under the command of Mardonius, the son-in-law of Darius Hystaspes, proceeded across the **Egean** sea towards the shores of European Greece, in the year B. C. 493. Mardonius debarked his land troops upon the coast of Macedon, after which he sailed southward with his fleet, but encountered a violent storm in sailing around the promontory of Mount Athos, by which he lost three hundred vessels and about twenty thousand men. His land force was defeated in a night attack by the Thracians with heavy loss. Disheartened by this double misfortune, Mardonius speedily returned to Asia with the shattered remnants of his fleet and army.

King Darius Hystaspes was more determined than ever upon the invasion and conquest of Greece, and raised an army of half a million men for that purpose. Heralds were sent to the Greek states to demand *earth and water* as symbols of submission. This demand was complied with by the smaller Grecian states, which feared the consequences of provoking the displeasure of the King of Persia; but Athens and Sparta indignantly refused, throwing the Persian heralds into deep wells and telling them to take thence their *earth and water*.

In B. C. 490 Darius Hystaspes sent a fleet of six hundred galleys and many transports, conveying an army of one hundred and twenty thousand men, under the command of Datis, a Median nobleman, and Artaphernes, son of the satrap of the same name, to conquer Greece, and especially to destroy Athens, and also Eretria, in the island of Eubœa, and enslave the inhabitants. Datis

and Artaphernes sailed directly across the Ægean, reducing the Cyclades on the way; and, reaching Eubœa, captured Eretria, after a siege of six days, through the treachery of two members of the aristocratic party. The city was sacked and burned, and its inhabitants were placed in chains on board Persian ships. Datis then crossed the Euripus and landed at Marathon, in Attica, to wreak vengeance upon Athens.

The Athenians, greatly alarmed at this formidable invasion of their territory by the Persians, applied to the Spartans for aid; but the superstitious Lacedæmonians refused to give any assistance before a full moon; and as at the time of the application, it was still five days before that period, they delayed the march of their troops. The Athenians were therefore obliged to encounter the Persian invaders without any help, except by a heroic band of one thousand Plateans, who, grateful for the protection often extended to them by the Athenians, against the power of Thebes, hastened to assist their friends in this emergency. Besides these Plateans the Athenian army mustered about nine thousand men, with about a thousand light-armed slaves. Notwithstanding the vast numerical inferiority of the Athenians compared with the immense host of the Medo-Persians, the Athenian leaders decided, after due deliberation, that they would lead their forces against the foe in the open country.

In accordance with the Athenian custom, ten generals were appointed to command the army, one being selected from each of the ten wards of Attica, and each general being in turn vested with the chief command for a single day. But Aristides, one of these ten commanders, and a man of singular wisdom and honor, seeing the inconveniences and perils of this arrangement, resigned his day in favor of Miltiades, another of the generals, whose military talents had been fully tested. The other eight generals followed the example of Aristides, so that Miltiades was left in sole command. He thus had an opportunity to adopt such measures as were essential to insure success

to his little army, and acted with a skill and prudence that fully justified the confidence reposed in him by his brother officers.

Finding the Medo-Persian host encamped upon the plain of Marathon, Miltiades took up a position on the declivity of a hill about a mile distant from the enemy. He caused the intermediate space between the two armies to be strewed with trunks and branches of trees during the night, in order to obstruct the movements of the Medo-Persian cavalry. The next day he drew up his eleven thousand troops in line of battle, putting the Athenian freemen on the right, the Plateans on the left, and the armed slaves in the center.

The Medo-Persian army numbered one hundred and ten thousand men, and was a mixed horde, consisting of levies from the many tribes and nations under the dominion of the Great King. Some of them were armed with spears, swords and battle-axes; but most of them fought with bows and arrows, darts and other missile weapons. They carried light targets of reeds or osier in their left hands, and their bodies were in some cases covered with thin plates of metal. Their defensive armor was nevertheless inferior to that of the Athenians, and did not by any means enable the Orientals to withstand the shock of the dense Grecian phalanx. Miltiades was well aware of this, and he caused his troops to advance to the attack at a running pace, in order to give the bowmen and javelin-throwers as short a space as possible to use their missiles, and to enable the Athenian spearmen to bear down and break open the ranks of the more lightly armed Persians. This movement succeeded admirably.

At first the Grecian center, consisting of slaves, was broken by the foe; but the Athenian and Platean freemen on the two flanks carried everything before them, after which they closed in upon the Persian troops who had broken their center, defeated them also, and remained in full possession of the field. The panic-stricken Persians fled in haste to their ships, pursued actively and slaughtered in great numbers by the triumphant

host of Miltiades. More than six thousand Persians were slain in this memorable battle, while the victorious Athenians lost only one hundred and ninety-two killed, two of the ten generals being among the number. The Athenians also took seven of the Persian vessels, the rest of the fleet returning to Asia. Among the slain on the side of the Persians was Hippias, the expelled tyrant of Athens, who had sought to revenge his overthrow by joining the enemies of his country. The Spartan troops arrived the day after the battle, having left Sparta as soon as the moon was full, and having hastened by forced marches to aid the Athenians. After contemplating with great interest the scene of this glorious Athenian victory, and bestowing merited praises upon the valor of the heroic little band under Miltiades, the Spartans returned home (B. C. 490).

Such was the memorable battle of Marathon—one of the most important battles in the history of Greece and of the world. It was the first serious check ever experienced by the Medo-Persians in any quarter, and taught the Greeks the value of their disciplined valor as arrayed against the vast hosts of Asia. It gave the Hellenic race a respite in which to prepare for the decisive struggle for the preservation of their freedom and their civilization, and encouraged them to make the effort when the final and greater crisis confronted them.

Had the Medo-Persians triumphed at Marathon, not only would Greece have been enslaved, but all European civilization would have perished; and thus the whole fate of the human race and the entire course of history would have been changed. So the Greek victory at Marathon was a victory for the cause of civilization and human freedom in all time.

After menacing Athens, Datis, with the Medo-Persian fleet, returned to Asia with his Eretrian prisoners; and Greece was for the time freed from its invaders. The victory of Marathon was hailed by the Athenians with unbounded joy. Miltiades was regarded as the savior of Greece, and was re-

ceived with the highest honors, being for awhile the most distinguished and beloved citizen of the Athenian republic. But soon after his great victory, his glorious career was brought to a sad end.

Even while prince in the Chersonesus, Miltiades had won the gratitude of the Athenians by annexing the isles of Lemnos and Imbros to their dominions; and he now won a greater claim to their regard by having delivered them from their most threatening danger, so that they now had unlimited confidence in him. When he therefore promised them a still more lucrative enterprise, though less glorious than the recent one against the Persians, they very readily granted his request for a fleet of seventy ships and a large supply of men and money for their use, of which he was not to render any account until his return. Miltiades at once set sail for the isle of Paros, which had furnished a trireme to the Persians during the recent invasion. He was repulsed in his attack upon Paros and received a dangerous wound. Discouraged, he relinquished the siege and returned in disgrace to Athens. Xanthippus, the leader of the aristocracy, accused him of having received a bribe from the Persians to retire from Paros. Severely wounded, Miltiades was brought into court upon a couch; and although his brother, Tiságoras, undertook his defense, the only plea that Miltiades made was in the two words "Lemnos" and "Marathon." Though the offense, if proven, was capital, the people refused to sentence the victor of Marathon to death. They commuted his punishment to a fine of fifty talents—equal to about fifty thousand dollars of our money—which being unable to pay, he was cast into prison, where he died of the wound he had received at Paros (B. C. 489). His remains were not allowed to be buried until his son, Cimon, shortly afterward paid the fine. Nevertheless the glory acquired by Miltiades by his victory at Marathon survived; and although his countrymen persecuted him while living, they ever afterward revered his memory.

The Persians had brought a block of

white marble with them, intending to erect it as a trophy upon the field of Marathon in honor of the victory which they anticipated. A half century later this marble block was carved by Phidias into a gigantic figure of the avenging goddess, Nemesis; while the brazen weapons and shields of the Persians were cast by the same artist into the colossal statue of Athênê, which was set up in the Acropolis, and which could be seen from the sea far beyond the promontory of Sunium. About the same time a picture of the battle of Marathon was painted by order of the state, and the figure of Miltiades was represented in the foreground, animating his troops to victory. The one hundred and ninety-two heroes who sacrificed their lives for their country's liberties in this celebrated conflict were buried in the field, and a mound or tumulus was raised over them.

The victory of Marathon, which saved the liberties of Greece, also contributed immensely to raise the prestige of Athens, and the commanding abilities of several of her eminent statesmen also added vastly to her power and influence. At the head of the galaxy of brilliant and talented Athenians at this period of Grecian glory were Aristides and Themistocles, both of whom, though opposed to each other in everything else, labored alike for the greatness and welfare of their country. Aristides was entirely devoid of personal ambition and was desirous only of the public welfare. Aristides was, as we have seen, one of the ten generals who commanded the Athenian army on the glorious field of Marathon. He was the son of a person of moderate fortune, named Lysimachus. Themistocles was likewise descended from a respectable Athenian family. These two great statesmen were companions in boyhood, and are said to have even then manifested striking indications of the difference of their dispositions. Aristides was calm, moderate, candid and upright. Themistocles was bold, enthusiastic, artful and plausible.

The people of Athens were still divided into the aristocratic and democratic parties. Aristides became the leader of the aristo-

cratic party, while Themistocles headed the democratic. Thus these two leaders were forced into almost constant opposition, both by their position and by the difference of their political views. The character of Aristides was ranked deservedly high for wisdom and uprightness; but Themistocles, by his wonderful oratorical powers and his persuasive eloquence, was often enabled to triumph over the more honest but less eloquent Aristides. But instead of being discouraged by such occurrences, Aristides waited patiently until the people should arrive at a sounder opinion, exerting himself meanwhile to prevent as much as possible the evil results which he anticipated from their imprudent decisions. In the year after the battle of Marathon, Aristides was chosen first Archon, or chief magistrate of the Athenian republic; and in this capacity he gave so many signal proofs of his uprightness and fairness that the people honored him with the surname of "the Just," and many of the citizens referred their disputes to his decision, in preference to carrying them to the ordinary courts of justice.

Jealous because of the civic honors bestowed upon his esteemed and conscientious rival, Themistocles took advantage of this circumstance to concoct and circulate an injurious rumor to the effect that Aristides was seeking to usurp all authority, judicial as well as civil, in his own person, as a preliminary step toward making himself absolute ruler of Athens. The Athenians had not yet forgotten the usurpation of Pisis-tratus, who, under the mask of moderation and anxiety for their welfare, had subverted the constitution of the republic for his own individual aggrandizement. They therefore eagerly hearkened to the eloquent and persuasive voice of Themistocles; and, alarmed at the very allegation that a popular leader was once more entertaining the design of assuming unconstitutional power, they rashly condemned Aristides to ten years' banishment by *ostracism*. While the voting by ostracism was in progress, a country voter who was unable to write came up to Aristides, whom he did not know personally, and

requested him to write the name of Aristides upon a shell; whereupon Aristides asked: "Did this man ever injure you?" To which the citizen replied: "No, nor do I even know him; but I am weary of hearing him everywhere called 'the Just?'" Thereupon Aristides, without saying another word, wrote his name upon the shell, and returned it to the country citizen.

Themistocles was now without a rival at Athens, and his ascendancy in the councils of the republic was undisputed; but he was destitute of that pure and unselfish patriotism which had characterized his banished rival. He had an insatiable desire for political fame, and wished to make Athens great and powerful in order that he might win for himself an imperishable renown. So great was the desire of Themistocles for preëminence that the glory won by Miltiades at Marathon threw him into a state of deep melancholy; and when asked the reason of this, he replied that "the trophies of Miltiades would not allow him to sleep." When he had won influence in the state, an opportunity for obtaining distinction soon manifested itself. The commerce of Athens had for some time suffered from the hostility of the inhabitants of the island of Ægina. Themistocles advised his countrymen to appropriate the produce of the silver mines of Mount Laurium, which had thus far been yearly divided among the citizens, to the construction of a fleet to chastise those troublesome islanders. The Athenians acted on his advice, and built one hundred galleys, with which Themistocles effectually broke the naval power of Ægina, hitherto the maritime rival of Athens. Athens thus became the leading maritime power of Greece, but Themistocles continually added to the number of its war-vessels, until they amounted to two hundred triremes, and Athens was in a short time absolute and undisputed mistress of the seas.

Themistocles was governed in his action by a belief that the Persians would renew their efforts to conquer Greece. He foresaw the importance of a well-equipped fleet for external defense in such a contingency, or

as a refuge for the citizens in case of being overcome by the invaders. Events subsequently demonstrated the correctness of the anticipations of Themistocles.

Upon hearing of the defeat of his army at Marathon, King Darius Hystaspes resolved upon another expedition for the invasion and conquest of Greece on a far grander scale than the other; but a revolt in Egypt interrupted his preparations, and death soon afterward put an end to all his earthly designs (B. C. 485). His son and successor, Xerxes the Great, after crushing the Egyptian revolt, prepared to execute his father's projects for the subjugation of Greece. Persian heralds were again sent to all the Grecian states, except Athens and Sparta, which had treated the former heralds so cruelly, to demand *earth and water* in token of submission; and many of the smaller states again granted the required acknowledgment, fearing to arouse the displeasure of the Great King.

Xerxes was engaged four years in raising an army, building a fleet, and cutting a canal across the isthmus connecting Mount Athos with the Greek continent. This passage was provided for to enable the Medo-Persian army to continue their progress directly southward, instead of sailing around the dangerous promontory of Athos, where the fleet of Mardonius had been wrecked. As soon as the preparations were finished, Xerxes personally assumed command of the expedition, and marched directly for the Hellespont.

His army was the largest ever raised, and is said to have consisted of more than two millions of fighting men, of whom one million seven hundred thousand were infantry, while four hundred thousand were cavalry. The immense multitude of slaves and women who followed the army raised the vast host to more than four millions of souls. The fleet consisted of twelve hundred ships of war and three thousand transports, and carried about six hundred thousand men. It is said that, on one occasion, while Xerxes was viewing this mighty host, he was moved to tears by the thought that not one individual of all the

thousands before him would be living a hundred years thereafter.

Xerxes caused a bridge of boats to be constructed across the Hellespont, between the two towns of Abydos and Sestos, where the narrow strait is less than a mile wide; but this bridge was destroyed by a furious storm, which so angered the despot that he ordered all the workmen engaged in constructing it to be put to death. He is also said to have caused the waters of the Hellespont to be beaten with rods, and fetters to be dropped into the strait, as a token of his determination to curb its violence, while his servants addressed it in this style: "It is thus, thou salt and bitter water, that thy master punishes thy unprovoked injury, and he is determined to pass thy treacherous streams, notwithstanding all the insolence of thy malice."

Another bridge, consisting of a double line of vessels, strongly anchored on both sides of the Hellespont, and joined together by hempen cables, was then constructed, and trunks of trees were laid across the decks of the vessels, the whole being smoothly covered with planks, thus affording an easy passage for the troops. The Persian hosts occupied seven days and nights in crossing this remarkable bridge; after which Xerxes marched through Thrace, Macedon and Thessaly towards the southern portions of Greece, receiving the submission of the different northern states through which he advanced; while his fleet crossed what is now known as the Gulf of Contessa and passed through the canal of Athos, and thereafter sailed southward.

In the meantime those Grecian states which had refused to submit to the advancing Persians were making vigorous preparations to resist the invaders. A congress of deputies from these different states, convened at Corinth, adopted measures for the common defense. The united Greeks exhibited extraordinary courage at this momentous crisis, not manifesting any signs of despondency for a single instant, notwithstanding the terrible odds against them. They drew upon the entire population of

the confederated states for all the military force at their command to resist the immense hosts of the Medo-Persian Empire; yet with all their efforts, the Grecian forces did not exceed sixty thousand freemen and perhaps as many armed slaves. To add to the discouragement of the Greeks in this extraordinary emergency, the responses which they received from the Delphic oracle were dark and menacing. The Spartans were informed that the voluntary death of a king of the race of Hercules could save *them*, and the Athenians were answered in this style: "All else, within Cecropian bounds and the recesses of divine Cithæron, shall fall; the wooden walls alone Zeus grants to Athênê to remain inexpugnable, a refuge to you and your children. Wait not therefore the approach of horse or foot, an immense army, coming from the continent; but retreat, turning the back, even though they be close upon you. O divine Salamis! thou shalt lose the sons of women, whether Dêmêtêr be scattered or gathered!"

The Athenians were puzzled to know what was meant by the phrase "wooden walls," referred to by the oracle. Some supposed that these words alluded to the Acropolis, or citadel of Athens, which had in early times been surrounded with a wooden palisade; but Themístocles insisted that the fleet constituted the wooden walls meant by the oracle, and advised the Athenians to rely entirely upon their ships for their defense against the Persian invaders. This advice was ultimately followed; and while the Spartan king Leónidas with eight thousand confederate Greek troops took up a strong position in the narrow pass of Thermopylæ, between Thessaly and Phocis, the Athenian fleet, reinforced by the fleets of the other confederated Grecian states, sailed to the strait separating the island of Eubœa from the coast of Thessaly, and took up its station at the promontory of Artemisium, about fifteen miles from the pass of Thermopylæ.

The march of Xerxes had so far resembled that of a triumphal procession more than a hostile invasion. None had the courage to oppose his advance, and the different minor



states of Greece through which he passed vied with each other in the respect which they showed the Great King and in the cordial welcome with which they greeted him and the millions of his gigantic host. But he was now to be enlightened with that unconquerable Grecian valor which had overcome the armies of his illustrious father.

When Xerxes arrived at the pass of Thermopylæ and discovered that it was defended by so small a force, he sent messengers to demand of them to lay down their arms. To which demand the heroic Leónidas replied in truly Spartan style: "Come and take them." The Persian messengers then assured the Greeks that if they would lay down their arms, the Great King would receive them as his allies and give them a country more fertile than Greece. But the brave Greeks replied that "no country was worth acceptance, unless won by virtue; and that, as for their arms, they should want them whether as the friends or the enemies of Xerxes." After giving this intrepid reply, the Greeks resumed the gymnastic exercises and the other amusements in which they had been engaged when the messengers of the Persian king arrived.

Xerxes waited four days in the hope that the Greeks would surrender. Observing that they remained as resolute as ever, he gave orders to begin the attack, and thus commenced the ever-memorable battle of Thermopylæ. But the extreme narrowness of the pass, which was only fifteen feet wide in one place and twenty-five in another, prevented the Persians from reaping the full advantage which their enormous superiority of numbers would otherwise have given them, and the undaunted Spartans repulsed with tremendous slaughter every successive column of the Persians that entered the narrow defile to force a passage. King Xerxes viewed the desperate conflict from a neighboring height; and being repeatedly startled with irrepressible emotion as he saw the bravest of his troops defeated and **slaughtered**, he finally ordered the discontinuance of the assault on the heroic Grecian band. The next day the combat was re-

newed with no better success on the part of the invaders, who, however, effected by stratagem what they were unable to obtain by force; and the treachery of a Greek named Epialtes, who was a native of Malis, led to the entire destruction of the heroic defenders of Thermopylæ.

Epialtes offered, for a large bribe, to show the Persians a secret path over the mountains, a few miles west of Thermopylæ, by which the invaders could reach the other extremity of the pass, intercept the retreat of Leónidas and assail him in the rear. The Persians eagerly accepted the offer of the Greek traitor; and the Immortals, numbering twenty thousand men, under the command of a distinguished officer named Hydarnes, started over this secret and circuitous path, in the evening. This chosen detachment marched all night, and arrived near the summit of the height about sunrise the next morning. But the invaders here found their way obstructed by a guard of Phocians, who had been assigned by Leónidas to the defense of this unfrequented mountain path.

The Persians advanced for some time without being observed, under the shadow of an oak forest covering the sides of the hill; but the Phocians were finally alarmed by the unwonted rustling among the leaves and the heavy tread of so numerous a detachment of troops, and prepared to offer a resolute resistance to the advancing foe. The Phocians, supposing that the Immortals had come to attack them, left their position in the pass and posted themselves on a rising ground where they would be less exposed to the darts of their assailants; but Hydarnes did not attack them, as they had expected he would, but, paying no further attention to them, continued his march, along the evacuated pass, towards the plain.

The gallant defenders of Thermopylæ had many secret friends in the Persian camp. The recruits which Xerxes had forced into his service during the march were not at heart enemies of Greece, and one of them managed to escape to the Grecian camp with intimation of the treachery of Epialtes, a few hours after the march of the Immortals

under Hydarnes. Leónidas at once summoned a council of war, which decided that all the Greeks except the Spartans should at once retreat towards the Isthmus of Corinth, as all perceived that the pass of Thermopylæ was now untenable. But Leónidas and his heroic band of three hundred Spartans declared that, as the laws of Sparta did not allow a Spartan soldier to flee before an enemy, they would either conquer or die at their post. Seven hundred Thespians, inspired to emulation by this noble example of Spartan heroism, also announced their determination to remain at their post and share the fate of Leónidas and his gallant band.

All the Greek troops then retired from the pass of Thermopylæ, with the exception of the three hundred Spartans and the seven hundred Thespians, and about four hundred Thebans whom Leónidas had retained as hostages because of the known sympathy of Thebes with the Persian invaders who had come to destroy the liberties of the other Grecian states which the Thebans disliked. Leónidas then exhorted his brave companions in arms to acquit themselves as men who expected death and were prepared for it any moment. Said he: "Come, my fellow-soldiers, let us sit down to the last meal we shall eat on earth; to-morrow we shall sup with Pluto."

On the approach of midnight, Leónidas led his heroic little band against the overwhelming host of the Persians, who were completely surprised by this sudden and unexpected attack, and thus thrown into the greatest confusion, being unable to distinguish friend from foe in the darkness, so that in many cases they attacked each other; while the gallant Spartans and their heroic Thespian allies remained together in a compact body, fighting with the wild energy of men who had relinquished every hope of life, making dreadful havoc in the demoralized and wavering ranks of the Persians, and penetrating almost to the tent of Xerxes himself.

When the dawn of the morning disclosed to the Persians the smallness of the Spartan

and Thespian bands, Leónidas led his men into the defile, whither the Persians followed him, and for a time the conflict raged with desperate obstinacy on both sides. The Spartans and Thespians fought with the courage of despair, and multitudes of the Persians fell beneath their swords. While the battle was raging the fiercest, a Persian dart pierced the heart of the brave Leonidas, and he expired; but this only aroused his gallant followers to greater fury, and the Persians began to waver, when the twenty thousand Immortals under Hydarnes were observed approaching from the other end of the pass.

The Spartans and Thespians then took their stand behind a wall on a rising ground at the narrowest point of the defile, resolved to sell their lives as dearly as possible. The Thebans cowardly begged for quarter, saying that they had been forced into the conflict against their wishes, and their lives were spared; whereupon they deserted to the Persians, by whom many of them were slain, however, before their movement was understood. The Persians now closed in upon the devoted Spartans and Thespians on all sides, some of them beating down the wall behind which the heroic defenders had stationed themselves, while others assailed them with showers of arrows. The Spartans and their allies held out heroically to the last. When some said that the Persian darts were so numerous that they obstructed the light of the sun, Dionecees, a Spartan, replied: "How favorable a circumstance! the Greeks now fight in the shade!" Finally, after performing prodigious feats of valor, the whole Spartan and Thespian band was overpowered and slain, excepting one who made his escape to Sparta to announce the fate of his heroic comrades, and who was received with contempt because he had not the courage to die at his post with those gallant companions. The dead of the Spartans and Thespians were literally covered with the arrows which their numerous Persian assailants had showered upon them.

Such was the famous battle of Thermopylæ, in which perished Leónidas and his

brave band, winning for themselves an immortal fame—a fame which has grown brighter with all the succeeding ages. Two monuments were afterwards erected near the spot where they fell. The inscription on one of these recorded the heroism with which a handful of Spartans and Thespians had resisted unto death three millions of Persians. The other monument was dedicated, to the memory of *Leónidas* and his Spartan band of three hundred, and was inscribed with these words: "Go, stranger, and tell to the Spartans that we died here in obedience to their divine laws."

While the band of *Leónidas* was displaying such signal proofs of its valor in defending unto death the pass of *Thermopylæ*, the Grecian fleet was contending with the Persians at sea with better fortune, while the elements were also on the side of *Hellas*. The gigantic fleet of *Xerxes* had anchored in the bay of *Casthanaea*, on the coast of *Thessaly*, where it was attacked by a terrific storm lasting three days, thus losing about four hundred war-vessels and a vast number of transports and store-ships, which were totally wrecked. After the subsidence of the storm, the Persians, eager to abandon a place where they found so little shelter, sailed into the strait dividing the island of *Eubœa* from the mainland of Greece, and anchored in the road of *Aphetæ*, about ten miles from the promontory of *Artemisium*, where the Greek fleet was stationed.

The Persian fleet was still very large, notwithstanding the great loss caused by the tempest, and the Greeks were much alarmed in consequence of its arrival in the vicinity of their own united fleet. The Greeks therefore held a council of war, which decided by a large majority that the Grecian fleet should retreat southward. The *Eubœans* sought to prevent the adoption of this course, as it exposed them to the vengeance of the Persians; and with this view they endeavored to induce *Eurybiades*, the Spartan admiral, who commanded the combined Grecian fleet, to defer its departure, at least to allow them sufficient time to remove their families and their valuable property to a

place of safety. As *Eurybiades* remained inexorable in his decision, the *Eubœans* applied to *Themistocles*, who commanded the Athenian division of the confederated fleet, and who, in the council of war, had opposed the proposition to retreat. *Themistocles* reminded them that gold was sometimes more persuasive than words, and consented to prevent the contemplated retreat of the combined fleet, if he were furnished with thirty talents (about thirty thousand dollars). When the *Eubœans* had paid the stipulated sum, *Themistocles* induced *Eurybiades*, by means of a bribe of five talents, to countermand the orders for the retreat of the united fleet. All the officers obeyed the commands of the Spartan admiral and commander-in-chief, except *Adimantus*, the Corinthian admiral, who persisted in his purpose to sail away, until *Themistocles* bought his acquiescence in the postponement by a gift of five talents. He retained the remaining twenty-two talents for himself.

Thus the conduct of *Themistocles* on this occasion, by its lack of high moral principle, and the mercenary spirit manifested by the Spartan and Corinthian admirals, who could only be induced by a bribe to face the Persians, presented a striking contrast to the patriotic zeal and heroic example of the gallant defenders of *Thermopylæ*.

The Persian admiral now prepared for battle, and dispatched two hundred galleys with orders to sail around the eastern side of the island of *Eubœa* and station themselves at the southern extremity of the strait of *Euripus*. When the Greeks were informed of this movement by a deserter from the Persian fleet, they held another council of war, which decided to attack the Persian fleet, now weakened both by the effects of the recent tempest and by the departure of the two hundred ships. The Greek ships therefore anchored near sunset and attacked the Persian fleet. Despite the vast numerical superiority of the Persians, the Greeks soon captured thirty of the enemy's ships and sunk a larger number of them. The conflict was ended by the ap-

proach of night and by a sudden furious storm.

The united Greek fleet soon regained its former position off Artemisium; but the Persians, who were unacquainted with the narrow and intricate seas of Greece, and who were confused by the darkness and the violence of the tempest, could not determine in what direction to steer, and many of their ships were wrecked before the fleet returned to its former station at Aphetæ. The storm caused still greater havoc among the two hundred galleys which had sailed for the southern end of the strait of Euripus. These galleys were caught by the tempest in the open sea, and being unable, in the midst of the dense darkness of the night, to see a solitary star by which to direct their course, they were tossed to and fro by the merciless winds and waves, until finally the whole squadron was driven upon the Eubœan coast, where it miserably perished.

The next day the Greek admirals were informed of this last event by the crews of three new Athenian ships, which had come to reinforce the united Grecian fleet. Elated by this favorable intelligence, the Greeks renewed their attack upon the Persian fleet on the evening of the same day, totally destroying a detachment of it, called the Cilician squadron. Mortified because they had been completely beaten by a foe so far inferior in numbers, the Persian commanders determined upon a vigorous effort to retrieve their reputation, and the next morning they gave orders for a general engagement. About noon they approached the combined Grecian fleet, and a desperate struggle followed, ending in another Greek victory; the Greeks, however, losing five galleys, and many of their vessels being damaged, especially those of the Athenian division. In consequence of this circumstance and the discouraging effect of the intelligence of the destruction of Leonidas and his Spartan band at Thermopylæ, the Greek admirals decided to retreat southward, so that they might be able to give all the aid in their power to the inhabitants of Attica and the Peloponnesian states, which would be ex-

posed to immediate invasion by the Persians in consequence of the result of the battle of Thermopylæ. The confederated Greek fleet therefore sailed southward, and, proceeding to the Saronic Gulf, anchored in the strait between the island of Salamis and the coast of Attica.

The Persian army now marched through Phocis and Bœotia into Attica, while the Persian fleet likewise moved southward, in pursuit of the Greek fleet into the Saronic Gulf. The Persian army was scarcely opposed in its march, for the Peloponnesian troops had retired within the Isthmus of Corinth, as they despaired of being able to make any effective resistance in the open country. The Athenians made no effort to defend their territory, as they had been deserted by their allies, and as the chief portion of their armed force was on board the united Grecian fleet. The sacred fane of the temple of Apollo at Delphi was preserved in this time of general panic. The Delphians were intensely alarmed upon receiving intelligence that the Persians had forced the pass of Thermopylæ, and consulted the oracle as to what was necessary to do for the protection of the temple and the security of the valuable treasures contained therein. The oracle replied that "the arms of Apollo were sufficient for the defense of his shrine." The Delphians then transported their wives and children across the Gulf of Corinth into Achaia, abandoned their city, and concealed themselves in the deep caverns and among the rocky summits of Mount Parnassus. Delphi could only be approached by a steep and difficult road, winding about among the narrow defiles and steep mountain crags. When the Persian detachment marched along this road, a thunder-storm came on, arousing their superstitious fears and encouraging the Delphians, who fancied that Apollo was fulfilling his promise to interfere for the protection of his temple. Two enormous fragments of rock rolled down from the heights of Parnassus upon the heads of the affrighted Persians, either by the agency of the lightning or by the secret efforts of the Delphi-

ans, caused the precipitate flight of the invaders. The Delphians then emerged from their hiding-places and pursued the panic-stricken Persians with terrific slaughter.

When the Persian detachment returned to the main army, they apologized for their disgraceful discomfiture by telling many wonderful tales concerning the unearthly voices they had heard and the frightful forms they had beheld. The Delphic priests having an interest in crediting and circulating reports of the same nature, the belief soon became universal that the calamity which had befallen the sacrilegious invaders of the sacred shrine had been effected by supernatural agency.

Themístocles saw that there was no further hope of saving Attica when the combined Grecian fleet had arrived at Salamis. He therefore persuaded the Athenians to seek refuge in their ships, in accordance with his previous interpretation of the promise given them by the Delphic oracle that they should find safety behind their "wooden walls." They consequently conveyed their women, children and old men to the islands of Salamis and Ægina, and the sea-port town of Trœzene, in Argolis, thus abandoning their country and city to the vengeance of the Persians. But before they departed they passed a decree, at the instigation of Themístocles, recalling all their exiles for the common defense, thus obtaining the valuable aid of Aristídes in this great emergency. Aristídes was then residing in the island of Ægina, and as he had heard of the decree he proceeded to the general rendezvous at Salamis, generously and patriotically forgetting the injustice done him by his countrymen, and desirous only for their welfare.

The Medo-Persian army soon overran and ravaged Attica with fire and sword, taking Athens and reducing it to ashes, and massacring the few inhabitants who had remained in it, and who had vainly endeavored to defend the citadel. The Persian fleet at the same time stationed itself at Phalerum, an Athenian sea-port, near the bay in which the

Grecian navy had taken its position. The allied Greeks now deliberated upon the question of risking another conflict with the Persian fleet or retiring farther up the Saronic Gulf to assist in defending the Isthmus of Corinth, across which the Peloponnesians had raised a line of fortifications to stop the advance of the invaders. Themístocles vainly urged the council of war to remain where they then were and give battle to the Persians. Most of the Grecian admirals desired to depart, and the council of war finally decided to move the fleet at once. The council was then broken up. Themístocles, who saw that if the resolution just adopted was carried into effect, the Hellenic cause would be utterly ruined, prevailed upon Eurybíades to convene another council of war, at which he used all the persuasive powers of his eloquence to induce the Grecian admirals to revoke their weak decision. In the progress of the discussion, he said something to give offense to Eurybíades, who raised his stick as if to strike the Athenian; but Themístocles, who was only bent on persuading the admirals to remain where they then were, paid no more attention to the threatening attitude of the Spartan admiral than to say to him calmly: "Strike, but hear me." Eurybíades, ashamed of his hasty violence, requested Themístocles to proceed with his speech, giving him no further interruption. Themístocles then endeavored to convince the council of the disadvantages to which they would expose themselves and the cause of Greece by abandoning their present station, as they would thus give up a narrow channel, in which the entire Persian fleet would be unable to attack them at once, for the open seas, where they might be quickly overpowered by the superior numbers of the enemy's fleet. He likewise alluded to the cruelty of abandoning the Athenian women and children collected in the islands of Salamis and Ægina to the mercy of the invaders.

As soon as Themístocles had finished his speech, Adimantus, the Corinthian admiral, insultingly asked whether they were to be guided by the wishes of men who had no

longer a city to defend, alluding to the destruction of Athens by the Persians. Themistocles replied indignantly that "the Athenians had, indeed, sacrificed their private possessions for the sake of preserving their own independence and the common liberties of Greece, but that they had still a city in their two hundred ships." He further said that "if deserted by the confederates, they would embark their wives and children, and seek a new home on the coast of Italy, where ancient oracles had foretold that the Athenians should one day found a flourishing state." He also intimated that "if the allies provoked them to adopt this course, they would speedily have cause to regret that they had driven away the only fleet which was capable of protecting their coasts."

These words of Themistocles so alarmed the council, who feared that the Athenians might withdraw from the Grecian alliance, that it was resolved to remain at Salamis, and there give battle to the Persian fleet. Nevertheless, several of the Peloponnesian admirals soon manifested a desire to depart, and Themistocles was informed that most of them intended to sail that night. To thwart their design, he secretly sent a messenger to Xerxes to tell him that the Grecian fleet was preparing to make its escape, and that if he desired to crush his foes at once he should guard both ends of the strait in which they were stationed with his ships. Supposing Themistocles to be secretly in the Persian interest, Xerxes acted on his advice; and when the Greeks found themselves inclosed, they made a virtue of necessity by preparing for battle.

In the morning of the day on which occurred the ever-memorable battle of Salamis—October 20, B. C. 480—the Greeks chanted sacred hymns and pæans, "while, with their voices, the spirit-stirring sounds of the shrill war-trumpet ever and anon mingled." While forming themselves in line of battle under the direction of their leaders, they encouraged each other by mutual exhortations to fight bravely in defense of their wives and children, their liberties,

and the temples of their gods. Every heart gave a willing response to such patriotic appeals, and under the inspiration of their righteous cause they performed prodigies of valor.

The Persians were not actuated by such worthy sentiments, but still they had strong motives for bold and active exertion. They knew that they were to fight under the immediate eye of their sovereign, as Xerxes had drawn up his army along the opposite shore of Attica, and had seated himself upon a magnificent throne on the summit of a neighboring mountain, where he watched the onset of the combatants and the progress of the battle, while around him were his guards and many secretaries, whose duty it was to record the manner in which his seamen acquitted themselves in the conflict. Persian troops lined the shores of Attica for a considerable extent, and the entire Persian army was in motion by dawn, as the soldiers were impelled by curiosity to station themselves on the neighboring heights. They chose the most commodious eminences, and every hill and elevation commanding a view of the water was eagerly sought by those desirous of viewing the impending conflict.

A shocking affair occurred in the galley of Themistocles, during this moment of anxiety and hope. While he was offering sacrifices on deck, three beautiful captive youths, said to have been nephews of Xerxes, were brought to Themistocles. The soothsayer who attended on the sacrifice took Themistocles by the hand, and ordered that the three youths be sacrificed to Dionysus, that the Greeks might be assured of safety and victory by this means. Themistocles was astonished at this extraordinary and cruel order, as no human sacrifices had been permitted among the Athenians. But the people, calling upon the god, led the youthful captives to the altar and insisted that they be offered up as victims in accordance with the directions of the soothsayer.

When a favorable breeze sprang up, the signal was given for the attack; and the Grecian fleet, composed of three hundred and eighty ships, advanced to encounter the

Persian fleet, consisting of one thousand three hundred vessels of war. The skillful assault of the Athenians soon broke the Persian line; and the Greeks gained a complete victory, after a long and desperate conflict, marked by many examples of personal valor. The Persians lost so heavily that the sea itself was scarcely visible for the many dead bodies for some distance. Many of the Persian vessels were taken or destroyed, and the remainder, utterly panic-stricken, were dispersed in different directions. The Greeks lost forty ships, but very few lives, many of those whose vessels were sunk having saved themselves by swimming to the shore.

A chosen detachment of Persian infantry had been stationed on the small island of Psyttalea, between Salamis and the mainland, to aid the Persian fleet and destroy the Greeks who might seek a refuge there while the battle was in progress. But the vigilant Aristides led a detachment of Athenian troops, who attacked and massacred the entire Persian detachment, within sight of Xerxes himself, who, seeing his fleet dispersed and destroyed, and his select soldiers cut to pieces by the triumphant Greeks, sprung from his throne in anguish, rent his garments in paroxysms of despair, and hastily ordered the withdrawal of his army from the coast. The scattered remnants of the Persian fleet fled, some seeking refuge in the Hellespont, and others in the ports of Asia Minor, while Xerxes and his land forces beat a hasty and precipitate retreat into Thessaly.

Such was the famous sea-fight of Salamis, in which the pride of Xerxes was thoroughly humbled. The Great King was in such fear of the Greeks that he believed himself in peril so long as he remained in Europe, though surrounded with millions of his soldiers. He therefore decided upon immediately returning to Asia, and leaving three hundred thousand of his troops under Mardonius to conduct the war in Greece. Xerxes was confirmed in his decision to return to Asia by a message sent him by Themistocles, telling him that the Grecian council of war had entertained a proposition to sail at once

to the Hellespont and destroy the Persian king's bridge of boats, to prevent his return to Asia, but that Themistocles had dissuaded his allies from executing this design. It is believed that the wily Athenian leader gave this intimation to Xerxes for the twofold purpose of hastening the retreat of a still formidable foe, and of securing for himself the Persian king's protection, in case any vicissitude of fortune required it. And the time when such a refuge became necessary did come to the victor of Salamis.

The retreat of Xerxes from the battle of Salamis was one of the most disastrous recorded in history. No arrangements having been made to supply the vast host of Xerxes with provisions, in the midst of the confusion and panic incident to this hasty flight, famine soon wrought frightful havoc and distress. The Persian soldiers were reduced to such extremities that they ate the leaves and bark of the trees and the grass of the fields, as they returned to their distant home. To the horrors of famine were soon added those of pestilence, and the line of retreat through Thessaly, Macedon and Thrace was everywhere strewn with heaps of dead bodies.

Sixty thousand of the chosen troops, placed under the command of Mardonius, accompanied Xerxes to the Hellespont as a body-guard. With the exception of these, who, as guardians of the monarch's person, were partly supplied with provisions, while the common soldiers were left to suffer the pangs of starvation, nearly the entire multitude which followed the retreat of their sovereign from the plains of Thessaly miserably perished before Xerxes arrived at the shores of the Hellespont, after a march of forty-five days.

The magnificent bridge of boats by which Xerxes had previously crossed over the strait had been destroyed by a tempest, and the humiliated king was glad to obtain a Phœnician vessel to transport him over to the Asiatic side of the Hellespont. Thus ended in misfortune and humiliation the most gigantic military expedition ever undertaken by man, furnishing an illustration of the

evils caused by senseless vanity and immoderate ambition.

After the retreat of the Persians, the Grecian navy went into port for the winter, excepting the Athenian squadron, which, under the command of Themístocles, sailed to the Cyclades. Under the pretense of chastising the inhabitants of these islands for aiding the Persians, Themístocles extorted from them a heavy contribution, which he was accused of afterwards appropriating to his own private use, instead of putting it into the public treasury. About the same time he gave another example of his lack of principle. He told his countrymen that he had something to propose, which would inure to their benefit, but that he could not with propriety disclose it to the popular assembly. The Athenians directed him to communicate his purpose to Aristídes, and promised that if that upright statesman approved the design they would sanction its execution.

Themístocles therefore informed Aristídes that his project was to burn the united Grecian fleet while wintering in the harbor of Pagasæ, so that Athens would be the only maritime power in Greece. Aristídes reported to the people that "nothing could be more advantageous, and at the same time more unjust, than the project of Themístocles."

Upon hearing this, the Athenians rejected the proposition of Themístocles, without even inquiring as to its nature, thus attesting their boundless confidence in the wisdom and honesty of Aristídes. The Athenians were now enabled to return to their ruined city, which most of them did. But fearful that Mardonius might again force them to abandon it, many permitted their wives and children to still remain on the islands of Salamis and Ægina. The confederated Greeks passed the winter in offering sacrifices to the gods in gratitude for their deliverance from the Persian invasion, in dividing the spoils of victory, and in bestowing prizes on those who had principally distinguished themselves in the war. While these prizes were being awarded, an incident transpired, which testified to the military

talents of Themístocles and to the vanity of his military colleagues.

When the commanders of the allied Grecian fleet were asked to furnish a list of the names of such as had displayed the greatest heroism and skill in the battle of Salamis, each admiral placed his own name at the head of the list, while most agreed in placing the name of Themístocles second. But the general voice of the Grecian states declared Themístocles the hero of Salamis; and the Spartans especially vied with his Athenian countrymen in the honors conferred upon him. He was invited to visit Sparta, and, upon his arrival in that city, was pompously crowned with an olive wreath, as the ablest and wisest of the Greeks. The Spartans at the same time conferred a similar mark of distinction upon their own admiral, Eurybíades, as the bravest. They likewise presented Themístocles with a splendid chariot, and sent three hundred of their noblest youths as a guard of honor to attend him to the frontier when he was on his journey home. On his next appearance in public, at the celebration of the Olympic Games, his presence excited such an interest that no attention was paid to the contestants in the arena, all eyes and minds being fixed upon the hero of Salamis who had saved Greece from the Persians.

In the meantime the Persian general, Mardonius, was not idle. He regarded the Athenians as the most formidable enemies with whom he had to contend, and therefore he sought to induce them to secede from the Grecian alliance by many liberal and tempting offers. He caused Alexander, King of Macedon, to visit Athens, and to promise in the name of the Persian king that the city should be rebuilt, the citizens enriched, and the dominion of all Greece bestowed upon them, if they would retire from the war. The Spartans had received intimation of this proceeding, and sent ambassadors to Athens at the same time to remind the Athenians of their duties to Greece, and to offer them any pecuniary aid they wished or needed, and also an asylum in Sparta for their women and children.



Under the advice of Aristides, the Athenians answered both the Persians and the Spartans in the noblest and most patriotic style. The Athenians replied thus: "We are not ignorant of the power of the Mede, but for the sake of freedom we will resist that power as we can. Bear back to Mardonius this our answer: So long as yonder sun continues his course, so long we forswear all friendship with Xerxes; so long, confiding in the aid of our gods and heroes, whose shrines and altars he has burned, we will struggle against him for revenge. As for you, Spartans, knowing our spirit, you should be ashamed to fear our alliance with the barbarian. Send your forces into the field without delay. The enemy will be upon us when he knows our answer. Let us meet him in Bœotia before he proceed to Attica." Mardonius immediately marched upon Athens when his overtures were rejected. The confederated Greeks again shamefully left the Athenians in the lurch, not rendering them assistance in this perilous crisis. Even the Spartans, who had so recently exhorted the Athenians to stand by the general cause of all Greece, did not furnish a man to assist in the defense of Attica against the new Persian invasion; but, acting on the promptings of their selfish and cold-hearted policy, seemed satisfied with erecting new fortifications at the Isthmus of Corinth, to protect the Peloponnesus.

The Athenians were consequently forced to abandon their city a second time. They again transported to Salamis such of their families as had returned to Athens, and embarking on board their ships, prepared to defend themselves to the last extremity. The patriotism which they exhibited so enthusiastically in this emergency forms a favorable contrast to the narrow and selfish behavior of the Spartans.

Upon invading Attica, Mardonius sent another messenger to the Athenians, renewing his previous liberal offers, if they would secede from the Grecian confederacy; but even the perilous situation to which they were reduced by the base and ungrateful conduct of their allies in deserting them in this

dire extremity, did not cause the countrymen of Aristides and Themistocles to abandon the common cause of Grecian independence. An example of their opposition to any concession to Persia in this perilous conjuncture is furnished by their treatment of Lycidas, a member of the Council of Five Hundred, whom they stoned to death for simply proposing that the message of Mardonius should be taken into consideration, and whose wife and children were put to death by a band of enraged women.

The troops of Mardonius now devastated Attica, and destroyed Athens a second time, after which they retired again into Bœotia, lest they should be surprised by the Greeks in the mountainous part of Attica, where their large army would be at a disadvantage, and where their cavalry would be hampered in their movements.

In the meantime, a deputation from Athens, headed by Aristides, had gone to Sparta, to remonstrate with the Lacedæmonians and urge them to send immediate aid to the distressed Athenians. When the deputation arrived the Spartans were celebrating one of their public festivals, apparently little concerned about the fate of the Athenians; and Aristides and his colleagues had to wait ten days before they could receive any response to their representations. Finally, when the Athenian envoys had threatened to come to terms with Mardonius, a force of five thousand Spartans and thirty-five thousand light-armed Helots, to which the Ephori added a guard of five thousand heavy-armed Laconians, was sent to the relief of Athens. While crossing the Isthmus of Corinth, this Lacedæmonian army was reinforced by the troops of the other Peloponnesian states, and when they arrived in Attica they were joined by eight thousand Athenians, and bodies of troops from Plataea, Thespiæa, Salamis, Ægina and Eubœa. As Sparta had long ranked as the leading military state of Greece, Pausanias, the Lacedæmonian general, assumed the chief command of the confederated Grecian army, which numbered almost forty thousand heavy-armed and about seventy thousand

light-armed troops. The Athenian contingent was commanded by Aristides.

The Greeks at once assumed the offensive and moved against Mardonius, who was found encamped on the banks of the Asopus, in Bœotia. Some days were passed in marching and countermarching, and in occasional skirmishing with the foe, after which the Greeks took up a position near the foot of Mount Cithæron, in the territory of Plataea, with the river Asopus in front of them, separating them from the Persians. A severe skirmish occurred, known as the battle of Erythræ, and was opened by an attack upon the Greeks by the Persian cavalry commanded by Masistius, the most illustrious Persian general next to Mardonius. His magnificent person, clad in scale-armor of gold and burnished brass, was conspicuous upon the battle-field; and his horsemen, then the most celebrated in the world for their skill and valor, severely harassed the Megarians, who were posted in the open plain. A chosen body of Athenians under Olympiodorus went to their aid, and Masistius spurred his Nisæan steed across the field to meet his antagonist. In the sharp combat that ensued, Masistius was unhorsed, and as he lay on the ground was assailed by a host of enemies; but his heavy armor, which prevented him from rising, protected him from their weapons, until, finally, an opening in his visor enabled a lance to penetrate his brain, and his death decided the conflict in favor of the Greeks.

After this victory the Greek army moved still closer to the town of Plataea, where they had a more abundant supply of water and a more convenient ground. This Greek army was the most formidable force which the Persians had thus far encountered in Greece, numbering one hundred and ten thousand men, including allies and attendants. The two armies lay facing each other for ten days without any important action, but the Persians intercepted convoys of provisions and choked up the spring which supplied the Greeks with water, while they prevented them from approaching the river by means of their arrows and

javelins. Thereupon Pausânias determined to retire to a level and well-watered meadow still nearer to Plataea, followed thither by Mardonius.

A general engagement, known as the battle of Plataea, occurred on September 22, B. C. 479. The Spartans being attacked while on the march, immediately sent to the Athenians for assistance; and the Athenians, while marching to the aid of their Lacedæmonian allies, were intercepted by the Ionian allies of the Persians, and were thus cut off from the intended rescue. Pausânias, being thus forced to engage the enemy with a small part of his army, ordered a solemn sacrifice, his troops awaiting the result without flinching, in the midst of a storm of Persian arrows. The omens were unfavorable, and the sacrifices were renewed repeatedly. Finally Pausânias cast his tearful eyes toward the temple of Hêrê, beseeching the goddess that if the Greeks were destined to defeat they might at any rate die like men; whereupon the sacrifices assumed a more favorable aspect, and the order for battle was given.

The Spartan phalanx moved slowly and steadily in one dense mass against the Persians. The Persians behaved with remarkable resolution, seizing the lances of the Lacedæmonians or wresting from them their shields, while engaging in a desperate hand-to-hand contest with them. Mardonius himself, at the head of his chosen guards, fought in the front ranks, and encouraged his men by word and example. But he received a mortal wound, whereupon his followers fled in dismay to their camp, where they made another stand against the Spartans, who possessed no skill in attacking fortified places; but the Athenians, who had in the meantime beaten the Ionian allies of the Persians, now came to the aid of their Spartan allies, and completed the defeat of the Persians, scaling the ramparts and effecting a breach, through which the remainder of the Greeks entered their camp. The Persians, utterly routed, fled in all directions; but were so hotly pursued by the triumphant Greeks that their entire army was well-nigh

destroyed, excepting the forty thousand Parthians under Artabazus, who had abandoned the field as soon as it was known that Mardonius was dead, and who hastily retreated by forced marches in the direction of the Hellespont. The Persians thus lost almost two hundred thousand men; and the vast treasures of the camp of Mardonius, consisting of gold and silver, besides horses, camels and rich raiment, became the spoil of the victorious Greeks.

Such was the famous battle of Plataea, which freed Greece from her Persian invaders. Mounds were raised over the heroic and illustrious dead. The soil of Plataea became a second "Holy Land," whither embassies from the Grecian states went every year to offer sacrifices to Zeus, the deliverer, and games were celebrated every fifth year in honor of liberty. The Plataeans themselves were thereafter exempt from military service, and became the guardians of the sacred ground, and it was decreed to be sacrilege to attack them.

On the very day of the battle of Plataea—September 22, B. C. 479—a sea-fight occurred at the promontory of Mycalé, in Asia Minor, between the Grecian and Persian fleets, ending in the utter destruction of the latter. There a Persian land force under Tigranes had been stationed by Xerxes to protect the coast, and thither the Persian fleet retired before the advance of the Greek fleet. The Persians drew their ships to

land, protecting them by intrenchments and formidable earth-works. When the Greeks discovered the sea-coast deserted, they approached so close that the voice of a herald could be heard. This herald exhorted the Ionians in the Persian army to remember that they also had a share in the liberties of Greece. The Persians, who did not understand the language of the herald, began to distrust their Ionian allies. They deprived the Samians of their arms, and placed the Milesians at a distance from the front to guard the path leading to the heights of Mycalé. After the Greeks had landed, they drove the Persians from the shore to their intrenchments, and the Athenians stormed the barricades. The native Persians fought desperately, even after Tigranes was slain, and finally fell within their camp. All the Greek islands which had aided the Persians were now permitted to enter the Hellenic League, and gave solemn pledges never again to desert it.

Thus while the battle of Plataea delivered European Greece from the Persian invaders, the simultaneous land and naval battle at Mycalé liberated the Ionian cities of Asia Minor from the Persian yoke. Thus ended in disgrace and humiliation the Medo-Persian attempt to conquer the Hellenic race and subvert the liberties of Europe. The preservation of Grecian independence involved the preservation of European civilization.

## SECTION XI.—SUPREMACY OF ATHENS.



ALTHOUGH the great battles of Salamis, Plataea and Mycalé had freed Greece from all danger of foreign conquest, the struggle with Persia continued thirty years longer in the Medo-Persian dominions; and during this period the Greeks from being the assailed became themselves the assailants, and the Persians who had commenced the struggle on the offensive

were compelled to act on the defensive; so that instead of trying to conquer the Greeks, they were now obliged to protect their dominions against Hellenic conquest.

The Persian power in the Mediterranean was so completely destroyed by the battles of Salamis and Mycalé that no Persian fleet ventured to oppose the naval power of the Greeks for twelve years. The Greeks were thus enabled to revenge themselves upon

the Persians for the injuries inflicted upon them, and they did not allow their discomfited foes to rest.

The Greeks prepared a fleet of fifty vessels to deliver every Grecian city in Europe and Asia which still felt the Persian power. The Athenians furnished most of the ships, but the Spartan leader, Pausánias, commanded the fleet. Pausánias first wrested the island of Cyprus from the Persians, after which he sailed to Byzantium (now Constantinople) and liberated that city also from the Persian yoke, and established his residence there for seven years.

The Athenians determined upon recovering the colony of Sestos, which Miltiades had founded in the Chersonesus. The entire remaining force of the Persians made a final stand at Sestos, and withstood a siege so obstinate that they even consumed the leather of their harness and bedding when pressed for want of food. They ultimately succumbed to the besieging Greeks, who were gladly welcomed by the inhabitants. The Athenians returned home in triumph, laden with treasures and secured in a well-earned peace. Among the relics long seen in the Athenian temples were the broken fragments and cables of the Hellespontine bridge of Xerxes.

While Athens was thus becoming the leading state of Greece, internal changes in her constitution made her government still more democratic. The power of the people steadily increased, while that of the old archons declined until it became a mere phantom. The rulers of Athens were the people themselves, who met in a body in their general assembly in the Agora, to pass or reject the legislative measures proposed by the Senate, or Council of State. In the meantime the power of the great aristocratic families was broken; and the masses, who had borne the brunt of the hardships and the dangers of the contest with Persia, were recognized as an important element in the state. Aristídes, the leader of the aristocratic party, proposed an amendment and secured its adoption, giving the people, without distinction of rank or property, a

share in the government of the republic, with no other requisites than intelligence and good moral character. The archonship, hitherto restricted to the Eupatrids, was now thrown open to all classes (B. C. 478).

Themístocles was the great popular leader in Athens. He first devoted himself to rebuilding the walls of the city, and obtained the means for this enterprise by levying contributions upon the islands which had furnished assistance to the Persians. This proceeding aroused the jealousy of the Spartans, who sent ambassadors to remonstrate against the fortification of Athens, declaring that its walls would not be able to protect it, and would only make it an important stronghold for the Persians in case of another invasion of Greece. The Athenians, unwilling to quarrel with the Lacedæmonians, or to relinquish their project of fortifying their city, adopted a temporizing policy, reminding the Spartans that the exposed position of Athens on the sea-coast made it necessary to fortify the city with walls to protect it from the attacks of pirates, but denying that they meditated the construction of such fortifications as would endanger the liberties of Greece, and promising to send ambassadors to Sparta, thus showing that they were doing nothing to give any just cause for alarm.

Accordingly Themístocles, Aristídes and Abronycus were appointed to proceed to Sparta. As the object of the Athenians was to gain time to push forward the fortification of their city, Themístocles first went to Sparta, arranging that Aristídes and Abronycus should not follow him until the walls should have been built to a considerable height. After arriving at Sparta, Themístocles stated that he was not authorized to give the promised explanations until his colleagues had arrived; and by this pretext and also by means of bribes, he managed to gain so much time that the fortifications were well advanced before the Lacedæmonians had become impatient. The Athenians labored night and day, even the women and children aiding to the utmost of their ability in the important task.

Eventually the Spartans received accounts of the exertions of the Athenians in the work of fortification. Themístocles, being unable to calm the alarm which these rumors excited, advised the Spartans not to give any credence to mere rumors, but to send some persons of rank and character to Athens to ascertain by personal observation what was actually transpiring there. The Spartans acted on his advice, but as soon as the Spartan deputies reached Athens they were arrested under the secret orders of Themístocles himself, and were detained as hostages for the safety of Themístocles and his colleagues, who had by this time also arrived at Sparta. As the fortifications of Athens were now well advanced, Themístocles boldly avowed the artifice by which he had gained time. Seeing that they had been outwitted, the Lacedæmonians dissimulated their resentment, and allowed Themístocles and his colleagues to return to Athens unmolested; but they never forgave him, and their subsequent animosity contributed considerably to accomplish his ruin.

Athens thus far had no port suitable for the necessary accommodation of her vast maritime commerce. To supply this want, Themístocles now employed his fellow citizens in the construction of the commodious harbor of Piræus, a place on the Saronic Gulf, about five miles from Athens. A town was built there at the same time, and was surrounded with stronger fortifications than those of Athens itself. The walls of the Piræus were formed of large square masses of marble, bound together with iron, and were of sufficient thickness to allow two carriages to be driven abreast along the top of them. These measures gave greatly-increased facilities to the foreign trade of Athens, and the city soon became much more opulent and magnificent than it had been before the Persian invasion.

Notwithstanding all the great and important civil and military services of Themístocles, a powerful party was gradually growing in Athens against him, fostered by Spartan intrigues, and caused in a large measure by the pomp he began to display and his os-

tentatious references in his public harangues to the greatness of his deserts. His popularity only served to increase his peril, instead of protecting him against the machinations of his enemies. It was asserted that he wielded a degree of influence inconsistent with the security of republican institutions, and that his recent behavior gave cause for the fear that he designed to overthrow the democratic constitution and establish himself in absolute power. The people of Athens, jealous upon this point ever since the days of the Pisistrátidæ, and acting upon the principle that *eternal vigilance is the price of liberty*, banished the hero of Salamis by *ostracism*. Aristídes nobly refused to join in the general clamor against his rival, and deprecated the violent proceedings of his countrymen, although he himself had been previously banished mainly through the unkind intrigues of Themístocles.

The war with Persia was still in progress. After the capture of Byzantium, the Spartan general, Pausánias, the victor of Plataea, proved a traitor to his country. After the victory of Plataea he had engraven on the golden tripod dedicated to Apollo by all the Greeks, an inscription claiming for himself all the glory of the victory. The Spartan government was offended at this proceeding and caused this inscription to be replaced by another, omitting his name entirely, and naming only the confederated cities of Greece. But the pride and ambition of Pausánias, seeing that his own country was about to retire him to private life, now sought other fields for their display and activity. Although generalissimo of the Grecian forces, Pausánias was not a Spartan king, but only a regent for the son of Leónidas. His interviews with his Persian captives, some of whom were relatives of the Great King, opened other fields to the ambition and avarice of Pausánias. His own relative, Demarátus, had relinquished the austere life of a Spartan for the luxury of an Oriental palace, with the government of three Æolian cities. The superior abilities of Pausánias entitled him to still higher dignities and honors. He therefore formed

the design of betraying his country. He released his noble prisoners with a message to Xerxes, in which he offered to subject Sparta and the whole of Greece to the Persian dominion, on condition of receiving the Great King's daughter in marriage, with wealth and power suitable to his rank. Xerxes received these overtures with delight, and at once sent commissioners to continue the negotiations. Elated by his apparently-brilliant prospects, Pausánias became insolent beyond endurance. He assumed the dress of a Persian satrap, and made a journey into Thrace in true Oriental pomp, with a guard of Persians and Egyptians. He insulted the Greek officers and subjected the common soldiers to the lash. He even insulted Aristídes when the latter desired to know the reason of his singular conduct. Rumors concerning the extraordinary proceedings of Pausánias reached the Spartan government, which recalled its treacherous chief. He was tried and convicted for various personal and minor offenses, but the evidence concerning the charge of treason was not considered sufficient to convict him. He returned to Byzantium without permission from the Spartan government, but the allied Greeks banished him for his treasonable behavior. He was again recalled to Sparta, and tried and imprisoned, but escaped and renewed his intrigues with the Persians and with the Helots, or Spartan slaves, whom he promised to liberate and vest with the rights of citizenship if they would assist him in overthrowing the government and making himself tyrant.

But Pausánias was eventually caught in his own trap. A man named Argilius, whom he had intrusted with a letter to Artabazus, remembered that none of those whom he had sent on the same errands had returned. He broke the seal and discovered considerable matter of a treasonable nature, and also directions for his own death when he should arrive at the court of the Persian satrap. This letter was laid before the Ephori, and the treason of Pausánias being thus fully established, preparations were made for his arrest. He received warning,

and fled for refuge to the temple of Athénê at Chalcicæus, where he suffered the penalty for his crimes. The roof of the temple was removed, and his own mother brought the first stone to block up the entrance to the building. When it was known that he was almost exhausted by hunger and exposure, he was brought out to perish in the open air, so that his death might not pollute the shrine of the goddess.

By the treasonable conduct of Pausánias, Sparta lost her ancient superiority in the military affairs of Greece, and Athens then became the leading Grecian state. When Pausánias was first recalled, in B. C. 477, the allied Greeks unanimously placed Aristídes at their head. In order to disarm all jealousy, Aristídes named the sacred isle of Delos as the seat of the Hellenic League, which, from this circumstance, was called *The Confederacy of Delos*. On this sacred island the general congress of all the Grecian states met, and here was the common treasury, containing the contributions of all the states, for the defense of the Ægean coasts and the prosecution of active hostilities against the Persians. Aristídes acted with such wisdom and justice in the assessment of these taxes that not a word of accusation or complaint was whispered by any of the allies, although he had absolute control of all the treasures of Greece. It was agreed that the allied states should annually raise among them the sum of four hundred and sixty talents (about four hundred and sixty thousand dollars), to defray the expenses of the war.

After thus laying the foundation for the supremacy of Athens, Aristídes died, full of years and honors. Although he had occupied successively many important official positions, he discharged his duties so faithfully, and with so little attention to his private interests, that he always remained a poor man, and did not leave behind him money sufficient to defray his funeral expenses. He was buried at the expense of the state, and his countrymen testified their respect for his memory by erecting a monument to him at Phalerum, bestowing

a marriage portion on each of his daughters, and granting a piece of land and a yearly pension to his son Lysímachus. The character of Aristídes is the most spotless furnished by antiquity, and may be compared with that of our own Washington.

After Aristídes had laid the foundation for the supremacy of Athens, he retired from the active command of the allied Greek fleet in B. C. 476, and had been succeeded by Cimon, the son of Miltiades. This young noble was a man of extraordinary talent, of frank and generous manners, and of valor in war, as proven in the struggle with the Persians. He obtained immense wealth by the recovery of his father's estates in the Chersonesus, and employed it in the most liberal manner, thus contributing much to the adornment of Athens and the comfort of its poorer citizens, and adding immensely to his popularity, while his bravery and sincerity commended him to the Spartans, so that the allies considered him the most acceptable of all the Athenian leaders.

Cimon's first expedition was against the Thracian town of Eion, then occupied by a Persian garrison, and which was reduced by famine, when its governor, who feared the displeasure of Xerxes more than death, placed his family and his treasures upon a funeral pile, and setting fire to it, perished in the flames. The town surrendered to Cimon, and the garrison was sold into slavery. Cimon then proceeded to Scyrus, whose inhabitants had incurred the wrath of the Hellenic League by their piracies. The pirates were driven away, and the town was occupied by an Attic colony. The fear of Persian invasion having subsided, the ties between the allied Greeks and their chief became weaker. Carystus refused to pay tribute; and Naxos, the most important of the Cyclades, openly revolted. But the vigilant Cimon subdued Carystus and sent a powerful fleet against Naxos, which was taken after a long and obstinate siege, whereupon the island was reduced from an ally to a subject.

Cimon's victorious fleet then proceeded along the southern coast of Asia Minor; and

all the Greek cities, either encouraged by his presence or overawed by his power, improved the opportunity by throwing off the Persian yoke. Cimon's force was augmented by the accession of these allies when he reached the river Eurymedon, in Pamphylia, where he found a Persian fleet anchored near its entrance, while a powerful Persian army was drawn up on the banks of the stream. The Persians were more numerous than the Greeks, and still expected reinforcements from Cyprus; but Cimon, desiring to attack them without delay, sailed up the river and engaged their fleet. The Persians fought feebly; and while being driven to the narrow and shallow portion of the stream, they abandoned their ships and joined their army on the land. Cimon seized and manned two hundred of the deserted Persian triremes and destroyed many of the others (B. C. 466).

After being thus victorious on water, Cimon's men demanded to be led on shore, to oppose the Persian army, which was arranged in close array. As the men had been fatigued with the sea-fight, it was perilous to land in the face of the numerically-superior army of the Persians, who were yet fresh and unworn, but the ardor of the triumphant Greeks overcame all objections. The land battle was more stubborn than the sea-fight. Many noble Athenians were slain, but the Greeks were ultimately triumphant, and obtained possession of the field and of a vast amount of spoils.

To crown his victory, Cimon advanced with the Grecian fleet to the island of Cyprus, where he captured or destroyed the Phœnician squadron of eighty vessels on their way to reinforce the Persian fleet in the Eurymedon, and the vast treasures which became the prize of the victors were used to increase the splendor of Athens. By these splendid victories, Cimon completely annihilated the naval power of Persia, and the Greek cities of Asia Minor were delivered from all danger of Persian supremacy. No Persian troops appeared within a day's journey on horseback of the Grecian seas, whose waters were cleared of all Persian

ships. The spirit of Artaxerxes Longimanus was so thoroughly humbled that he dared no longer undertake any offensive operations against Greece. All reasonable grounds for continuing the war had now passed; but the Greeks were so elated by the great valuable spoils obtained that they were unwilling to relinquish the profitable contest, and thus continued the war seventeen years longer, not so much to humiliate Persia as to plunder her conquered provinces.

Cimon was the head of the aristocratic party in Athens, but he pursued the policy of Themistocles and executed that great statesman's designs to augment the naval power of Athens. As all danger of Persian invasion and conquest had now passed, many of the smaller Grecian states, which had a scant population, began to grow weary of the struggle, and furnished reluctantly their annual contingent of men to reinforce the allied Grecian fleet. It was therefore arranged that those states whose citizens were not willing to perform personal service should send simply their proportion of ships, and pay into the common treasury a yearly subsidy for the maintenance of the sailors with whom the Athenians undertook to man the fleet. This arrangement resulted in establishing the complete supremacy of Athens. The annual subsidies gradually assumed the character of a regular tribute, and were forcibly levied as such; while the recusant states, deprived of their fleets, which had come into the possession of the Athenians, were not able to make any effectual resistance to the oppressive exactions of the dominant republic.

The Athenians were elevated to an unexampled degree of power and opulence, and were thus enabled to adorn their great city, to live in dignified ease and idleness, and to enjoy a continual succession of the most costly public amusements, at the expense of the vanquished Persians, and also of the harshly-treated states of the dependent Confederacy of Delos. Cimon caused the fortifications of the Acropolis, or citadel of Athens, to be completed, and the way leading from the city to the harbor of the

Piræus, a distance of five miles, to be protected by two long walls as strong and thick as those with which Themistocles had surrounded the town of Piræus itself; so that the whole circuit of the fortifications of Athens, including those of its port and of the line of communication between them, when completed, would measure almost eighteen miles.

As Aristides was now dead and Themistocles in exile, Cimon was the greatest and richest man of Athens. His immense wealth was liberally employed in the adornment of Athens and the pleasure of her citizens, and added constantly to his power. He did not apply to his own use the valuable share of the Persian spoil falling to him as commander-in-chief, but expended all of it for the public good, using it in the construction of magnificent porticos and the formation of shady groves, tasteful gardens, and other places of public accommodation and resort. He planted the market-place with Oriental plane-trees. He laid out walks, and adorned the Académia, afterward so celebrated by the lectures of Plato, with shady groves and fountains. He erected beautiful marble colonnades, where the Athenians delighted to congregate for social intercourse. He caused the dramatic entertainments to be celebrated with greater elegance and brilliancy. He even went so far in his liberality as to throw down the fences of his gardens and orchards, and invite all to enjoy them and partake of their produce, declaring that he regarded whatever he possessed as the property of all the citizens. He kept a free table at his own house for men of all ranks, and especially for the benefit of the poorer classes. He was accompanied in the streets by a train of servants laden with cloaks, which were given to such needy persons as were met. He also administered to the wants of the more sensitive by charities which were offered in a more delicate and secret manner. Cimon was prompted to these liberal acts, partly by the intrinsic generosity of his nature, and in some measure by a politic consideration of the necessity of courting popularity in so purely a democratic repub-



lic as Athens. With this increase of wealth the tastes of the Athenians became luxurious, and Athens emerged from her poverty and her secondary rank to become the most powerful and the most splendid of Grecian cities.

The fall of Themístocles was brought about indirectly by that of Pausánias. When the great Athenian statesman had been banished from his country, he went to reside at Argos, where he was visited by Pausánias, the Spartan leader, who unsuccessfully sought to induce Themístocles to join in his treasonable designs against the liberties of Greece. But after the death of Pausánias, some papers were discovered showing that the Athenian exile had been at least aware of the Spartan traitor's designs; and the Spartans Ephors, glad of a pretext to injure the man they hated, sent messengers to Athens to demand that Themístocles be brought to trial before the Amphictyonic Council for treason against Greece. The party led by Cimon, the son of Miltíades, was now in the ascendant in Athens, and the Athenian people, now friendly to Sparta, readily consented to this; and Themístocles was accordingly summoned to appear. But, instead of obeying the summons, he fled to the island of Corcyra, whence he crossed over into Epirus. As he found himself insecure in the latter country, he proceeded into Molossia, although he was aware that Admetus, the Molossian king, was his personal enemy. The exile, entering the royal residence when Admetus was absent, informed the queen of the dangers which surrounded him; and, in accordance with her advice, he took one of her children in his arms, and knelt before the household gods, awaiting the king's return. Admetus was so affected to pity at this sight that he generously forgave his unfortunate enemy and gave the exiled statesman his protection.

But Themístocles was not yet allowed to enjoy rest. Messengers from Athens and Sparta were sent to Admetus to demand the surrender of the fugitive, but Admetus honorably refused compliance with this demand. In order to release Admetus from any

threatened hostility on the part of the allied Grecian states, Themístocles journeyed through Macedon to Pydna, a port on the Ægean sea, there embarking, under an assumed name, on board a merchant vessel, and arriving safely at Ephesus, in Asia Minor, after having narrowly escaped capture by the allied Grecian fleet at the island of Naxos, in the Ægean sea. He then wrote to Artaxerxes Longimanus, who had just succeeded his father, Xerxes, on the throne of Persia, claiming protection because of services formerly rendered to the late monarch. Artaxerxes Longimanus received his application with favor and treated Themístocles with the greatest generosity, inviting the exile to his court at Susa and making him a present of two hundred talents (about two hundred thousand dollars) upon his arrival there, telling him that, as that was the price which the Persian government had set upon his head, he was entitled to receive that sum because he placed himself into their power voluntarily.

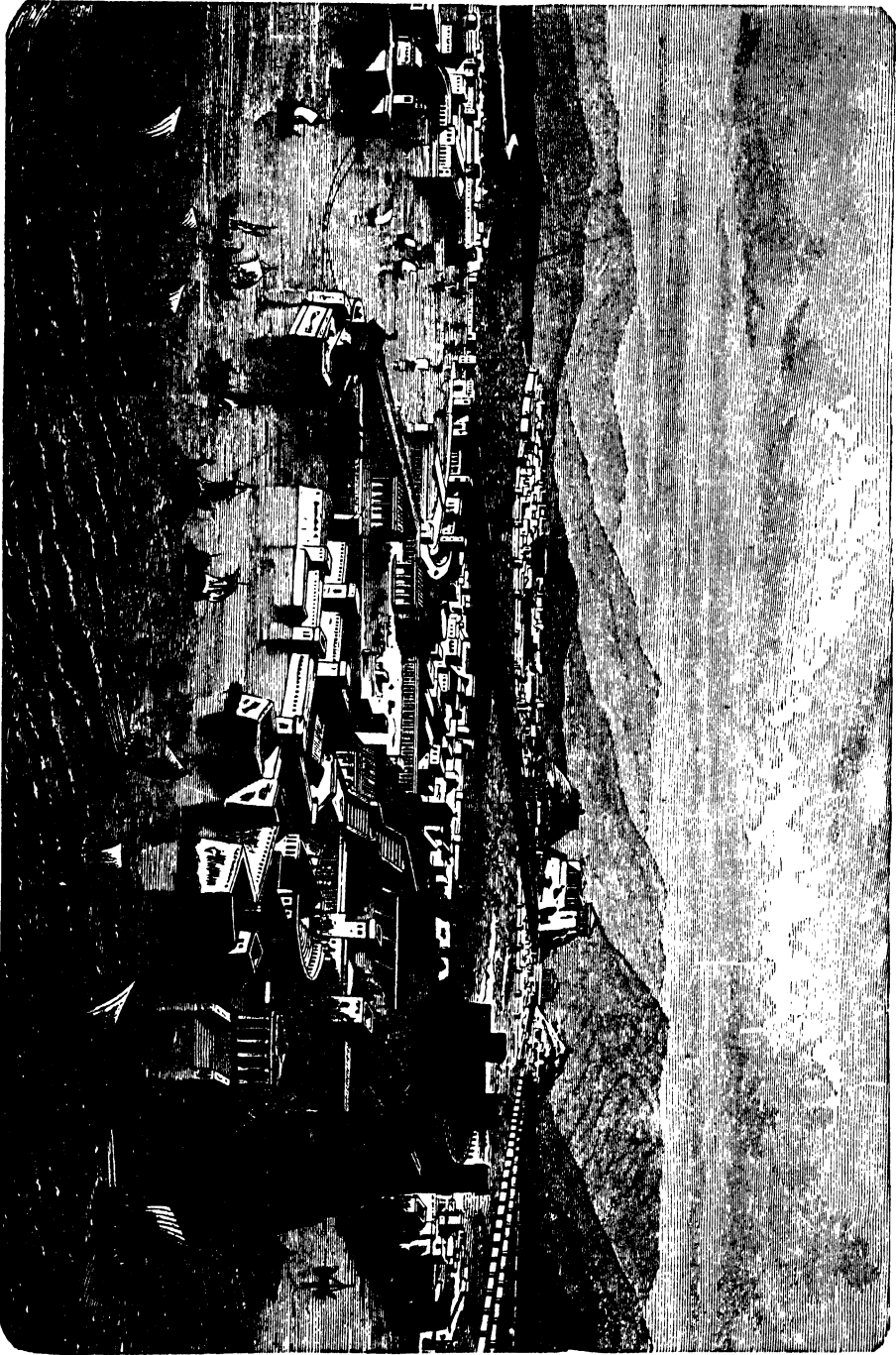
The exiled statesman learned the Persian language so well during the first year of his residence in the Persian dominions that he was able to converse with the king without the assistance of an interpreter. His brilliant talents and his winning manners very soon made him a great favorite with Artaxerxes Longimanus, who at length assigned him an important command in Asia Minor and bestowed upon him the revenues of the cities of Myus, Lampsacus and Magnesia for his support. He passed his remaining years in Magnesia in great magnificence, enjoying all the luxuries of the East, but still feeling bitterly the persecution he had endured.

When Egypt revolted against the Persian king and was aided by Athens (B. C. 449), Artaxerxes Longimanus called upon Themístocles to make good his promises and commence operations against Greece. But Themístocles, having spent the best years of his life in building up the supremacy of Athens, could not now assist in destroying that supremacy for the benefit of the empire which he contributed more than any man

then living to destroy. He only desired to escape from the ingratitude of his countrymen, not to injure them. Rather than prove

his friends, and committed suicide by swallowing poison.

The citizens of Magnesia erected a splen-



PIRÆUS, THE HARBOR OF ATHENS.

a traitor to his country by assisting its enemy in conquering it, Themistocles made a solemn sacrifice to the gods, took leave of

did monument to his memory, and bestowed peculiar privileges upon his descendants. It is said that his remains were conveyed to

Attica at his own request, and were there interred secretly, the laws prohibiting the burial of banished persons within the Athenian territories. The conduct of Themistocles during his public career fully bespeaks his character. His talents rank him as one of the most remarkable statesmen that ever lived, but his utter selfishness and his entire lack of integrity attest his low moral standard.

As soon as the fear of Persian conquest, which had been the only effectual bond of union among the many independent Grecian states, had been dispelled, symptoms of that unhappy disposition to civil dissensions which was the source of innumerable evils to the Hellenic race speedily commenced to manifest themselves. Old jealousies were revived and new causes of animosity were discovered or imagined. Sparta beheld the rapid rise of Athens in wealth, power and influence with envy; while the haughty and arrogant behavior of Athens toward the weaker states which she called allies, but which she really treated as vassals, was submitted to impatiently, and was repaid with secret enmity or with open but ineffectual hostility.

In this condition of Grecian affairs, the inhabitants of the island of Thasos, who regarded themselves as wronged by some measure of the Athenians relative to the gold mines of Thrace, renounced the Confederacy of Delos and sent messengers to Sparta to solicit the protection and assistance of that state. Cimon immediately led an Athenian fleet against Thasos, which speedily reduced the entire island, except the chief town, which, being well fortified and defended with obstinate valor, resisted heroically for three years, at the end of which it finally surrendered on honorable terms (B. C. 463), when its walls were leveled, its shipping transferred to the Athenians, and all its claims upon the Thracian gold mines were renounced. The Thasians were obliged to pay all their arrears of tribute to the Delian treasury, and also to engage to meet their dues punctually in the future.

In the meantime the Spartans had ar-

dently espoused the cause of the Thasians, and were about to render them effective aid against the Athenians, when unexpected calamities absorbed the attention of the Lacedæmonians at home. In the year B. C. 464 Sparta was overwhelmed by a dreadful earthquake, whose repeated and violent shocks engulfed all the houses in the city but five, and destroyed the lives of twenty thousand of its inhabitants. Great rocks from Mount Taygétus rolled down into the streets. The shocks were long-continued, and the terror of the supposed vengeance of the gods was added to the anguish of poverty and bereavement. The anticipated vengeance soon manifested itself in human form; as the oppressed Helots, thinking that the catastrophe which had befallen Sparta furnished them with a good opportunity to strike an effective blow to recover their freedom, flocked together in bands and added another peril to the existence of the state.

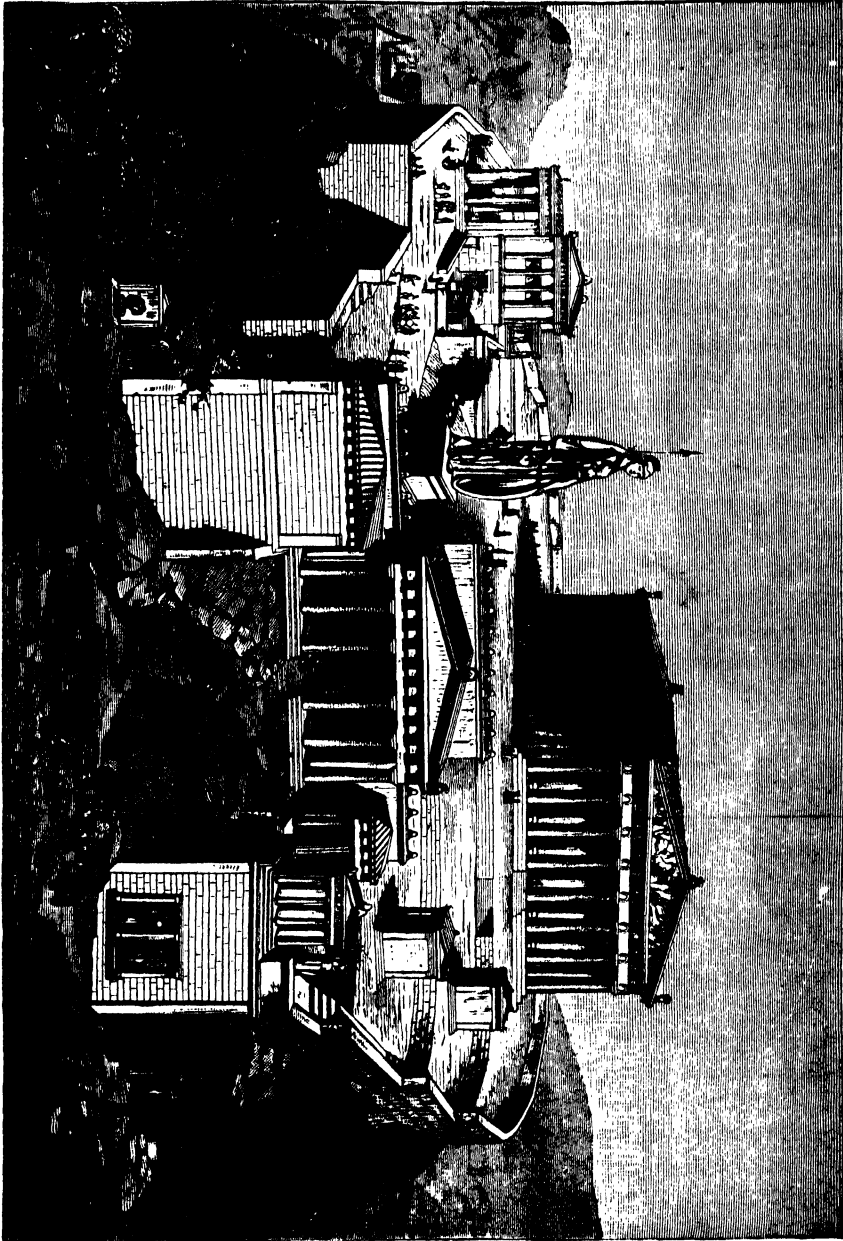
It was a fearful crisis for Sparta; but her heroic king, Archidamus, was equal to the grave emergency. No sooner had the shocks of earthquake died away than he caused the trumpets to sound to arms during the first alarm caused by apprehension of the revolt. But for his prudent measures, the Spartan freeman would have paid with their lives for the oppression and cruelty which they had for many centuries inflicted upon their bondsmen. Every Lacedæmonian freeman who survived the ruin caused by the earthquake hastened to the king, and very soon a disciplined force was ready to resist the rebellious Helots who threatened to attack them. Spartan valor and discipline prevailed, and Sparta was safe for the time. The rebels fled and dispersed themselves over the country, calling upon all who were oppressed to join their standard. The Messenians rose in revolt *en masse*, seized the strong fortress of Ithomé, where their immortal hero, Aristómenes, had so long withstood the Spartan arms, fortified it afresh, and formally declared war against Sparta. A struggle of ten years ensued, which is known as the *Third Messenian War* (B. C. 464-455).

In her perilous dilemma, Sparta appealed

for aid to Athens, and two parties in the latter state entered into a bitter controversy as to the policy of assisting the Lacedæmonians. Cimon was always friendly to these people, whose brave and hardy char-

Spartans the assistance which they solicited. When others urged that it was well to allow Sparta to be humiliated and her power for mischief broken, Cimon exhorted his countrymen not to permit Greece to be crippled

ACROPOLIS AT ATHENS.



acter he had always held up as a model to his own countrymen, and he lost much of his popularity by naming his son Lacedæmonius. He therefore favored giving the

by the loss of one of her two great powers, thus depriving Athens of her companion. The generous advice of this great statesman prevailed, and Cimon himself led an Athen-

ian army against the rebellious Helots and Messenians, who were driven from the open country and forced to shut themselves up in the citadel of Ithomé.

In B.C. 461 the Spartans again solicited the aid of the Athenians in the war with the rebellious Helots and Messenians, and Cimon led another Athenian army to their assistance. But the superior skill of the Athenians in conducting siege operations excited the envy of the Lacedæmonians, even when employed in their own defense; and the rivalry of the two powerful states again broke out into open feuds during the ten years' siege of Ithomé. The Spartans soon dismissed the Athenian auxiliaries, on the pretext that their help was no longer required. But as the Spartans retained the auxiliaries of the other Grecian states, including Ægina, the old rival of Athens, the Athenians felt the dismissal as an insult; and were irritated to such a degree that, as soon as their troops returned from before Ithomé, they passed a decree in their popular assembly for dissolving the alliance with Sparta, and entered into a league with Argos, the inveterate enemy of Sparta, and also with the Aleuads of Thessaly. The Hellenic treasury was removed from Delos to Athens, for the ostensible purpose of securing it against the needy and rapacious Spartans.

Thus were sown the seeds of rancorous enmity between the two leading states of Greece, which afterwards proved so disastrous to the interests of the Hellenic race. Cimon, who was the leader of the aristocratic party in Athens, had all the time been an enthusiastic admirer of the aristocratic institutions of Sparta, and therefore friendly to that state. The favor with which the Spartans now regarded him was his greatest crime. The Athenians had some reason to fear for the security of their democratic institutions, as the Spartans always maintained a party in Athens who were believed to be secretly conspiring against its republican constitution. However enthusiastically and sincerely Cimon supported aristocratic institutions, his countrymen, wiser and more

honest, opposed him. When the Athenians therefore began to regard Sparta with enmity, his popularity rapidly declined, and the democratic opposition to him became so powerful that, when the Spartans dismissed the Athenian auxiliaries sent to their aid, the popular resentment ultimately culminated in the banishment of Cimon for ten years by *ostracism*.

Cimon's influence in Athens had for some time vastly declined. The democratic party had recovered from its temporary eclipse caused by the fall of Themistocles, as a new leader was rising to popularity and was destined to outshine all the rest of the galaxy of brilliant statesmen of the Athenian republic. This leader was Pericles, the son of that Xanthippus who had impeached Miltiades. His mother was the niece of Cleisthenes, "the second founder of the Athenian constitution." Pericles was said to have nothing to contend against him except his advantages, as he was born of illustrious ancestry, and as his talents were of the very highest order, and had been carefully cultivated by the best tutorage which Greece produced. Pericles did not make any haste to enter public life, but prepared himself by long and diligent study for the part he expected to enact. He sought the wisest teachers, and acquired a skill in the science of government, while he improved his oratorical talents by training in all the arts of expression.

Anaxágoras, of Clazomenæ, the first great Grecian philosopher who announced his belief in One Supreme Creative Mind creating and governing the universe, was the special friend and instructor of Pericles, and had taught him natural and moral science, imbuing his mind with opinions far more enlarged and liberal than those prevalent at the time, so that he was as remarkable for the superiority of his intellectual acquirements as for his freedom from the prejudices and superstitions of the vulgar. To the sublime doctrines of Anaxágoras men ascribed the high tone and purity of the young statesman's eloquence.

In person Pericles was handsome, and bore

so striking a resemblance to Pisistratus as to deter him for awhile from taking a prominent part in public affairs, because of the superstitious jealousy with which some Athenians regarded him on that account. He was grave and dignified in manner, and affable and courteous in his intercourse with his fellow-citizens; but he never mingled in their social parties, and seldom was seen to smile, as he preferred study to amusement, and the calls of duty to the allurements of ease and idle pleasure.

After serving for several years in the Athenian army, Pericles ventured to participate in the proceedings of the popular assembly, where he soon acquired a great degree of influence. His splendid and impressive eloquence was compared to thunder and lightning, and his orations were marked by an elaborate polish and a richness of illustration, far surpassing anything of the kind previously known in Athens. His readiness and tact were equal to his eloquence. He never lost his self-possession, or permitted his enemies to betray him into an unwise manifestation of chagrin or anger, but pursued with steadiness and calmness the course approved by his judgment, regardless of the violence and abuse of his opponents.

The banishment of Cimon afforded Pericles a free field for the display of his talents and ambition, and under his leadership Athens entered upon the most glorious period of her history. That republic had now reached the height of her greatness. She wielded a power greater than that of any of the mightiest contemporary monarchs, in her capacity as head of the Grecian confederacy and as mistress of the numerous communities on the mainland and islands of Greece and on the coasts of Asia Minor, which she honored with the designation of *allies*. Athens was now virtually the capital, not only of Attica, or even of Greece proper, but of the entire civilized world; and the liberal rewards which her immense wealth enabled her to bestow on men of genius and learning had attracted to her the most distinguished philosophers, orators, poets and artists from every part of the earth.

It was an object of the most towering ambition to be the leading man in such a flourishing republic, and Pericles now perceived the way to this exalted position opening up before him. To establish and maintain his ascendancy in the assembly of the people, it was absolutely necessary that he should provide a constant succession of magnificent spectacles and festive entertainments for the citizens, and as he had no large fortune, like Cimon, he was not able to afford the vast expenditure thus required. The thought that the deficiencies of his private purse might be supplied from the public treasury occurred to him; but the obstacle in the way of such a consummation was the fact that the disbursements of the public money were regulated by the Court of Areopagus, most of the members of which belonged to the aristocratic party and would have antagonized any expenditure calculated to strengthen the influence of the democratic leaders. Pericles therefore determined to begin his plans by curtailing the power of that hitherto highly-respected and influential body, and induced his colleague, Ephialtes, to carry a decree through the popular assembly to deprive the Court of Areopagus of all control over the issues from the treasury, and to transfer much of this judicial power to the popular tribunals.

Pericles next bribed the Athenian people with their own money, by augmenting the compensation of those who served as jurors in the courts of justice, and giving pay to the citizens for their attendance in the political assemblies. Large sums were also expended in adorning the city with magnificent temples, theaters, gymnasia, porticos and other public buildings. The religious festivals became more numerous and more splendid, and the citizens were daily feasted and diverted at the public expense. To obtain the funds necessary to meet this new expenditure, Pericles vastly augmented the amount of tribute exacted from the allied dependencies of Athens, so that it now amounted to a yearly revenue equal in amount to one and a half million dollars. The lines of wall begun by Cimon for con-

necting Athens with its ports of Piræus and Phalerum were earnestly pushed to completion under Pericles. One wall was extended to Phalerum and another to Piræus; but the difficulty in defending so large an enclosed space led to the erection of a second wall to Piræus, at a distance of five hundred and fifty feet from the first. Between these two Long Walls was a continuous line of dwellings bordering the carriage-road, almost five miles long, extending from Athens to its main harbor.

As the war with Persia furnished the only pretext for the burdensome impost, that contest was still continued. Soon after Pericles came into power, an Athenian fleet of two hundred triremes was sent to Egypt, to aid the revolted inhabitants of that country, under their able leader, Inarus, in their efforts to cast off the hated Persian yoke (B. C. 460). After a struggle of five years (B. C. 460-455), this expedition ended in humiliation and disgrace, as we shall presently see.

In the same year in which the Athenian armament was sent to aid the Egyptian rebels under Inarus (B. C. 460), civil dissensions broke out in Greece itself. A dispute between Megara and Corinth involved Athens on the side of Megara and Sparta on the side of Corinth, and thus led to a war of three years (B. C. 466-457). The war was prosecuted with vigor. The Athenians were defeated at Halæ, but soon afterward achieved a naval victory at Cecryphalæa, thus more than retrieving their reputation. Ægina now came to the aid of Sparta and Corinth, whereupon an Athenian army landed on the island and laid siege to the city. A Peloponnesian army was sent to the assistance of Ægina, while the Corinthians invaded Megaris. The enemies of Athens hoped for an easy triumph, as all the forces of that republic were employed in Egypt and Ægina. But an Athenian army of old men and boys, commanded by Myrónides, marched to the relief of Megara. After an indecisive battle, the Corinthians retired to their capital, while the Athenians remained in possession of the field and

erected a trophy. In consequence of the censures of their government, the Corinthian army returned twelve days after the battle and raised a monument on the field claiming the victory. But the Athenians again attacked them and inflicted upon them a decisive and humiliating defeat.

The Spartans were unable to interfere with the great and rapid development of Athenian power, as their attention was wholly absorbed in the siege of Ithomé; but their ancestral home of Doris experienced a terrible calamity in a war with the Phocians, which for a time withdrew the attention of the Spartans from their own domestic troubles. An army composed of fifteen hundred heavy-armed Spartans and ten thousand auxiliaries, sent to the relief of the Dorians, drove the Phocians from the town they had captured, and compelled them to agree to a treaty in which they promised to behave themselves in the future. The Athenian fleet in the Gulf of Corinth and the garrison in Megaris now cut off the retreat of the Spartans to their own land. But the Spartan commander, Nicomédes, desired to remain for some time longer in Bœotia, as he was plotting with the aristocratic party in Athens for the recall of Cimon from exile to power, and as he likewise wished to augment the power of Thebes for the purpose of raising up a near and dangerous rival to Athens.

When the Athenians became cognizant of this conspiracy they were aroused to revenge. They at once sent an army of fourteen thousand men against Nicomédes at Tánagra. Both sides fought bravely and skillfully; but when the Thessalian cavalry deserted from the Athenians to the Spartans, the latter began to gain ground, and although the Athenians and their allies still held out for some hours, the Spartans won the victory when the conflict was ended at daylight. The only fruit which Nicomédes reaped from his triumph was a safe return to Sparta, but Thebes thereby increased her power over the cities of Bœotia (B. C. 457).

The Athenians were aroused to greater efforts in consequence of their defeat at Tánagra. The gallant Myrónides entered Bœo-

tia two months after that battle, and gained a most decisive victory at Œnophyta (B. C. 456). The victors leveled the walls of Tánagra with the ground. Phocis, Locris, and all of Bœotia, except Thebes, were obliged to become the allies of Athens; and these alliances were made effective by the establishment of free governments in all the towns, which were thus obliged to side with Athens from motives of self-preservation. Thus Myrónides not only conquered the foes of Athens, but filled Central Greece with garrisons or allies.

Soon after the Long Walls connecting Athens with the Piræus had been completed the island of Ægina submitted to Athens, her navy being surrendered and her walls destroyed, and this life-long rival became a tributary and subject. An Athenian fleet of fifty vessels, under the command of Tólmides cruised around the Peloponnesus, burned Gythium, a port of Sparta; captured Chalcis, in Ætolia, which was a possession of Corinth, and defeated the Sicyonians on their own coast (B. C. 455). This fleet returned by way of the Corinthian Gulf, capturing Naupactus in Western Locris, and all the cities in Cephallenia.

In the same year (B. C. 455) the Spartans ended the Third Messenian War and the rebellion of the Helots by the capture of Ithomé, the Messenian stronghold, which surrendered after a siege of ten years. This heroic defense won the respect of even the Spartans themselves. The Helots were again reduced to slavery, but the Messenians were allowed to migrate to the sea-port town of Naupactus, in Western Locris, which was presented to them by its captor, the Athenian admiral, Tólmides.

In the same year (B. C. 455) the Athenian expedition which had been sent to Egypt five years before to assist its revolted inhabitants under Inarus experienced an inglorious end. When a Persian army relieved the beleaguered Persian garrison in the citadel of Memphis, the Athenian auxiliaries retired to Prosopítis, an island in the Nile, around which they anchored their vessels. The Persians followed them and drained the

channel, thus stranding the Athenian ships on dry land. The Egyptian rebels submitted, but the Athenians burned their stranded vessels and withdrew to the town of Byblus, where they were besieged by the Persians for eighteen months, until the besiegers marched across the dry bed of the channel and took the town by storm. Most of the Athenians fell in the defense of the place, only a few escaping across the Libyan desert to Cyrênê and returning home. An Athenian fleet of fifty vessels sent to their relief arrived too late, and was defeated by the Persian and Phœnician fleet.

The Athenians, who had formerly been dazzled by the brilliant victories of Cimon over the Persians and enriched by the spoils of his splendid campaigns, were becoming dissatisfied with the little glory and profit accruing to them from the petty wars waged with Sparta and her allies; and this dissatisfaction eventually manifested itself in a general desire for the recall of the exiled statesman, whose peaceful views and whose friendly feelings toward the Lacedæmonians caused him to be regarded as the person most fitted to negotiate a peace with that people. Pericles perceived the drift of public sentiment, and wisely concluding to bend to it, rather than throw himself in the way of it, he likewise expressed himself as desiring the recall of his banished rival, and accordingly proposed a decree for that purpose in the assembly of the people and carried it through successfully, thus reversing Cimon's sentence of banishment (B. C. 453).

Upon his return Cimon used all his influence in favor of peace, and after three years of negotiations Athens concluded a truce of five years with Sparta, in B. C. 451. The Athenians then directed their attention to a more vigorous prosecution of hostilities with Persia. They cast longing eyes upon the isle of Cyprus, which was divided into nine petty states and over which the Persian monarch still claimed the sovereignty, notwithstanding its previous conquest by the Spartans under Pausánias. Cimon accordingly sent an Athenian fleet of two hundred



ships to seize that island, and he succeeded in effecting a landing upon it and gaining possession of many of its towns, in the face of the three hundred Persian war-vessels guarding the coast; but while engaged in besieging Citium the illustrious statesman and commander died (B. C. 449). In accordance with his direction, his death was concealed from his followers until they had achieved another glorious victory in his name, both by land and sea. The sea-fight occurred off the Cyprian Salamis—a name of propitious omen to the Athenians. A treaty of peace was thereupon concluded with Persia, thus ending the long struggle which Darius Hystaspes began against Greece, and which had lasted exactly half a century (B. C. 499–449). By this treaty Athens relinquished Cyprus and withdrew from Egypt, while the King of Persia acknowledged the independence of the Greek cities of Asia Minor.

Cimon's remains were brought home to Athens, where a splendid monument was erected to his memory. The aristocratic party at once brought forward a new leader in Cimon's brother-in-law, Thucydides, who was a man of high birth and possessed of moderate abilities as a statesman, though by no means equal in that respect to Pericles, who a few years later caused his rival to be banished by *ostracism*.

Hostilities were renewed in Greece in consequence of a slight incident. The city of Delphi, though located within the Phocian territory<sup>f</sup>, claimed independence in the management of the temple of Apollo and its treasures. The inhabitants of Delphi were of Dorian descent, and were thus closely united with the Spartans. The great oracle at Delphi always cast its influence on the side of the Doric as opposed to the Ionic race, where the interests of Greece were divided. The Athenians consequently did not oppose their allies, the Phocians, when the latter seized the Delphian territory and assumed the care of the temple. The Spartans immediately engaged in what they regarded as a holy war, by which they expelled the Phocians and reestablished the

Delphians in their former privileges. Delphi now declared itself a sovereign state; and bestowed on the Spartans the first privilege in consulting the oracle, as a reward for their intervention. The Delphians inscribed this decree upon a brazen wolf erected in their city. The Athenians could not willingly relinquish their share in a power which, in consequence of the popular superstition, could frequently confer victory in war and prosperity in peace. As soon therefore as the Spartans withdrew from Delphi, Pericles marched into the sacred city and restored the temple to the Phocians. The brazen wolf was made to tell another story and to give the precedence to the Athenians.

This was the signal for a general war; and the exiles from the various Bœotian cities, who had been driven out in consequence of the establishment of democratic governments, united in a general movement, seized Chæronæa, Orchómenus and other towns, and restored the oligarchic governments which had been subverted by the Athenians. These changes produced intense excitement in Athens. The Athenian people clamored for instant war, but Pericles opposed this, as the season was unfavorable, and as he regarded the honor of Athens as not immediately at stake. But the advice of Tólmides prevailed; and that leader marched into Bœotia with a thousand young Athenian volunteers, aided by an army of allies; and the Athenians soon subdued and garrisoned Chæronæa.

The Athenian army, while on its return home, elated with victory, fell into an ambush in the vicinity of Coronæa, where it suffered an inglorious defeat, Tólmides himself, with the flower of the Athenian soldiery being left dead upon the field (B. C. 445). Many of the Athenians were taken prisoners, and the Athenian government recovered these by concluding a treaty with the new oligarchies and withdrawing their troops from Bœotia. Locris and Phocis were deprived of their free institutions and became allies of Sparta.

The oppressive exactions of the Athenians had for some time been impatiently sub-

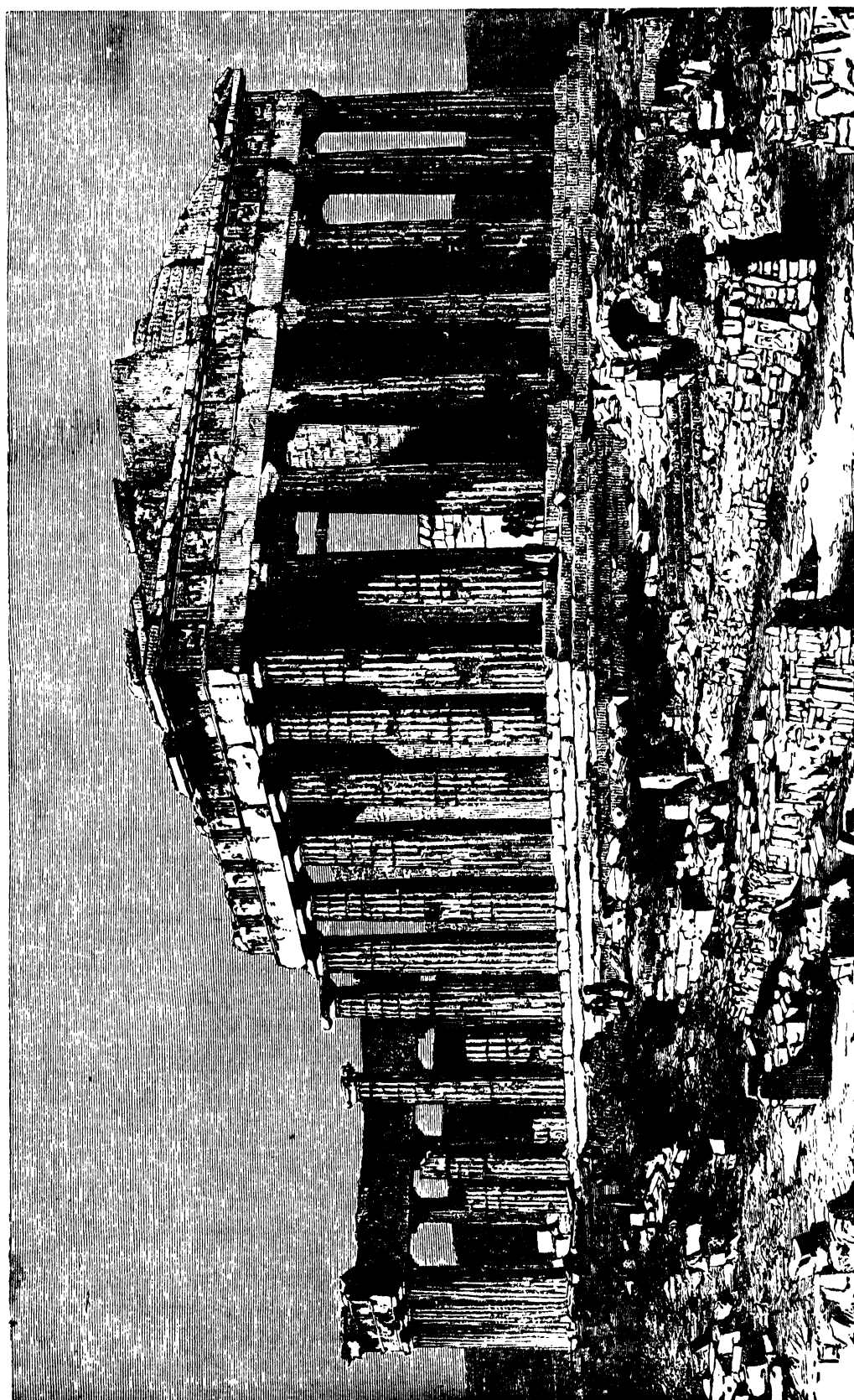
mitted to by their dependencies; one of which, the large island of Eubœa, took advantage of the quarrel of Athens with Bœotia to assert its own independence, and other subject islands manifested signs of disaffection (B. C. 447). At the same time the five years' truce with Sparta expired, and that state made vigorous preparations to avenge its humiliation at Delphi.

Pericles, whom the people honored with increased esteem and confidence because of his warnings against the war in Bœotia, acted with energy and promptness against the revolted Eubœans. He no sooner landed on the island with a force large enough to reduce the rebellious Eubœans to submission than he was informed that the Megarians had also risen in rebellion, and that the Spartans were preparing to invade Attica. With assistance from Sicyon, Epidaurus and Corinth, the revolted Megarians massacred the Athenian garrisons, except a few in the fortress of Nisœa; and all the Peloponnesian states had united to send an army into Attica. But the energetic and politic measures of Pericles dispelled the dangers which menaced Athens. He hastened back to the mainland and defeated the revolted Megarians, and on the approach of the Peloponnesian army under the young Spartan king Plistôanax, he bribed Cleandrides, the influential adviser of Plistôanax, to retire from Attica with his forces. No sooner had Plistôanax and his counselor Cleandrides returned to Sparta than they were accused of having been bribed to retreat from Attica, and, rather than face their accusers, both fled from the country, thus leaving no doubt as to the truth of the charges against them. Having thus reduced the Megarians and gotten rid of the Spartans and their Peloponnesian allies, Pericles landed in Eubœa a second time, reduced the revolted island to submission, and founded a colony at Histiaea.

When Pericles afterwards gave in his account of the expenses incurred in these campaigns, he charged the sum with which he bribed the counselor of the Spartan king Plistôanax, as "ten talents" (about ten thousand dollars) "laid out for a necessary

purpose;" and the Athenian people had such confidence in his integrity that they passed the article without demanding any explanation. As all parties had now become weary of the war, Athens and Sparta concluded a truce of thirty years, Athens relinquishing her empire on land, such as the foothold in Trœzene, the right to levy troops in Achaia, the possession of Megaris, and the protectorate of free governments in Central Greece (B. C. 445). But the party which began the war suffered most heavily, while the power and popularity of Pericles had reached the highest pinnacle. It was at this time that Thucydides, Cimon's brother-in-law and his successor as leader of the aristocracy, was banished by ostracism, whereupon he retired to Sparta (B. C. 444). This exiled Athenian politician must not be confounded with the great Athenian historian Thucydides, who was living at the same time.

The great popularity and power of Pericles enabled him to now unite all parties and to wield the supreme control of Athenian affairs during the remainder of his life. By the vigor and wisdom of his policy, he had obtained an honorable peace and increased prosperity for his countrymen, who were so swayed by his irresistible eloquence that they were willing to sanction any measures proposed by him. The aristocracy, who had hitherto opposed him because he was the democratic leader, now respected him as one of their own class, and became desirous of conciliating his favor, as they were no longer able to obstruct his course. The merchants and alien settlers were enriched by his protection of trade. The shippers and sailors were benefited by his attention to maritime affairs. The artisans and artists were helped by the public works which he was constantly engaged in constructing. The ears of all classes were charmed by his eloquence, and their eyes were delighted by the magnificent edifices with which he adorned Athens, such as the Parthenon, or temple of the virgin goddess Athênê, embellished by Phidias with the most beautiful sculptures, especially with



RUINS OF THE PARTHENON AT ATHENS.

the colossal statue of the goddess Athênê made of ivory and gold, forty-seven feet high. The Erechtheum, or ancient sanctuary of Athênê Polias was rebuilt; the Propylæa, constructed of Pentelic marble, was erected; and the Acropolis now received the designation of "the city of the gods."

Conscious of the peculiar strength of his position, as he was sustained by the two great parties in Athens, Pericles began to assume greater reserve and dignity, and to manifest less promptness in gratifying the wishes of the poorer classes than formerly. His power was practically as great at that time as that of any absolute monarch, although on less stable a foundation.

Only three islands in the neighboring seas now remained independent, and the most important of these was Samos. The Milésians, who had some grounds for complaint against the Samians, appealed to the arbitration of Athens, and were supported by a party in Samos itself which was opposed to the oligarchy. The Athenians very willingly assumed the judgment of the matter, and as Samos declined their arbitration they determined to subdue the island. Pericles sailed with an Athenian fleet to Samos, overthrew the oligarchy and established a democratic government in the island, and brought away hostages from the most powerful families. But he had no sooner retired from the island than some of the deposed oligarchs returned by night, overpowered the Athenian garrison and restored the oligarchy. They gained possession of their hostages, who had been placed on the isle of Lemnos, and being joined by Byzantium, they declared open war against Athens.

As soon as intelligence of this event reached Athens, an Athenian fleet of sixty vessels was sent against Samos, Pericles being one of the ten commanders. After several naval battles, the Samians were driven within the walls of their capital, where they withstood a siege of nine months; and when they were finally obliged to succumb, they were compelled to destroy their fortifications, to surrender their fleet, to give hostages for their future good behavior, and to indemnify

Athens for her expenses in the war. The Byzantines submitted to Athens at the same time. Athens was completely triumphant, but the terror which she inspired was mingled with jealousy. During the Samian revolt the rival states of Greece had seriously contemplated aiding the Samians, but the adoption of this course was prevented by the influence of Corinth, which, though unfriendly to Athens, feared that such a course might furnish a precedent in case of a revolt of her own colonies.

After ten years of general peace among the Grecian states, a dispute between Corinth and its dependency, the island of Corcyra (now Corfu), led to a war which again involved the whole of Greece. Corcyra was a colony of Corinth, but having by its maritime skill and enterprise attained a higher degree of opulence than the parent city, it refused to acknowledge Corinthian supremacy and engaged in a war with her regarding the government of Epidamnus, a city founded by the Corcyræans on the Illyrian coast. Epidamnus was attacked by some Illyrian tribes, led by exiled Epidamnian nobles; and the Corinthians refused to grant the Corcyræans the aid which they solicited, because the exiles belonged to the party in power in the parent city. The Epidamnians then applied for aid to Corinth, which undertook their defense with great energy. Corcyra, in great alarm, solicited assistance from Athens. The Athenian people in their general assembly were divided in opinion as to the advisability of aiding Corcyra, but the opinion of Pericles prevailed, that statesman having urged that war could not in any event be much longer postponed, and that it was more prudent to go to war in alliance with Corcyra, whose fleet was, next to that of Athens, the most powerful in Greece, than to be ultimately forced to fight at a disadvantage.

But as Corinth, as an ally of Sparta, was included in the thirty years' truce, the Athenians decided upon making only a defensive alliance with Corcyra, that is, to render aid only if the Corcyræan territories should be

invaded, but not to take part in any aggressive proceeding. The Corinthians defeated the Corcyraeans in a naval battle off the coast of Epirus, and prepared to effect a landing in Corcyra. Ten Athenian vessels were present, under the command of Lacedaemonius, son of Cimon, and were now, according to the letter of their agreement, free to engage in fight with the Corinthians. But the Corinthians suddenly withdrew after the signal for battle had been given, and steered away for the coast of Epirus. Twenty Athenian ships had appeared in the distance, which the Corcyraeans fancied to be the vanguard of a large Athenian fleet. Though thus deceived, the Corinthians refrained from further hostilities and returned home with their prisoners.

The Corinthians were so exasperated at the interference of Athens that they sought revenge by joining Perdiccas, King of Macedon, in inciting revolts among the Athenian tributaries in the Chalcidic peninsula. Thus the Corinthians incited the revolt of Potidæa, a town in Chalcidice, near the frontiers of Macedon, which had originally been a colony of Corinth, but was now a tributary of Athens. The Athenians at once sent a fleet and army for the reduction of Potidæa, and this armament defeated the Corinthian general at Olynthus and blockaded him in Potidæa, where he had sought refuge (B. C. 432).

A congress of the Peloponnesian states convened at Sparta, and complaints from many quarters were uttered against Athens. The Æginetans regretted the loss of their independence; the Megarians deplored the crippling of their commerce; and the Corinthians were alarmed because they were overshadowed by the boundless ambition of their powerful neighbor. At the same time the Corinthians contrasted the restless activity of Athens with the selfish inaction of Sparta, and threatened that, if the latter state still deferred performing her duty to the Peloponnesian League, they would look for a more efficient ally.

After the Peloponnesian envoys had departed, Sparta concluded to participate in

the war against Athens. Before beginning actual hostilities, the Spartans sent messengers to Athens, demanding, among other things, that the Athenians should "expel the accursed" from their presence—alluding to Pericles, whose race they affected to regard as still tainted with sacrilege. But Pericles replied that the Spartans themselves had not atoned for their flagrant acts of sacrilege, such as starving Pausanias in the sanctuary of Athênê and dragging away and massacring the Helots who had sought refuge in the temple of Poseidon during the great Helot revolt. The Athenians rejected the other Spartan demands with more deliberation, those respecting the independence of Megara and Ægina and the general abandonment by Athens of her position as head of the Hellenic League, or Confederacy of Delos. The Athenians declared that they would abstain from beginning hostilities, and would make reparation for any infringement of the thirty years' truce which they might have committed, but that they were prepared to meet force with force.

While both parties thus hesitated to commence hostilities, the Thebans brought matters to a crisis by making a treacherous attack upon the city of Plataea, which they regarded with jealousy, because it had been in friendly alliance with Athens, instead of joining the Boeotian League. A small oligarchical party in Plataea favored the Thebans, and Naucrides, the head of this party, admitted three hundred of them into the town at dead of night. The Plataeans, upon waking from their sleep, found their enemies encamped in their market-place, but they did not submit, though scattered and betrayed. They secretly communicated with each other by breaking through the walls of their houses; and after they had thus formed a plan, they attacked the Thebans before daybreak.

The Thebans were exhausted by marching all night in the rain, and were entangled in the narrow, crooked streets of Plataea. Even the Plataean women and children fought against the Theban invaders by hurling tiles from the roofs of the houses. The

reinforcement which the Thebans expected was delayed, and before its arrival the three hundred were either slain or made prisoners. The Thebans outside the walls of Plataea now seized such property and persons as came within their grasp, as security for the release of the prisoners. The Plataeans sent a herald to inform these Thebans outside the walls that the captives would be instantly put to death if the ravages did not cease, but that if the Thebans retired the prisoners would be released. The marauding Thebans thereupon withdrew, but the Plataeans violated their promise by gathering all their movable property into the town and then massacring all their prisoners. Fleet-footed messengers had already conveyed the news to Athens. These messengers brought back orders to the Plataeans to undertake nothing of importance without the advice of the Athenians. But it was too late to spare the lives of the prisoners or to vindicate the honor of their captors.

Pericles viewed the impending conflict without dismay, but his countrymen were not equally undaunted. They realized that they were about to be called upon to exchange the idle and luxurious life which they had for some years been leading for one of hardship and peril, and they commenced to murmur against their great statesman for involving them in so dangerous a struggle. They did not at first possess sufficient courage to impeach Pericles himself, but vented their displeasure against his friends and favorites. Phidias, the renowned sculptor, whom the illustrious statesman had appointed superintendent of public buildings, was convicted on a trivial charge and sentenced to imprisonment. Anaxágoras, the philosopher and the preceptor of Pericles, was accused of promulgating doctrines subversive of the national religion, and was consequently banished from Athens. The celebrated Aspásia, the second wife of Pericles, was also a victim of persecution.

Aspásia was a native of Milétus. She was a woman of remarkable beauty and

brilliant talents, but her dissolute life made her a reproach, as she would have been otherwise an adornment to her sex. When this remarkable woman made her residence in Athens, she attracted the attention of Pericles, who was so captivated by her beauty, wit and eloquence, that he separated from his wife, with whom he had been living unhappily, and then married Aspásia.

The Athenians generally believed that Aspásia had instigated Pericles to quarrel with the Peloponnesian states, in order to gratify a private grudge; and her unpopularity on this account caused her to be now accused before the assembly of the people of impiety and of gross immorality. Pericles personally conducted her defense, and pleaded for her so earnestly and sincerely that he was moved to tears. The people acquitted her, either because they believed the charges to be unfounded, or because they were unable to resist the eloquence of Pericles.

The enemies of Pericles next directed their attacks against the great statesman himself. They accused him of embezzlement of the public money, but he utterly refuted the charge and proved that his private estate was his only source of income. The Athenian people were fully convinced of the honesty of his administration of public affairs, because of his frugal and unostentatious manner of living. While he was beautifying Athens with temples, porticos and other magnificent works of art, and providing many expensive entertainments for the people, his own domestic establishment was managed with such strict regard to economy that the members of his family complained of his parsimony, which contrasted in a remarkable degree with the splendor in which many wealthy Athenians then lived.

After being thus vindicated by the people and confirmed in his authority by this thorough refutation of the slanders of his enemies, Pericles adopted wise measures for the defense of Attica against the invasion threatened from the Peloponnesus.

## SECTION XII.—THE PELOPONNESIAN WAR (B. C. 431–404).



THE famous *Peloponnesian War*, which involved all Greece, began in the year B. C. 431, and lasted twenty-seven years (B. C. 431–B. C. 404). It is generally divided into three distinct periods—the *Ten Years' War* (B. C. 431–B. C. 421); the *Sicilian Expedition* (B. C. 415–B. C. 413); and the *Pecelian War* (B. C. 413–B. C. 404).

Sparta had for her allies all the Peloponnesian states, except Argos and Achaia, together with Megara, Bœotia, Phocis, Opuntian Locris, Ambracia, Leucadia and Anactoria. The allies of Athens were Thesaly and Acarnania and the cities of Platæa and Naupactus, on the mainland, and her tributaries on the coast of Thrace and Asia Minor and on the Cyclades, besides her island allies, Chios, Lesbos, Corcyra, Zacynthus, and afterwards Cephallenia.

It was a struggle for supremacy between the Ionic races, as represented by Athens, and the Doric races, as represented by Sparta and her Peloponnesian allies. It was also a struggle between the principle of democracy, as championed by Athens, and the principle of oligarchy or aristocracy, as maintained by Sparta.

The great struggle was commenced by an invasion of Attica by sixty thousand Peloponnesian troops under the Spartan king Archidamus about the middle of June B. C. 431. As Pericles was unwilling to risk a battle with the Spartans, who were regarded as invincible by land as the Athenians were by sea, he caused the inhabitants of Attica to transport their cattle to Eubœa and the neighboring islands, and to retire within the walls of Athens with as much of their other property as they were able to take with them.

By his provident care, the city was stored with provisions sufficient to support the multitudes now crowding into it, but it was **not** so easy to find proper accommodations for so vast a population. Many found lodg-

ings in the temples and other public edifices, or in the turrets on the city walls, and great numbers were obliged to seek shelter in temporary abodes which they had constructed within the Long Walls connecting the city with the port of Piræus.

Meeting with no opposition, the Peloponnesian invaders of Attica proceeded along the eastern coast, burning the towns and laying waste the country. Among the crowded population of Athens violent debates arose respecting the prosecution of the war. The people were exasperated at Pericles on account of the inactivity of the army, while the enemy was ravaging the country almost to the very gates of the city, and all his authority was required to keep the people within their fortifications.

While the Peloponnesians and their allies were desolating Attica with fire and sword, the Athenian and Corcyraean fleets were, by the direction of Pericles, retaliating upon their enemies by devastating the almost defenseless coast of the Peloponnesus. Two Corinthian settlements in Acarnania were captured, and the island of Cephallenia renounced its allegiance to Sparta and acknowledged the sway of Athens. The Eginetans were expelled from their island, which was then occupied by Athenian colonists. The desolation of the Peloponnesian coast by the Athenian navy, along with the scarcity of provisions, caused Archidamus to retire from Attica into the Peloponnesus, after an invasion of five or six weeks. He withdrew from Attica by retreating along its western coast, continuing his ravages as he retired. After returning to the Peloponnesus he disbanded his army. The Athenians then set their army in motion to chastise the Megarians, whom they regarded as revolted subjects. They ravaged the whole of Megaris to the gates of the city of Megara itself, and these devastations were repeated every year during the continuance of the war.

Early in the following summer (B. C. 430), the Peloponnesians again invaded Attica, which they were again allowed to devastate at their pleasure, as Pericles persisted in his cautious policy of confining his efforts to the defense of Athens.

The Athenians were now attacked by an enemy far more terrible than the Peloponnesian invaders. A pestilence, believed to have had its origin in Ethiopia, and which had by degrees ravaged Egypt and Western Asia, now reached Attica, making its first appearance in the town of Piræus, whose inhabitants at first believed that the enemy had poisoned their wells. The pestilence rapidly spread to Athens, where, because of the crowded condition of the city, it produced frightful havoc, carrying off vast multitudes of people. This pestilence was described as having been a species of infectious fever, accompanied with many painful symptoms, and followed by ulcerations of the bowels and limbs in the case of those who survived the first stages of the disease. It is said that the birds of prey refused to touch the unburied bodies of the victims of the plague, and that the dogs which fed upon the poisonous remains perished. The prayers of the devout and the skill of the physicians were alike unavailing to stay the advance of the disease; and the wretched Athenians, driven to despair, fancied themselves to be delivered to punishment by their gods, and particularly by Apollo, the special protector of the Doric race. The sick were in many instances left unattended, and the bodies of the dead were left unburied, while those whom the plague had not yet reached openly defied all human and divine laws by plunging into the wildest excesses of criminal indulgence.

In the anger of their despair, the Athenians vented their wrath upon Pericles, whose cautious policy they blamed as the cause of their sufferings. He still refused battle with the enemy, as he believed that the reduced numbers and exhausted spirit of his army would expose him to almost certain defeat; but, with a fleet of one hundred and fifty ships, he ravaged the coasts

of the Peloponnesus with fire and sword. On his return to Athens, finding that the enemy had hastily retired from Attica from fear of the contagion of the plague, he sent a fleet to the coast of Chalcidice, to aid the Athenian land forces still engaged in the siege of Potidæa—an unfortunate proceeding, as its only result was to communicate the pestilence to the besieging army, by which the greater number of the troops were carried off.

Maddened by their calamities, the Athenians became louder and louder in their murmurs against Pericles, whom they accused of being the author of at least some of their misfortunes by involving them in the Peloponnesian War. During his absence, while he was ravaging the enemy's coasts, the Athenians had sent an embassy to Sparta to sue for peace, and when the Spartans rejected the suit contemptuously the rage of the Athenians against their great statesman increased.

Pericles justified his conduct in entering upon the war before an assembly of the people, and exhorted his countrymen to courage and perseverance in defense of their independence. He remarked that the hardships to which they had been exposed were only such as he had in former addresses prepared them to expect, and that the pestilence was a calamity which no human prudence could have foreseen or averted. He reminded his countrymen that they still possessed a fleet with which no other navy on earth was able to cope, and that their navy might yet enable them to acquire universal dominion after the present evil should have passed away.

Said he: "What we suffer from the gods, we should bear with patience; what from our enemies, with manly firmness; and such were the maxims of our forefathers. From unshaken fortitude in misfortune has arisen the present power of this commonwealth, together with that glory which, if our empire, according to the lot of all earthly things, decay, shall still survive to all posterity."

The eloquent harangue of Pericles did



not silence the fury of his personal and political enemies nor calm the alarm and irritation of the Athenian people. By the influence of Cleon the tanner, an unprincipled demagogue, the eminent statesman who had so long swayed the destinies of Athens was dismissed from all his offices and fined to a large amount. In the meantime domestic afflictions united with political anxieties and mortifications to oppress the mind of this illustrious leader, as the plague was depriving him of the members of his family and his nearest relatives one by one.

But he displayed, amid all these adversities, a fortitude which excited the admiration of all around him. Finally, at the funeral of the last of his children, his firmness gave away; and as he was placing a garland of flowers on the head of the corpse, in accordance with the national custom, he burst into loud lamentations and shed streams of tears. It was not very long before his fickle and ungrateful countrymen repented of their harshness towards their renowned statesman and reinstated him in his civil and military authority. But he soon fell a victim to the same plague which had carried his children and so many of his countrymen to their graves (B. C. 429). It is said that as he lay on his death-bed, and those around him were recounting his great actions, he suddenly interrupted them by saying: "All that you are praising was either the result of good fortune, or, in any case, common to me with many other leaders. What I chiefly pride myself upon is, that no act of mine has ever caused any Athenian to put on mourning."

Ancient writers agree in assigning Pericles the first place among Grecian statesmen for wisdom and eloquence. Notwithstanding his ambition for power, he was moderate in the exercise of that power; and it is highly creditable to his memory that, in an age and country which exhibited so little scruple in the shedding of blood, his long administration was no less mild and merciful than it was vigorous and effective. When obliged to wage war against his country's enemies, this celebrated statesman constantly studied

how to overcome the foe with the least possible sacrifice of life, both on the side of his countrymen and on that of their enemies.

After the death of Pericles, the first period of the war continued seven years longer, but with no decisive advantage to either side. During the first part of this period, Cleon, the unscrupulous demagogue who had led the opposition against Pericles, directed the councils of Athens.

The second Peloponnesian raid into Attica was more destructive than the first, as the ravages extended to the silver mines of Laurium. The Peloponnesian fleet destroyed the fisheries and commerce of Athens and devastated the island of Zacynthus. During the next winter Potidæa surrendered to the Athenians, after a blockade of two years, and was occupied by a thousand Athenian colonists.

The Spartans directed their third campaign against Plataea. When Archidamus approached, the Plataeans sent a solemn remonstrance, reminding him of the oath which Pausânias had sworn on the evening of the great battle before their city, making Plataea forever sacred from invasion. The Spartan king replied that the Plataeans were also bound by oath to strive for the independence of every state of Greece. He reminded them of their atrocious crime in massacring the Theban prisoners; but promised that, if they abandoned the cause of Athens and remained neutral in the war, their privileges would be respected. But the Plataeans would not forsake their old ally, and so the Spartans laid siege to their city.

The Plataean garrison which thus resisted the entire Peloponnesian army numbered only four hundred and eighty men, but they made up in energy for their lack in numbers. Archidamus commenced the siege by closing up every outlet of the town with a wooden palisade, then erected against this palisade a mound of earth and stone, forming an inclined plane up which his troops would be able to march. The Plataeans undermined the mound, which thus fell in, and rendered useless seventy days' work of the entire be-

sieging army. They likewise constructed a new wall inside of the old one, so that the Spartans would still not capture the city if they took the old wall (B. C. 429).

When the Peloponnesians perceived that the Plataeans could only be reduced by famine, they converted the siege into a blockade, surrounding the city with a double wall, and roofing the intermediate space, thus affording shelter to the soldiers on duty. The Plataeans were thus cut off from all communication with the outside world for two years. Provisions began to fail; and in the second year of the blockade almost half of the garrison escaped by climbing over the barracks and fortifications of their besiegers in the rain and darkness of a December night. The Plataeans still remaining were ultimately reduced to absolute starvation. A Spartan herald was now sent by Archidamus to demand their submission, but promising that the guilty only should be punished. The Plataeans thereupon surrendered. When brought before the Spartan judges, every man of the Plataean garrison was declared guilty and put to death. The town and territory of Plataea was bestowed on the Thebans, who destroyed all private dwellings, and with the materials they constructed a vast barrack to give shelter to visitors and dwellings to the serfs who tilled the land. The city of Plataea thus ceased to exist (B. C. 427).

The Athenians and their ally, Sitálces, a Thracian chief, were prosecuting the war in the North with not very much success. Sitálces, at the head of a Thracian army of one hundred and fifty thousand men, invaded Macedonia for the purpose of dethroning Perdiccas, the king of that country. The Macedonians withdrew into their fortresses, as they were unable to withstand Sitálces in the open field, and Sitálces withdrew after thirty days, as he had no means for conducting sieges. Phórmio, an Athenian commander, gained two victories in the Corinthian Gulf over a vastly larger Spartan fleet. He had twenty ships in the first battle, while the Spartans had forty-seven. In the second engagement he encountered a

fresh Spartan fleet of seventy-seven vessels (B. C. 429).

In the fourth year of the war the city of Mityléné, in the island of Lesbos, revolted against Athens. Envoys were sent to Sparta to solicit aid, which was readily granted, and the Mitylénians were received into the Peloponnesian League.

In the spring of B. C. 427 the Spartan fleet advanced to Mityléné, but when it arrived it found the city already in the possession of the Athenians. When almost reduced by famine, the governor, acting in accordance with the advice of the Spartan envoy, had armed all the men of the lower classes for a final desperate sortie; but the result was contrary to his expectations, as the mass of the Mitylénian people preferred the Athenian supremacy to their own oligarchical government. Taking advantage of their situation, the armed Mitylénians declared that they would treat directly with the Athenians if all their demands were not granted. The governor's only choice was to begin negotiations with the Athenians himself. The city was surrendered to the Athenians, and the fate of its inhabitants was left to the decision of the popular assembly of Athens, whither the oligarchical ring-leaders of the revolt were sent.

A thousand Athenians convened in the Agora to decide the fate of their Mitylénian prisoners. Sakathus, the Spartan envoy, was instantly put to death. An animated debate ensued regarding the others. Cleon the tanner, the former opponent of Pericles, took a prominent part in the proceedings. This unprincipled demagogue, in spite of more humane and moderate counsels, obtained the adoption of his cruel proposition by the popular assembly to massacre all the men of Mityléné and to sell all the women and children into slavery. This proposition was all the more atrocious because the great mass of the Mitylénians were friendly to Athens, while the revolt had been brought about by the oligarchy, who were the enemies and oppressors of the people. The opposition to Cleon's brutal decree had been so formidable in the Athenian popular as-

sembly that Cleon feared a reversal of the death-sentence of the Mitylénians, and for that reason he caused a galley to be instantly dispatched to the island of Lesbos with orders for its immediate execution.

Cleon had good reasons for his apprehensions, as a sober second thought of the Athenian people after a night's reflection asserted itself, and the better class of the citizens were horrified at the inhuman decision at which they had so hastily arrived. They demanded a new assembly of the people to reconsider the matter, and although this was contrary to the law, the *strategi* gave their consent and again convened the citizens. In the second day's debate the iniquitous decree was rescinded. Every nerve was now strained to enable the vessel bearing the account of this merciful decision to overtake the messengers of the death-sentence, who were in advance a whole day's journey. The strongest oarsmen were selected for the occasion, and were urged to their greatest efforts by the promise of liberal rewards in case they should arrive in time to spare the hastily-condemned Mitylénians. Their food was given them while they plied the oars, and they were only allowed to sleep in short intervals and by turns. The weather was favorable, and they arrived just in time to prevent Paches from executing the first order. Thus the lives of the Mitylénians were spared, but the walls of their city were leveled, and their fleet was surrendered to the Athenians. The island of Lesbos, excepting Methymna, which had not taken part in the revolt, was divided into three thousand parts, three hundred of which were devoted to the gods, and the remainder were allotted to Athenian settlers. The ring-leaders of the revolt, who were the oligarchs who had been carried as prisoners to Athens, were tried for their part in the conspiracy and were put to death.

The Corcyraean prisoners who had been taken to Corinth in B. C. 432 were now sent home, in the expectation that their account of the generous treatment accorded them would lead their countrymen to abandon

their alliance with Athens. They united with the oligarchical faction to effect a revolution in Corcyra, killed the chiefs of the popular party, and acquired possession of the harbor, the arsenal and the market-place; and thus, by overawing the people, procured a vote in the assembly to maintain a strict neutrality in the future. But the people fortified themselves in the higher parts of the town, and summoned the serfs from the interior of the island to their assistance and promised them freedom.

Thereupon the oligarchical faction fired the town; but while the fire was raging, a small Athenian squadron arrived from Naupactus, and its commander wisely endeavored to induce the contending parties to make peace. When he had apparently effected his purpose, a Peloponnesian fleet more than four times as large as his own arrived, under the command of Alcidas. The Athenians retired without loss, and Alcidas had momentary possession of Corcyra; but, with his habitual lack of promptness, he spent a day in ravaging the island, and the approach of an Athenian fleet larger than his own was announced by beacon fires on Leucas at night. Alcidas retired before morning, leaving the oligarchical party in the city to their fate. During the next seven days Corcyra was the scene of a reign of terror. The popular party, under the protection of the Athenian fleet, gave way to the fiercest promptings of revenge. Civil hatred outweighed natural affection. A father killed his own son. Brothers extended no mercy to brothers. The aristocratic party was well-nigh exterminated; but five hundred succeeded in making their escape, and fortified themselves on Mount Istóne, near the capital.

The sixth year of the Peloponnesian War opened amid floods and earthquakes, which added their terrors to the civil and political convulsions which distracted the land of the Hellenes. Athens was again suffering from the ravages of the plague. To appease the wrath of Apollo, a solemn purification was performed in the autumn in the sacred isle of Delos, the birth place of that god.

All bodies that had been buried there were removed to a neighboring island, and the Delian festival was revived with greater splendor. Attica escaped a Spartan invasion this year, either because of the awe inspired by the supposed wrath of the gods or by the dread of the plague. The next year, however, (B. C. 425), the Spartan king Agis I. invaded and ravaged Attica; but was recalled, after fifteen days, by the news that the Athenians had established a military station on the coast of Messenia.

An Athenian fleet under Eurymedon and Sóphocles, bound for Sicily, had been delayed by a storm near the harbor of Pylos. The commanders chose this locality for a settlement of Messenians from Naupaëtus, who could thus communicate with their Helot kinsmen and annoy the Spartans. The Athenian commander, Demósthene, with five ships and two hundred soldiers, was reinforced by a Messenian detachment, thus augmenting his force to a thousand men. The wrath of the Spartans was as great as their alarm at this encroachment on their territory. Their fleet was immediately ordered from Coreyra, while Agis I., with his army, withdrew from Attica. The long and narrow island of Sphaetéria, covering the entrance to the Bay of Pylos, was occupied by Thrasyméidas, the Spartan, whose ships were sheltered in the basin which it thus enclosed. While waiting for reinforcements, Demósthene, with his handful of troops, was obliged to encounter a largely superior force. Brásidas, one of the greatest of Spartan captains, led the attack from the sea. He fought on the prow of the foremost ship, encouraging his men by word and example, but he was severely wounded, and the engagement terminated to the advantage of the Athenians. The next day the conflict was renewed and the Athenians were again successful. They erected a trophy, ornamenting it with the shield of Brásidas.

After the Athenian fleet had arrived, a still more decisive Athenian victory followed. The triumphant Athenians proceeded to blockade Sphaetéria, which contained the flower of the Peloponnesian army.

The emergency was so serious for Sparta that the Ephors saw no other escape but through peace. An armistice was agreed upon, and the better spirits on both sides entertained a hope for the end of the devastating war. But the foolish vanity of Cleon and the party at his back demanded the most extreme and unreasonable conditions, which the Spartans rejected. Hostilities were renewed, with equal vexation on both sides. Fearing that his blockade would be interrupted by the winter's storms, Demósthene determined to make an attack upon the island, and sent to Athens for reinforcements, at the same time explaining his position. This report disheartened the assembly of the people, who now accused Cleon of having persuaded them to throw away the opportunity for an honorable peace. Cleon retorted by accusing the officers of cowardice and incompetency, and declared that if he commanded the army he would reduce Sphaetéria instantly. The entire assembly burst out in laughter at this boast of the tanner, and assailed him with cries of "Why don't you go then?" The lively spirits of the Athenians at once recovered from their unusual depression, and the simple joke developed into a determination. Cleon endeavored to draw back, but the assembly of the people insisted on his assuming command. Finally he engaged, with a certain number of auxiliaries reinforcing the troops already at Pylos, to reduce the island in twenty days, and either kill all the Spartans thereon or bring them to Athens in chains.

Cleon succeeded remarkably in his undertaking. Demósthene had made every preparation for the attack; and his prudence, along with the accidental burning of the woods on Sphaetéria, rather than Cleon's military skill, was mainly the cause of the Athenian victory. The Athenians landed before daylight, overpowered the guard at the southern end of the island, and then formed in line of battle, sending out skirmishing parties to provoke the Spartans to a conflict. Blinded by the light ashes raised by the march of his troops, the Spartan

general advanced over the half-burned stumps of the trees with some difficulty. His army was vastly outnumbered by the Athenians, who harassed him from a distance with arrows and compelled him to retire to the extremity of the island, where the Spartans again fought with their usual valor; but a detachment of Messenians, who had clambered over some crags generally considered inaccessible, appeared upon the heights above and decided the battle in favor of the Athenians. All the surviving Spartans surrendered, and Cleon and Demósthene's started instantly for Athens with their prisoners, arriving there within twenty days. This was one of the most important victories ever achieved by the Athenians. The harbor of Pylos was strongly fortified and garrisoned with Messenian troops, for a base of operations against Laconia.

The eighth year of the war (B. C. 424) opened with the Athenians everywhere triumphant; and the humiliated and disheartened Spartans had repeatedly solicited peace. In the early part of the year Nicias conquered the island of Cythera and placed garrisons in two of its principal towns, which were a perpetual defiance of the Lacedæmonians. He next devastated the coast of Laconia and captured some towns, among which was Thyrea, where the Egine'tans had been allowed to settle after they had been expelled from their own island. Such of the original settlers who survived were taken to Athens and put to death. The brutalizing effects of the war became more apparent year after year, and these atrocious massacres were now a common occurrence.

About the same time the Spartans, alarmed at the nearness of the Messenian garrisons of Pylos and Cythera, announced that such Helots as had distinguished themselves by their faithful services during the war should be given their freedom. Many of the bravest and ablest claimed the offer. Two thousand of these were selected as deserving liberation, and were crowned with garlands and dignified with high religious honors. But several days later they had all disappeared, no one knew how but the

Spartan Ephors, who were not moved from their narrow regard for the supposed interest of the state, either by honor or pity.

The Athenians were also somewhat successful in their expedition against Megaris, but their attack on Bœotia ended in disaster. The chief movement against Bœotia was managed by Hippócrates, who led an Athenian army of more than thirty-two thousand men across the Bœotian frontier to Délium, a town strongly-situated near Tánagra, among the cliffs of the eastern coast, where he fortified the temple of Apollo and placed a garrison in the works, after which he started for home. A large Bœotian army assembled at Tánagra now marched to intercept the Athenian invaders upon the heights of Délium. The battle began late in the day. The Athenian right was at first successful, but their left was borne down by the Theban phalanx. In the Athenian ranks in this battle were the immortal philosopher Socrates and his pupils, Alcibiádes and Xenophon, the former afterwards celebrated as a political and military leader, and the latter renowned as a general and a historian. The arrival of the Bœotian cavalry decided the fate of the day, the Athenians fleeing in every direction, only the darkness and night saving them from total destruction. Such was the battle of Délium (B. C. 424). Délium was taken by the triumphant Bœotians after a siege of seventeen days.

Soon after these disasters in Bœotia, the Athenians were deprived of their entire dominion in Thrace. The Spartan general Brásidas had conducted a small but select army to the assistance of Perdiccas, King of Macedon, and the Chalcidian towns. The valor and integrity of Brásidas induced many of the allies of Athens to forsake her cause, and on his sudden appearance before Amphipolis, that city surrendered with scarcely an effort at defense. The Athenian party in Amphipolis solicited aid from the Athenian general Thucydides, the great historian, who commanded in that region. He was sentenced to banishment, in consequence of his failure, and passed the next twenty years in exile, during which he did

more for Grecian glory by his literary work than he would have been able to accomplish in his military command. Brásidas proceeded to the most easterly of the three Chalcidic peninsulas, and most of the towns submitted to him.

The Athenians were now so depressed by their losses that they in turn asked for peace; while the Spartans, anxious for the return of their noble youths who were held prisoners in Athens, as ardently longed for a treaty. A truce of one year was accordingly agreed upon in B. C. 423, to facilitate permanent negotiations. But two days after the truce had commenced Sciône revolted from the Athenians, who demanded its restitution; and as the Spartans refused, an entire year passed without additional efforts in the direction of peace. At the end of the year Cleon proceeded to Thrace with an Athenian fleet and army, and took the towns of Toróne and Galepsus; but his attempt to recover Amphipolis resulted in a battle in which he was killed and his army defeated. Brásidas was also mortally wounded, but lived long enough to know that his troops were victorious.

Cleon's successor in the direction of public affairs at Athens was Nicias, the leader of the aristocratic party, a man of good character, though unenterprising, and a military officer of moderate abilities. By the death of Cleon and Brásidas, the Athenian and Spartan leaders, the two great obstacles to peace were removed; and in the spring of B. C. 421 a treaty for fifty years, usually known as the *Peace of Nicias*, was concluded between Athens and Sparta. Some of the allies of Sparta complained that that power had sacrificed their interests to her own, and formed a new league with Argos, Elis and Mantinéa, for the ostensible purpose of defending the Peloponnesian states against the aggressions of Athens and Sparta.

The Athenians had been excluded from the two previous celebrations of the Olympic Games, but in the summer of B. C. 420 the Elian heralds made their appearance to invite them to attend. Those who expected to see Athens poverty-stricken, because of

her numerous losses, were surprised at the magnificence exhibited by her delegates, who made the most expensive display in all the processions. Alcibiádes, a young man who ranked as one of the ablest citizens of Athens, entered on the lists seven four-horse chariots, and received two olive crowns in the races. His genius, valor and quickness in emergencies enabled him to become the greatest benefactor of his country, but his misdirected and uncontrolled ambition and his thorough lack of principle rendered him the cause of the greatest calamities to Athens.

Thus ended the first period of the Peloponnesian War—the period known as the Ten Years' War. It was not long, however, before the sanguinary contest was renewed. The new league alluded to in a preceding paragraph, and fresh distrusts between Athens and Sparta on account of the reluctance felt and manifested by both to relinquish certain places which they had bound themselves by treaty mutually to surrender, contributed to excite new jealousies, which were fanned into a violent flame by the artful proceedings of Alcibiádes, the young Athenian just mentioned, who was now rising into political power, and whose genius and character subsequently exercised a powerful influence upon the affairs of Athens.

Alcibiádes was the son of Clinias, an Athenian of exalted rank. Endowed with unusual beauty of person and with talents of the very highest order, he was destitute of principle and integrity; and his violent passions frequently led him to conduct himself in such a manner as to bring disgrace on his memory. Even in boyhood he displayed wonderful proofs of the extent of his talents and his energy of character. It is said that on one occasion, while playing with some boys of his own age in the streets of Athens, he observed a loaded wagon approach the place where he was, and not wishing to be interrupted at that moment, he demanded of the teamster to stop; and when the teamster refused, he threw himself in front of the horses, saying

to the teamster: "Drive over me if you dare!" The driver stopped his horses, and Alcibiades only allowed him to proceed when he had finished his game.

He passed his youth in a very dissipated manner among the gay companions whom his high birth, his showy and prepossessing manners, and his boundless liberality, attracted to him. Flattered by the homage paid him by one sex because of his wit, and by the other on account of his beauty—for it is said that the Athenian ladies vied with one another in their endeavors to win his affections—Alcibiades would likely have been totally spoiled, had he not been so singularly fortunate in early life as to attract the attention of the immortal philosopher Socrates.

This good man did not wish to see a youth endowed with so many brilliant and noble qualities utterly lost to virtue, and he therefore earnestly sought by his exhortations and reproofs to induce Alcibiades to relinquish his dissipated habits and to get him away from the society of his profligate associates. The philosopher succeeded to some extent; but though Alcibiades grew to love and respect the sage, and felt the full influence of his wise precepts, the impetuosity and recklessness of his disposition, the power of his passions, and the number and variety of the allurements to which he was exposed, too frequently acquired the mastery over his virtuous resolutions.

While yet very young, Alcibiades served in the Athenian army engaged in the siege of Potidæa. He was accompanied by Socrates, who saved his youthful friend's life in one of the battles, by hastening to his aid when he was wounded and about to be killed. Alcibiades afterward repaid this important service by saving the life of Socrates during the flight of the Athenian army after the battle of Délium.

When Alcibiades first took part in public affairs, which he did at an uncommonly early age, his popular manners, his unrivalled address, and his polished and persuasive eloquence, soon won for him a great degree of influence. He was at first friendly to

Sparta, with which state his family had been anciently connected by ties of the strongest amity. But the Spartans did not like his dissipated and luxurious habits, and remembered in a resentful spirit the solemn renunciation which his great-grandfather made concerning his friendship toward them when they interfered in Athenian affairs in the times of the Pisistratidæ. For these reasons the Spartans rejected the advances of Alcibiades disdainfully, and transacted all their affairs in Athens through the medium of his rival, Nicias.

Incensed at this treatment, Alcibiades became as unfriendly to the Spartans as he had previously been friendly, and he soon showed them that he could not be trifled with. Therefore when mutual distrusts arose between Athens and Sparta concerning the fulfillment of certain stipulations in the treaty of Nicias, Lacedæmonian ambassadors arrived in Athens clothed with full authority to conclude an amicable adjustment, Alcibiades managed to prevent a resumption of friendly intercourse between the two states, as he considered such a possible consummation as incompatible with his interests.

When the Spartan ambassadors announced that they were fully authorized to treat on all disputed points, he privately advised them to retract this declaration, because the popular assembly of Athens would take advantage of it to extort unfavorable terms from Lacedæmon, and he promised that, if they acted on his advice, he would support their demands before the Athenian people. The Lacedæmonian ambassadors were so weak as to follow his recommendation, and as soon as they had stated that their powers were limited, he attacked them in a fierce manner, to their utter amazement and dismay, accusing them of dishonesty and falsehood, while he cunningly took advantage of the circumstance to arouse the popular assembly against Sparta.

The Athenian people were excited with indignation at what had transpired, and were about to dissolve the league with Sparta, when the assembly was adjourned

until the following day in consequence of a shock of earthquake. When the people reassembled, Nicias, observing that they were then disposed to listen to more moderate counsels, proposed that they should send an embassy to Sparta to bring about a reconciliation, before adopting any hostile measure toward that state. This proposition was accepted by the assembly; but, at the artful suggestion of Alcibiades, the Athenian ambassadors were directed to insist on such preliminary conditions as he very well knew the Lacedæmonians would never agree to. His expectations were fully realized. The Athenian ambassadors returned from Sparta without accomplishing anything, and the Athenians at once entered into an offensive and defensive league with the recently-formed confederacy headed by Argos. When Athens joined this alliance, Corinth at once seceded from it, to renew its old alliance with Sparta.

Thus the Peloponnesian War was renewed (B. C. 419), but with little spirit or energy for several years. After the vigorous prosecution of the war had recommenced, many bloody battles were fought, countless deeds of atrocity were perpetrated, and the states of Greece were for many years involved in confusion and suffering by a war begun with scarcely any cause and persisted in without any reasonable object.

Alcibiades had now attained the undisputed leadership in public affairs in Athens. Elated with his success, his taste for luxury and magnificence exceeded all bounds. He imitated the effeminacy of Oriental manners by wearing a purple robe with a flowing train, and when he personally took part in the wars he carried a golden shield, on which was represented Eros armed with a thunderbolt. The wiser portion of the people regretted his excessive love of display and his unrestrained arrogance and licentiousness; but the fickle multitude admired his brilliant talents and his exalted demeanor, while they were confirmed in their favorable disposition towards him by the feasts, games and spectacles to which he treated them.

War soon arose between Sparta and Argos in which the Spartan king Agis I. won an important victory in the battle of Mantinea, B. C. 418. After the oligarchical party had come into power at Argos, that state renounced her alliance with Athens and entered into a treaty with Sparta. But the Argive nobles abused their power by committing brutal outrages upon the people, who effected another revolution by which they obtained possession of the city. Alcibiades came to the assistance of the Argive people with an Athenian fleet and army, at their request. Though Athens and Sparta were nominally at peace, the Athenian garrison of Pylos continued its depredations in Laconia, and Spartan privateers inflicted serious injuries upon Athenian commerce.

About this time an embassy from Sicily solicited the assistance of Athens for the city of Egesta, which was then engaged in a contest with its neighbor Selinus, which had obtained aid from Syracuse. The "war of races" had actually begun in Sicily twelve years previously, and the Athenians had repeatedly aided the Ionian cities, Leontini and Camarina, against their Dorian neighbors, who had joined the Peloponnesian League. Alcibiades used all his influence to induce his countrymen to assist Egesta, with the hope of at once improving his ruined fortunes with the spoils of Sicily and gratifying his ambition with the glory of foreign conquest. He actually hoped not only to establish the supremacy of Athens over all the Grecian colonies, but also to subdue the republic of Carthage and all its dependencies in the Western Mediterranean.

Nicias and the entire moderate party in Athens opposed the enterprise of Alcibiades, but they only succeeded in having an embassy sent to Egesta, to ascertain if its people were actually able to fulfill their promise to furnish funds for the prosecution of the war. These Athenian envoys were thoroughly outwitted by the Egestans. They saw a splendid display of vessels in the temple of Aphrodite, apparently of solid gold, but really only silver-gilt. They were



feasted at the houses of citizens, and were surprised at the abundance of gold and silver plate adorning their sideboards, unaware that the same articles were being passed from house to house and were doing repeated service in their entertainment. The Egéstans paid sixty talents of silver as a first installment, and the Athenian envoys carried home with them glowing accounts of Egéstan wealth.

Most Athenians seemed thus satisfied as to the resources of the Egéstans; and accordingly the people voted to send an expedition under the command of Alcibiádes, Nicias and Lamachus, to Sicily. Unbounded zeal took possession of all Athenians, young and old, rich and poor, all desiring to take part in the expedition; and the generals found it difficult to select from the throng of volunteers. When the armament was about to sail, a mysterious incident filled the excited masses of Athens with dismay. The *Hermæ*, or statues of the god Hermes, which stood before every door in Athens, before every temple or gymnasium, and in every public square, were found one morning thrown down and mutilated. The Athenian people, in a fit of superstitious horror, insisted upon the detection and punishment of the individuals guilty of the sacrilegious outrage. The people suspected Alcibiádes, as he had once burlesqued the Eleusinian Mysteries in a drunken frolic, and was believed to be capable of committing any sacrilege. His enemies took advantage of the popular suspicion and belief to openly accuse him of the horrible deed, but he indignantly denied his guilt and demanded an immediate investigation. The people readily believed the accusers of Alcibiádes, on account of his dissipated habits, and made preparations to try him at once for the impious act; but as the army seemed determined to support him, his accusers and enemies were afraid to proceed, and contrived to have the trial delayed until his return from Sicily, thus sending him out **with** the expedition under the burden of an unproven charge, so that they might revive it for his condemnation in case of disaster to the expedition. All his persistent demands

for an immediate trial were unavailing, as his enemies obstinately refused to grant it.

On the day appointed for the sailing of the armament, almost the entire population of Athens accompanied the troops on their march at dawn to Piræus. When all were on board, the trumpet commanded silence, and the voice of the herald, in conjunction with that of the people, was lifted up in prayer. After this the pæan was sung, while the officers at the prow of each ship poured a libation from a golden goblet into the sea. At a given signal, the whole fleet slipped its cables and started at the greatest speed, each crew endeavoring to reach Egésta before the others.

The entire armament of Athenians and allies mustered at Corcyra in July, B. C. 415, and consisted of one hundred and thirty-six vessels of war and five hundred transports, carrying six thousand three hundred soldiers, in addition to artisans and a vast quantity of food and arms. When the fleet reached the coast of Italy, three fast-sailing triremes were sent to notify the Egéstans of its arrival and to ascertain their present condition. These vessels rejoined the fleet at Rhégium, with the disappointing report that the wealth of Egésta was entirely fictitious, and that thirty talents more were all the aid that could be expected. The three admirals now disagreed in their opinions. Nicias desired to sail immediately to Selínus, make the best possible terms, and then return to Athens. Alcibiádes proposed to look for new allies among the Greek cities, and with their assistance to attack both Selínus and Syracuse. Lamachus urged an attack upon Syracuse at once, as that was the greatest and wealthiest city in Sicily. This advice was both the boldest and the safest, as the Syracusans were unprepared for defense, and their surrender would have placed the island under the dominion of Athens; but as Lamachus was neither rich nor influential, his plan was ignored, and that of Alcibiádes was adopted. The fleet sailed southward, reconnoitered the defenses of Syracuse, and took possession of Catana, which was made its headquarters.

At this point Alcibiades received a decree of the popular assembly commanding him to return to Athens for his trial. A judicial inquiry had acquitted him of the mutilation of the *Hermæ*, but he was still charged with profaning the Eleusinian Mysteries, by mimicking them at his own house for the amusement of his friends. The public mind was by degrees wrought up to the highest pitch of excitement by this charge, and by the rumors which the enemies of Alcibiades circulated as soon as he had sailed from Athens, to the effect that he was forming plots for the subversion of the republican constitution of the state. Some of his slaves testified to his burlesquing the Eleusinian Mysteries. This was an unpardonable crime, and those noble families which had inherited a special right from their heroic or divine ancestors to officiate in the ceremonies regarded themselves as grossly insulted. Many of the friends of Alcibiades were cruelly put to death. The public trireme which brought the summons to Alcibiades was under orders not to arrest him, but to allow him to return in his own ship. But instead of returning to Athens as ordered to do, the wily general took advantage of the courtesy extended to him to effect his escape. Landing at Thurium, he eluded his pursuers, and the messengers returned to Athens without him. In his absence from Athens the death-sentence was passed upon him, his property was confiscated, and the *Eumolpidæ*, or priests, solemnly pronounced him "accursed."

In the meantime the Athenians had spent three months in Sicily, effecting so little as to excite the contempt of the Spartans. Nicias, thus shamed into making some effort, circulated a rumor that the *Catanæans* were disposed to drive the Athenians from their city; and thus drew a large army from Syracuse to their assistance. While this army was absent from home, the entire Athenian fleet sailed into the Great Harbor of Syracuse, and landed a force which intrenched itself near the mouth of the river *Anapus*. On the return of the Syracusans a battle ensued, in which Nicias was victorious. He

did not follow up his success, however, but retired into winter-quarters at Catana, and subsequently at Naxos, while he sent to Athens for a supply of money, and to his Sicilian allies for a reinforcement of troops.

The Syracusans passed the winter in active preparations for the struggle. They built a new wall across the peninsula between the Bay of Thapsus and the Great Port, thus covering their city on the west and the north-west. At the same time they sent to Corinth and Sparta for assistance, finding an unexpected ally in the latter city in the person of Alcibiades, who had crossed from Italy to Greece and had received a special invitation from the Spartans to come to their city, where he was received with an honorable welcome, in spite of the former animosity between him and the Spartans, and his proffered services were gladly accepted by the Lacedæmonians. At Sparta he gratified his revenge against his Athenian countrymen by disclosing all their plans and urging the Spartans to send an army into Sicily to thwart their movements.

Alcibiades exhibited a remarkable proof of his self-command while in Sparta. Aware of the simple and self-denying manner in which the Spartans lived, he relinquished his effeminate manners and his rich dress, and affected so much gravity of behavior and simplicity of attire that the Lacedæmonians could scarcely realize that he had once been the sprightly and voluptuous Alcibiades. He shaved his head, restricted his diet to the coarse bread and black broth of the public tables of Sparta, and made himself conspicuous for his austerity, even among the rigid Lacedæmonians. His speech likewise acquired that laconic style for which the Spartans were remarkable.

But the Athenians in the course of time found cause to regret that they had resorted to such harsh proceedings against their ablest leader. Under the guidance of Alcibiades, the Spartans adopted measures which led to the disastrous failure of the Athenian expedition to Sicily and caused several of the Athenian dependencies in Asia Minor and the isles of the *Ægean* to revolt.

Alcibiades passed over into Asia Minor to incite the Ionian cities to throw off the yoke of Athens, and he also negotiated an alliance between Persia and Sparta, through Tissaphernes, the Persian satrap of Lydia. While he was thus absent from Lacedæmon, a strong party was formed against him among the Spartan nobility, under the leadership of King Agis I., and secret orders were dispatched to the Lacedæmonian general in Ionia to put him to death; but Alcibiades received intimation as to what was in progress, and fled from the camp, seeking refuge in Lydia, where his lively wit and winning manners soon made him a favorite with Tissaphernes.

Nicias began the siege of Syracuse by the opening of the spring of B. C. 414, by fortifying the heights of Epipolæ, which commanded the city. He also built a fort at Syke and dislodged the Syracusans from the counter-walls which they were erecting. The Athenian fleet was stationed in the Great Harbor; and the Syracusans, in despair of offering an effectual resistance, sent messengers to negotiate terms for the surrender of the city. But the heroic Lamachus had been slain, and Nicias, who thus was left as sole commander of the Athenian expedition, did not exhibit sufficient activity to grasp the victory which thus seemed to await him.

Just then Gylippus, the Spartan, reached the coast of Italy with four ships, and thinking that Syracuse and all Sicily were lost beyond recovery, he endeavored to save only the cities on the peninsula. To his great satisfaction, he ascertained that the Athenians had not actually finished their northern line of works around Syracuse. He hastened through the Straits of Messina, which he discovered were not guarded, landed at Himéra, and began to raise an army from the Dorian cities of Sicily. With these troops he proceeded directly to Syracuse over the heights of Epipolæ, which Nicias had neglected to hold. After he had entered the city, he sent orders to the Athenian general to evacuate the island within five days. Nicias payed no regard to the

message, but the subsequent events attested that the Spartan commander was master of the situation. He captured the Athenian fort at Labalum, erected another upon the heights of Epipolæ, and connected it with Syracuse by a strong wall.

The towns of Sicily which had hesitated to take part in the struggle now joined the winning side. Reinforcements for the Syracusans and Spartans arrived from Corinth, Leucas and Ambracia. As Nicias was unable to continue the siege with his present inadequate force, he withdrew to the headland of Plemmyrium, south of the Great Port. His vessels needed repair, his men were discouraged and disposed to desert, and his health was impaired. He wrote to Athens, imploring for immediate reinforcements for the army and for his recall. Athens itself was at this time in a state of siege, as the Spartan king Agis I. was encamped at Decelæa, fourteen miles north of the city, in a position commanding the entire plain of Athens. The public funds were well-nigh exhausted, famine began to be felt, and the decreasing number of citizens were worn out with the labor of defending the walls day and night. But it was decided to send reinforcements to Nicias and also to harass the Spartans on their own territory. With this view, Cháricles was sent to establish a military station on the south coast of Laconia, like that of Pylos in Messenia; while Demósthene and Eurymedon proceeded with a fleet and army to Sicily. The first enterprise succeeded, but the second was too late.

The Syracusans had been defeated in one naval engagement, but they won a thorough victory in a second sea-fight, which lasted two days, and the Athenian vessels were locked up in the extremity of the harbor. The arrival of Demósthene with fresh troops did something toward checking the foe and encouraging the Athenians. Seeing at once that Epipolæ was the vital point, that Athenian commander used every endeavor to accomplish its recapture, but all his efforts were unavailing. Convinced that the siege was now hopeless, Demósthene urged Nicias to return to Athens and drive

the Spartan invaders out of Attica. But as Nicias remembered the bright anticipations and the magnificent ceremonies with which the expedition had started from Athens, he could not think of returning home with the humiliation of an ignominious failure. Nor would he retire to Thapsus or Catana, where Demósthene pointed out the advantages of an open sea and constant supplies of provisions. But when large reinforcements arrived for Syracuse, the retreat of the Athenian forces became necessary, and the plans were so well arranged that it could have been easily accomplished without the enemy's knowledge.

Unfortunately for the Athenians, an eclipse of the moon occurred on the very evening of the proposed retreat. The soothsayers concluded that Artemis, the moon-goddess, the special protectress of Syracuse, was manifesting her wrath against the Athenian assailants of the city. They declared that the Athenian army must remain in its present situation three times nine days. This delay enabled the Syracusans to learn all about the intended retreat of the besiegers, and they determined to strike an effective blow before the defeated assailants should effect their escape. A land and naval battle ensued. The Athenians repulsed their assailants on land, but their fleet was completely defeated and Eurymedon was slain.

The Syracusans now determined upon the complete destruction of their enemy, and with this view they blockaded the Great Harbor with a line of ships moored across its entrance. The only hope for the Athenians was to break this line, and for this purpose Nicias made preparations for another engagement. The hills surrounding the harbor were crowded with multitudes of spectators of either party, who viewed with anxiety the conflict which was to decide their destinies. The yachts of wealthy Syracusans covered the water, prepared to offer their services whenever they might be required. The Athenians made their first attack upon the barrier ships at the entrance of the harbor, but were unsuccessful; after which the Syracusan fleet of seventy-

six triremes engaged the Athenian fleet, which numbered one hundred and ten triremes. The air resounded with the noise produced by the crash of the iron prows, the shouts of the combatants, and the responding groans or cheers of their friends upon the shore. The result was in doubt for a long time, but finally the Athenian fleet commenced to retreat toward the shore, whereupon a cry of despair seized the Athenian army, which was answered by shouts of triumph from the pursuing Syracusan vessels and the citizens on the walls of the city.

The Athenian fleet was now reduced to sixty ships, and the Syracusan to fifty. Nicias and Demósthene endeavored to induce their followers to renew their attempt to force their way out of the harbor, but they were so utterly disheartened that they absolutely refused to engage in any more conflicts by sea. The Athenian army still amounted to forty thousand men, and it was determined to retreat by land to some friendly city, where they would be able to defend themselves until the arrival of transports. If this design had been immediately put into execution it might have succeeded, as the Syracusans had abandoned themselves to drunken revelries, in consequence of their rejoicings over their victory and by the festival of Hercules, and did not for the moment think of their fleeing foe. But Hermócrates, the most prudent of the Syracusans, determined to prevent the contemplated Athenian movement. He sent messengers to the wall, who pretended to come from spies of Nicias within the city, and warned the Athenian generals not to move that night, because all the roads were strongly guarded. Nicias was thus entrapped, and lost the last hope of escape from his perilous situation.

On the second day after the battle, the Athenian army began its march in the direction of the interior of the island, leaving the deserted fleet in the harbor, the dead unburied, and the wounded to the vengeance of the enemy. On the third day of the march the road lay over a steep cliff,

guarded by a detachment of Syracusan troops. The Athenians were repulsed in assaults upon this strong position for two days, and their generals resolved during the night to turn in the direction of the sea. Nicias was successful in reaching the coast with the van; but Demóstheneſ lost his way, was overtaken by the foe and surrounded in a narrow pass, where he surrendered the shattered remnants of his army, then amounting to only six thousand men. The victorious Syracusans then pursued Nicias and overtook him at the river Asinárus. Great numbers of the Athenians perished in their endeavors to cross the stream. Closely pressed by the army of Gylíppus, the rear of the Athenians rushed forward upon the spears of their comrades, or were hurled down the steep banks and carried away by the swift current. All discipline was at an end, and Nicias surrendered. The two Athenian generals were condemned to death by the Syracusan council. The common soldiers were imprisoned in stone-quarries, without food or shelter, thus suffering greater miseries than all that had preceded. A few of the survivors were sold into slavery, and in some cases their talents and accomplishments won for them the friendship of their masters.

Amid their private grief and public consternation, the Athenians discovered that they were being deserted by their allies. Alcibiádes was inciting revolts in Chios, which, along with Lesbos and Eubœa, solicited the assistance of Sparta to deliver them from the dominion of Athens. The two Persian satraps of Asia Minor sent envoys to Sparta, seeking her aid to overthrow the Athenian dominion in Asia Minor, and pledging Persian gold for the whole expense. To the disgrace of Sparta, she concluded a treaty at Milétus, to unite with Persia in a war against Athens and to reëstablish the Persian sway over all the Greek cities of Asia Minor which were formerly thus ruled. This clause was explained in a subsequent treaty to include all the islands of the Ægean and also Thessaly and Bœotia, thus abandoning the glorious field of Plataea to the

Persians and establishing the Persian frontier on the very borders of Attica. Milétus itself was at once surrendered to Tissaphernes, the satrap of Lydia.

Amid the general defection of her allies, Samos remained faithful to Athens and afforded a very important station for the Athenian fleet during the remainder of the war. The Samians, taking warning from the example of Chios, overthrew their oligarchical government, and the democracy which took its place was acknowledged by Athens as an equal and independent ally. Athens now made great preparations. The reserve fund of a thousand talents, which had not been touched since the days of Pericles, was employed in fitting out a fleet against Chios. The Athenians were now again victorious by sea and land. They conquered Lesbos and Clazomenæ, defeated the Chians, and also the Spartans in a battle at Milétus. Milétus remained in the power of the Persians and the Spartans, but these allies no longer entertained a cordial friendship for each other. The Spartans felt disgraced by their alliance with the great enemy of the Hellenic race, and Tissaphernes was now under the influence of Alcibiádes, who persuaded the satrap that the true interests of Persia did not permit any power in Greece to become too powerful, but rather to let them exhaust each other in mutual hostilities, and then seize the territories of both. This advice operated mostly to the disadvantage of the Spartans, who were now so strongly reinforced that they might have soon put an end to the war. Accordingly Tissaphernes kept the Lacedæmonian fleet inactive, waiting for the Phœnicians, who were never to make their appearance; and when this pretext was no longer available, his gold was employed in bribing the Spartan commanders to cease from active operations.

Alcibiádes now endeavored to bring Tissaphernes into alliance with Athens, and when he failed in this he sought to convince his Athenian countrymen at Samos that he was able to bring about such an alliance, as he only desired to be recalled to his native city. As he hated and feared the Athenian democ-

racy, he demanded, as the price of his intercession with the Persian satrap, that a revolution should be effected in Athens by which the oligarchical government should be established. The Athenian generals at Samos agreed to his project, and Pisander was sent to Athens to organize the political clubs in favor of the contemplated oligarchical revolution.

When Pisander announced the project of Alcibiades in the popular assembly at Athens, a great tumult ensued. The people remonstrated against the surrender of their rights, and the Eumolpidae protested against the return of a wretch who had been guilty of profaning the Eleusinian Mysteries. Pisander was only allowed to plead the exhaustion and the misery of the republic, but this plea was irrefutable, however distasteful it may have been. The people agreed to the change in the constitution with great reluctance, and Pisander was sent with ten colleagues to treat with Alcibiades. The exile was well aware that he had promised more than he could fulfill; and, to save his credit, he received the eleven ambassadors in the presence of the Persian satrap, and made such extravagant demands in his name that they broke up the conference in anger and retired.

Though these ambassadors had been deceived by Alcibiades, they had proceeded too far to recede from the contemplated revolution. Pisander returned to Athens with five of his colleagues, while the other five went about among the allies of Athens to establish oligarchies. The old offices were abolished at Athens, where a Council of Four Hundred, mostly self-constituted, ruled for four months (B. C. 411). This council was authorized to convoke an assembly of five thousand of the leading citizens for advice and aid in any emergency. As soon as these four hundred oligarchs were invested with power, they subverted every remnant of the free institutions of Athens. They treated the Athenian people with the greatest insolence and severity, and sought to perpetuate their usurped authority by raising a body of mercenary troops in

the islands of the Ægean for the purpose of overawing and enslaving their fellow-citizens. When the Athenian army in the island of Samos received intelligence of the revolution in Athens and the tyrannical proceedings of the oligarchical faction, the soldiers indignantly refused to obey the new government and invited Alcibiades to return among them and aid them in restoring the democratic constitution. He complied with their request, and the troops chose him for their general as soon as he arrived in Samos. He then sent a message to Athens, ordering the four hundred oligarchs to relinquish their usurped authority at once, threatening them with deposition and death at his hands if they refused.

The message of Alcibiades reached Athens at the time of the greatest confusion and alarm. The four hundred oligarchs had quarreled among themselves and were on the point of appealing to the sword. The island of Eubœa, from which the Athenians had for some time mainly obtained their supplies of provisions, had again revolted from Athens, and the Athenian fleet which had been sent to reduce it to submission had been destroyed by the Spartans, so that the coast of Attica and the port of Athens itself were then without any defense.

In this distressing condition of affairs, the Athenian people, aroused to desperation, rose against their oppressors, overthrew the government of the four hundred oligarchs who had ruled for four months, and reëstablished their former republican institutions. Many of the oligarchs were accused of treason for their dealings with the Spartans. Most of them fled, but Archeptólemus and Antiphon were tried and executed.

The remaining portion of the Peloponnesian War was entirely maritime, and its scene of operations was on the coast of Asia Minor. By long practice and close collision with the Athenians, the Spartans had become almost equal to their great rivals in naval skill. Their attention to this arm of the service was attested by the annual appointment of the *navarchus*, an officer who for the time being exercised greater power

than the kings, as he was above the jurisdiction of the Ephors.

Míndarus, the Spartan commander at Miletus, became so disgusted with the fickle policy of Tissaphernes that he sailed for the Hellespont, hoping to find the other Persian satrap of Asia Minor, Pharnabazus, more stable as an ally of Sparta. Míndarus was pursued by the Athenian fleet, under Thrasyllus, which, though smaller than the Spartan fleet, won a great victory in the strait between Sestos and Abydos (B. C. 411). Míndarus now sent for the allied fleet at Eubœa, but it was overtaken by a furious storm in passing Mount Athos and entirely destroyed. The Athenians followed up their victory by capturing Cyzicus, which had revolted from them; and several weeks afterward they won another great victory near Abydos, in consequence of the timely assistance of Alcibiades.

In the spring of B. C. 410 Míndarus besieged Cyzicus, and the Athenians resolved to relieve the town. They sailed up the Hellespont in the night and assembled at Proconnesus. Alcibiades sailed toward Cyzicus with his division of the Athenian fleet, and succeeded in enticing Míndarus to some distance from the harbor, while the other Athenian divisions stole between the Spartan fleet and the city and cut off the retreat of Míndarus. In the battle which followed Míndarus was slain, the Spartans and their Persian allies were routed, and the whole Peloponnesian fleet was captured, excepting the Syracusan vessels, which Hermocrates caused to be burned. This great Athenian naval victory restored the control of the Propontis and the trade of the Euxine to the Athenians. Ships laden with corn now reached Piræus, bringing relief to the starving poor of Athens; and the Spartan king Agis I., who still occupied the heights of Decelæa, in the forlorn hope of starving Athens into surrender, was utterly discouraged.

The Persian satrap Pharnabazus was in the meantime assisting the Spartans by all the means at his command. He fed and clothed, armed and paid their seamen, per-

mitted them to cut timber in the forests of Mount Ida and to build their ships at his docks of Antandros. Through his aid, Chalcedon, on the Bosphorus, was able to make a defense of two years against Alcibiades, but it finally surrendered in B. C. 408; Selymbria and Byzantium being taken about the same time.

These repeated Athenian victories restored the credit of Alcibiades, who was in consequence welcomed back to Athens amid transports of joy, in B. C. 407. All the Athenian people met him at Piræus, with as much rejoicing and enthusiasm as when they had escorted him thither eight years previously, when he sailed on the fatal expedition to Sicily. Chaplets of flowers were showered upon his head, and amidst the most enthusiastic acclamations he proceeded to the Agora, where he addressed the assembly of the people in a speech of such eloquence and power that the people placed a crown of gold upon his head when he had finished, while they vested him with the supreme command of the military and naval forces of Athens. He protested his innocence before the Senate and the people. His sentence was reversed by acclamation, his confiscated property was restored to him, and the Eumolpidae, or priests, were directed to revoke the curses which they had formerly pronounced upon him. Before he had departed with the large fleet and army now at his command, he determined to atone to Dêmêtêr for the sacrilege he had committed against her by burlesquing the Eleusinian Mysteries, celebrated in honor of that goddess. The sacred procession from Athens to Eleusis had been intermitted during these seven years, on account of the close proximity of the Spartan army. Alcibiades now postponed his departure, in order to escort and protect those who took part in the sacred ceremonies of the Mysteries.

When two new officers arrived upon the scene of war in the Ægean, the tide of battle turned against Athens. One of these officers was the younger Cyrus, the brother of the Persian king, Artaxerxes Mnemon.

The other was Lysander, the new Spartan *navarchus*, who assumed the command of the Peloponnesian fleet at Ephesus. These two acted in unison in adopting measures for severe and unrelenting war against the Athenians. The Spartan admiral augmented the pay of his seamen with the gold which the Persian prince lavishly bestowed upon his ally. By this timely liberality, Lysander won over large numbers from the allies in the Athenian fleet, and rendered such as did not desert, dissatisfied and mutinous.

Alcibiades found the situation less favorable than he had hoped, upon arriving with the Athenian fleet. The Spartan troops were better paid and equipped than his own, and he resorted to levying forced contributions on friendly states, in order to raise funds. While he was absent on one of these forays he left the Athenian fleet in charge of one of his officers named Antiochus, who, contrary to express orders, engaged in battle with the Spartan fleet and was defeated with heavy loss. When the news of this event reached Athens a violent clamor was excited against Alcibiades, who was accused of having neglected his duty, and was in consequence dismissed from all his offices. Upon hearing of this, he left the fleet and retired to a fortress which he had constructed in the Thracian Chersonesus, where he gathered around him a band of military adventurers, with whose aid he engaged in a predatory warfare with the neighboring tribes of Thrace. Thus the fallen pupil of Socrates became a brigand and a pirate.

Alcibiades did not long survive his second disgrace. When he found his residence in Thrace insecure, because of the increasing power of his Spartan enemies, he crossed the Hellespont into Asia Minor and settled in Bithynia. But when he was there attacked and plundered by the Thracians, he proceeded into Phrygia, placing himself under the protection of the Persian satrap Pharnabazus. But the unfortunate chief was even followed thither by the unrelenting hostility of the Spartans, who privately urged Pharnabazus to put him to death. The treach-

erous Persian, in order to gain the favor of the Lacedæmonians, yielded to their wishes, and appointed two of his own relatives to assassinate the fallen chief whom he had promised to protect.

Alcibiades was then living in a small country village, when the assassins surrounded his house one night and set it on fire. Being roused from his sleep by the fire, he instantly realized the facts in the case. He hastily wrapped his robe around his left hand, grasped his dagger in his right, sprang through the flames, and safely reached the open air. His great fame for personal strength and valor deterred his assassins from resisting his attack at close quarters, or from trying to oppose his advance, but they retired a short distance and killed him with a shower of arrows. Timandra, who had accompanied Alcibiades in all his latter wanderings, was left alone to dress his body and perform his funeral obsequies.

Thus perished one of the ablest public men of ancient Greece, about the fortieth year of his age (B. C. 403). He was celebrated as a warrior, a statesman and an orator. He was noble and generous in his nature, and if he had not lacked integrity he would be worthy of our admiration. His want of principle and his ungovernable passions led him to the commission of many grievous blunders, which contributed vastly to aggravate the misfortunes which eventually overtook him.

After dismissing Alcibiades the Athenians appointed ten generals, with Conon at their head. When Conon arrived to assume command of the Athenian fleet, Callicrátidas superseded Lysander as the Spartan *navarchus* (B. C. 406). Callicrátidas was coldly received both by his own Lacedæmonian countrymen and by their Persian allies, whom Lysander had designedly prejudiced against him. Cyrus refused to see him or assist him. Callicrátidas thereupon sailed to Milétus and urged its citizens to renounce the Persian alliance. Many wealthy citizens aided him with liberal contributions of money, with which he equipped fifty new



triremes and sailed to Lesbos with a fleet twice as large as that of the Athenians.

Callicrátidas engaged in a battle with Conon in the harbor of Mitylêné, in which the Athenians lost almost half of their ships and only saved the remainder by drawing them ashore under the walls of the city. The victorious Spartan commander then blockaded Mitylêné by sea and land; and the younger Cyrus, seeing his success, aided him with supplies of money. Athens made great efforts as soon as Conon's condition was known. A large Athenian fleet was sent out in a few days, and, after being reinforced by the allies at Samos, reached the south-eastern extremity of Lesbos, numbering one hundred and fifty vessels. Callicrátidas left fifty ships to continue the blockade of Mitylêné, and sailed to meet his adversary.

A long and terrible conflict ensued, but Callicrátidas was at length cast overboard and drowned, and the Athenians were victorious. The Spartans had lost twenty-seven vessels, and their fleet at Mitylêné hastily retired, leaving the harbor open for Conon to escape.

At the beginning of the next year (B. C. 405), Lysander was again entrusted with the command of the Spartan fleet. As his numbers were still inferior to those of the Athenian fleet, he avoided an engagement, but he crossed the Ægean to the coast of Attica for a personal interview with King Agis I., and then sailed to the Hellespont, where he laid siege to Lampsacus. The Athenian fleet under Conon pursued him, but did not arrive in time to save the town from capture. Conon stationed his fleet at Ægos-Potamos (Goat's River), on the northern or European side of the Hellespont, with the design of provoking the Lacedæmonian fleet to an engagement. The Athenians were upon a barren plain; but the Spartans were better situated and abundantly supplied with provisions, and were therefore in no great hurry to commence the conflict. Alcibiádes, then living in his own castle in that vicinity, perceived the peril of his Athenian countrymen and advised their commanders to re-

move to Sestos, but his counsels were resented as impertinent. The Athenians ascribed the delay of the Lacedæmonians to cowardice, and gradually became more and more negligent of discipline.

Finally Lysander improved the opportunity when the Athenian seamen were dispersed over the country, and crossed the narrow strait with the whole Spartan force, in September, B. C. 405. Only a dozen vessels of the Athenian fleet, under the personal command of Conon, were fit for battle; and the entire fleet, excepting the flag-ship, the sacred Páralus, and eight or ten others, were captured by the Spartans without a blow. Three or four thousand prisoners, including officers and men, were massacred, in revenge for the cruelties which the Athenians had recently inflicted upon their captives. The disaster to the Athenian navy at Ægos-Potamos was the death-blow to the Athenian empire. Chalcædon, Byzantium and Mitylêné shortly afterwards surrendered to the triumphant Lacedæmonians; and all the Athenian towns, except that of Samos, submitted to the victorious foe without resistance. The Spartans everywhere subverted popular governments and established a new form of oligarchy, composed of ten citizens, with a Spartan officer, called a *harmost*, at their head.

Intelligence of the great calamity which had befallen Athens reached Piræus at night. A cry of grief and despair immediately spread from the port to Athens itself, as each person informed his neighbor of the dreadful tidings. Says Xenophon, who was then in Athens: "That night no man slept." The next morning the assembly of the people was convened to deliberate upon measures for the preservation of the city. The situation of Athens was most desperate, as her very existence was at stake. Even if no hostile force approached the city, Lysander could reduce it by starvation, as he held command of the Euxine. The number of Athenian citizens was so diminished that even criminals could not be spared from the public service. All prisoners were liberated, with the exception

of a few murderers and desperate villains. Private offenses were lost sight of in the common peril, and all Athenians united in a solemn oath of mutual forgiveness.

Two months after the Athenian calamity at Ægos-Potamos, Lysander reached Ægina with an overwhelming Spartan naval force; while the Peloponnesian army at the same time encamped in the shady groves of Académia, near the gates of Athens. Although starvation was already creating havoc among the Athenians, they were still resolute in spirit; and when the Spartan Ephors offered peace on condition that Athens should consent to the destruction of her Long Walls, an Athenian Senator was imprisoned for simply discussing the acceptance of such terms. When the Athenians finally sent offers of surrender, three months were consumed in useless debate before the terms were agreed upon. The Thebans and the Corinthians insisted upon an unconditional surrender, and that the very name of Athens should be extinguished, the city to be entirely destroyed, and the Athenian people to be sold into slavery. The Spartans, more generous, refused to "put out one of the eyes of Greece," or to enslave a people who had performed such great services to the entire Hellenic race in the great emergency of the Persian invasion.

It was ultimately agreed that the Long Walls and the fortifications of Piræus should be destroyed, that the Athenian ships of war should be surrendered, that all Athe-

nian exiles should be restored to citizenship, and that Athens should relinquish all her foreign possessions (B. C. 404). These severe conditions were enforced with unnecessary insolence. Lysander himself presided at the demolition of the walls; and the work, which was difficult on account of the solidity of the walls, was turned into a kind of festal celebration. A chorus of flute-players and dancers, wreathed in flowers, encouraged and enlivened the workmen engaged in the task; and as the stupendous walls built under the auspices of Pericles fell, stone by stone, the army of destruction sent up shouts of triumph, as they regarded this day as the dawn of the liberties of the Grecian states which had so long been held under the domination of Athens.

Thus ended the Athenian supremacy in Greece (B. C. 404), after a continuance of seventy-three years from the date of the formation of the Confederacy of Delos (B. C. 477-B. C. 404). The power which had been conferred on Athens for the common defense against the Persians had in some instances been exercised by her in an oppressive manner over her subject allies, and her later history is disgraced by many cruel acts. Though the political ascendancy of Athens thus ceased to exist, her intellectual dominion has remained imperishable; as her art, poetry, oratory and philosophy have continued to reign supreme in the civilized world to the present time for a period of over two thousand years.

### SECTION XIII.—SUPREMACIES OF SPARTA AND THEBES.



SPARTA, in alliance with Persia, became the leading state of Greece after the downfall of the Athenian ascendancy by the capture of Athens by Lysander. All the Grecian cities yielded to the influence of Lacedæmon by abolishing their free governments and establishing oligarchies in their stead. Athens herself

abolished her democratic constitution, and her government was entrusted by the Spartans to thirty officers, whose oppressive, rapacious and sanguinary administration ere long obtained for them the title of the *Thirty Tyrants*, by which designation they have always been known in history.

Critias was the leader of these unjust and cruel rulers, who unscrupulously put to

death all whom they suspected of being friendly to free institutions, or who had wealth that might be confiscated. As Critias had been formerly banished from Athens by a vote of the people, he now wreaked his revenge with the utmost cruelty upon the best and noblest citizens. Blood was the order of the day; and imprisonments, fines and confiscations were of hourly occurrence. By the advice of Therámenes, who headed a more moderate party, three thousand citizens were selected from the partisans of the Thirty Tyrants, whose sanction was indispensable to important proceedings. But all, except this enfranchised class, were placed beyond the protection of law and were liable to be put to death at any moment at the word of the tyrants, without even the form of a trial. A list was made of those who were destined to be put to death, and any of the ruling party were allowed to add such names to this list as either avarice or hate suggested. The wealthiest citizens were the first victims, as the estate of the murdered man reverted to his accuser. Therámenes, in his turn, was offered a wealthy alien to assassinate and plunder, but rejected the proposition with indignation. This refusal implied a protest against the reign of terror, for which he paid with his life. He was denounced as a public enemy, his name was stricken off from the role of the Thirty Tyrants and also from that of the Three Thousand, and he was sentenced to immediate execution. He sprang to the altar in the Senate-House; but there was no longer any fear of divine vengeance, nor any humanity or justice, in the rulers of Athens. He was taken to prison and condemned to drink the poison hemlock. The executions in Athens were so numerous that more Athenians perished during the eight months in which the Thirty Tyrants ruled than during the severest ten years of the Peloponnesian War. Multitudes of Athenians fled from their blood-stained city and sought refuge in Bæotia and other neighboring Grecian states.

The reaction had already set in, both in ill-fated Athens and throughout Greece. In

her humiliation, Athens no longer excited the fear or jealousy of her former allies; while Sparta was setting up a new empire in Greece far more oppressive than that of her fallen rival, instead of proceeding in such a manner as to deserve the title of "Liberator of the Greeks." Even in Sparta itself, Lysander's pride and harshness aroused discontent, and the Thirty Tyrants of Athens were regarded by every one as the instruments of his scheming ambition.

A small band of Athenian exiles in Thebes at last resolved upon striking a blow for the deliverance of their countrymen, and placed themselves under the leadership of Thrasybúlus, an able Athenian general, then also living in exile in Bæotia, and seized the fortress of Phyle, in the mountain barrier of Attica, on the road to Athens; and this fortress at once became the rallying-point for the friends of Athenian freedom. Thrasybúlus soon found himself at the head of seven hundred men. The Thirty Tyrants, with the Spartan garrison in the Acropolis and the Three Thousand, marched out to attack them, but were repulsed with vigor, while a snow-storm interfered with their purpose to lay siege to the fortress, and they were obliged to retire to the city. Perceiving the doom of their power, the Thirty now committed another horrible atrocity, in order to secure for themselves a place of refuge. They caused all the inhabitants of Salamis and Eleusis capable of bearing arms to be brought as prisoners to Athens, while the towns were occupied with garrisons in their own interest; after which they filled the Odeon with Spartan soldiers and the Three Thousand, and extorted from this assembly a vote for the instant massacre of the prisoners from Salamis and Eleusis.

The repulse of the force which the tyrants had sent against Thrasybúlus encouraged many Athenian citizens to flock to his standard, and he soon found himself strong enough to attempt the deliverance of Athens itself. Supported by the popular indignation at the brutal tyranny of the Thirty, Thrasybúlus marched with a thousand men

to Piræus, seized the port without opposition, and fortified himself upon its castle-hill, Munychia. The entire Spartan party in Athens marched against him, but was defeated with heavy loss, Critias himself being slain. This unexpected success of Thrasybúlus filled the Thirty and their unscrupulous adherents with consternation; and shortly afterward the citizens of Athens, emboldened by the repulse of the tyrants in their attack upon Thrasybúlus, rose in open revolt, deposed the Thirty, who had reigned only eight months, and appointed a *Council of Ten* in their stead, to administer the government of Athens provisionally and to effect an understanding with Thrasybúlus and his followers in Piræus.

But the Council of Ten had no sooner been entrusted with authority by the Athenian people than its members began to show a disposition as antagonistic to popular rights as that exhibited by the Thirty Tyrants; and, instead of seeking to bring about a reconciliation of parties, they sent ambassadors to Sparta to solicit assistance to crush the insurrection of Thrasybúlus. Messengers also arrived at Sparta with a like request from the deposed Thirty Tyrants, who, after their overthrow, had retired to Eleusis. The Lacedæmonians readily complied with the requests made to them, and sent Lysander with an army to force the Athenians to submit to the government of the Thirty Tyrants. While Lysander entered Athens with a Spartan army, his brother blockaded Piræus with a Lacedæmonian fleet.

Lysander would probably have compelled Thrasybúlus to surrender, had not a party hostile to him obtained the ascendancy in Sparta in this critical emergency. This party was anxious to prevent Lysander from acquiring the glory of conquering Athens a second time, and for this reason they appointed Pausánias to the chief command of the Lacedæmonian army in Attica, whither he instantly proceeded at the head of a large army. After being first repulsed, Pausánias defeated Thrasybúlus. As soon as Pausánias had arrived at Piræus he showed

an indisposition to continue the war began for the purpose of replacing Lysander's partisans in an authority which they had so grossly misused, and, with his sanction, a treaty was concluded between the Athenians in the city and those holding possession of Piræus.

This pacification provided for a general amnesty for all past offenses, except those of the Thirty Tyrants and their eleven cruel executioners, and those of the Council of Ten; while the democratic institutions of Athens were to be reëstablished. The exiles were restored, and Thrasybúlus and his comrades marched in solemn procession from Piræus, to present their thank-offerings to Athênê on the Acropolis. An assembly of the people afterwards annulled all the acts of the Thirty Tyrants, restored the archons, the judges, and the Senate, or Council of Five Hundred, and ordered a revised code of the laws of Draco and Solon. Thrasybúlus and his party were rewarded with olive wreaths for their deliverance of Athens.

With a clemency which the Thirty Tyrants had never shown to others, those blood-thirsty monsters were permitted to reside safely at Eleusis. But these wretches, ungrateful for the leniency thus shown them, soon plotted for the subversion of the popular government at Athens. When the Athenians ascertained that these bad men were raising a body of mercenary troops to be employed against the liberties of the people, they marched to Eleusis and put the deposed tyrants and their chief supporters to death.

Athens, under her restored democracy, though fallen from her former greatness, rejoiced in the restoration of her old laws; while the city, the temples, and all the old customs and beliefs were regarded with increased veneration. This regard for the past displayed itself in its worst form in the condemnation and death of the immortal Socrates, the wisest, the most virtuous, and the most celebrated of Grecian philosophers. He did not belong to any political party, and opposed the extreme measures of both the

aristocracy and the democracy. He had served the republic in civil capacities and had fought against its enemies on many battlefields. He had ever used his power as a citizen on the side of justice and mercy. Critias, the leader of the cruel and tyrannical Thirty, had been his pupil, but when in power he hated and persecuted his former tutor. He was now accused by the restored democracy of despising the gods of Athens, of introducing religious innovations, and of corrupting the morals of the young.

Socrates was born at Athens in B. C. 470. His parents were in humble circumstances. His father, Sophroniscus, being a statuary of little reputation, while his mother was a midwife. In his youth, Socrates aided his father in his profession, but he subsequently relinquished the chisel and devoted himself to the more important duties of a public teacher. He received a good education, in spite of his father's limited means.

He began his career as a public teacher in a plain and unpretentious manner, which contrasted remarkably with the affected mystery and the ostentatious display of learning with which many of the Grecian tutors endeavored to win the attention and respect of the people. He went about without shoes and attired in a poor cloak at every season of the year; and, instead of confining himself to splendid halls and porticos, he passed the entire day in the public walks, the gymnasia, the market-place, the courts, and other places of general resort, reasoning and conversing on moral or philosophical questions with every one whom he met, rich or poor, learned or ignorant.

Wherever he went he was followed by a circle of admiring disciples, who acquired from him the spirit of free inquiry and were inspired with some of his zeal for the greatest good, for religion, for truth, and for virtue. Among the most famous of his disciples were Crito, Alcibiades, Xenophon, Plato, Aristippus, Phædon, Cebes and Euclid. He taught them in ethics, politics, logic, rhetoric, arithmetic and geometry, and he read with them the works of the leading poets and pointed out their beauties.

He pointed out the difference between religion and impiety. He explained what constituted justice and injustice, reason and folly, courage and cowardice, the noble and ignoble. He spoke of systems of government and the qualities essential in a magistrate. He taught on other subjects with which every honorable man and every good citizen should be familiar. He gave a practical turn to all his inquiries, as he maintained that virtue is the object of all knowledge.

He sincerely believed in the existence of an omnipotent, omniscient, omnipresent and benignant God, the original cause and the ruler of the entire universe. The entire field of nature, and particularly the wonderful structure of the human body, appeared to him as furnishing abundant evidence of an intelligent Creator. He considered it rash to speculate upon the substance of this Great Being, and regarded it as sufficient to point out his spiritual nature in an intelligible light.

Although he believed in one God, the Supreme Ruler of the entire universe, he also recognized the existence of other deities whom he appears to have considered as subordinate intelligences, possessing a certain amount of influence over human affairs and deserving reverence and worship. He always spoke respectfully of the national religion of Greece and observed its prescribed rites with regularity.

Socrates was distinguished above every other Grecian philosopher for the unruffled serenity of his mind. He permitted no calamity to unbalance his temper. His wife, Xantippe, was noted for her violent temper. He was nevertheless extremely kind to her, and sought to smooth the roughness of her temper; and when he found all his efforts of no avail, he considered her frequent scoldings as an indispensable discipline, calculated to teach him patience and self-control.

Socrates always treated his body as though it were a servant, and inured it to privations of all kinds. Moderation became an easy virtue to him, and he retained his youthful vigor of body and mind to old age. He was ever ready to discharge his duties

as a citizen, however they might conflict with his favorite studies and his professional work as a public instructor. He served in the armies of his country on three different occasions. First, at the age of thirty-nine, he took part in the siege of Potidæa, where he surpassed his fellow-soldiers in the ease with which he withstood the hardships of a winter campaign, distinguished himself by his bravery, saved the life of his young friend, Alcibiades, and subsequently, with commendable generosity, relinquished in his favor the prize of honor which his own valor had deserved. Seven years later Socrates bore arms the second time, and was one of the last to retreat from the field after the disastrous battle of Délium. During this retreat he saved the life of Xenophon who was severely wounded, and who, in gratitude for this service, wrote the life of his preceptor and benefactor, and transmitted to posterity the maxims of this great philosopher. Socrates would himself have been slain in this retreat, had it not been for the opportune aid of Alcibiades, who was thus enabled to repay the like service which his tutor had rendered him at the siege of Potidæa.

Socrates subsequently served the Athenian republic in a civil capacity. In his sixty-fifth year he became a member of the Council of Five Hundred, and attained the dignity of president—a position which none could fill for more than one day. On the day in which he exercised this duty, he obtained the acquittal of ten innocent men, who had been falsely accused by an angry party of citizens, who clamored for their execution; but no threats or violent language had the least particle of influence upon the inflexible justice of Socrates.

In the time of Socrates there was a class of teachers in Athens called *Sophists*, who deduced correct conclusions from false premises and were ready to defend vice as well as virtue. It was to destroy the influence of these Sophists that Socrates discoursed with the people in the streets and in the workshops of Athens. The great and good philosopher exposed the false reasonings

and the pernicious doctrines of the Sophists, who professed to teach every branch of human knowledge, declaring that they *knew everything* and were familiar with law, politics, philosophy, the fine arts, etc. They frequently endeavored to embarrass and confound the great mind of Socrates himself, by means of their miserable quibbling and playing upon words. His eminent disciple, the philosopher Plato, has transmitted to us an amusing account of one of these disputations, in which two Sophists tried to prove to Socrates that he was able to speak and remain silent at the same time, that he had a father and had *no* father, that a dog was his father, and that his father was everybody's father.

The right and vigorous judgment of the great philosopher was too much for the subtleties of the Sophists, and in his contests with them he always succeeded in exposing the fallacies involved in their arguments and in drawing forth the truth from the errors and absurdities under which they had hidden it in so artful a manner. In his disputations with the Sophists, Socrates used with success his favorite and singular mode of arguing, by asking them a series of questions and leading them by degrees to make such admissions as proved fatal to their side of the question. By such means he overcame his opponents and really forced them to refute themselves with their own mouths. Socrates did not teach any system of philosophy; but, by enforcing the maxim "Know Thyself" upon his pupils, he sought to induce them to discover the truth for themselves.

Notwithstanding the great services which Socrates had rendered to his country and to the great cause of truth and virtue, he was destined to endure the full weight of popular ingratitude. The closing period of his life happened to fall in that unfortunate time for Athens when that state had sunk into a condition combining the worst evils of anarchy and despotism, consequent upon the calamitous results of the Peloponnesian War. Amid the general immorality then prevailing in Athens, in consequence of the

revolution in the government, hatred and envy discovered opportunities to carry out their nefarious designs. A base faction, under the leadership of a young Milésian, accused Socrates before the assembly of the people of having introduced new gods and of denying the old deities of the state, alleging that by this and other practices he had corrupted the minds of the young. The enemies of the great philosopher endeavored to support their accusations by perverted statements of his language and by expressions detached from the connection which modified them. Conscious of his moral purity, Socrates disdained to make a labored defense of his character. He had no fear of death nor any respect for his judges. With brevity and noble dignity, he showed that the charges against him lacked any foundation whatever, and alluded to the services which he had rendered to the republic. But the boldness and freedom with which he spoke only tended to excite his ignorant and prejudiced judges against him, and he was condemned, by a majority of three voices, to die by drinking poison.

Socrates was then led to prison to await the day on which he was to meet his death. His mind continued tranquil and undisturbed, and he was still consoled by a clear conscience and by religious and moral feeling. The execution of the death-sentence was delayed by an accidental circumstance. The day after his condemnation was the one on which the sacred vessel, *Páralus*, sailed on its annual mission from Athens for the sacred isle of Delos, with offerings to the god Apollo; and, in accordance with ancient usage, no execution could take place until this consecrated ship's return. The great philosopher thus obtained a respite of thirty days, which was an important delay for him and his disciples. His friends assembled in his apartment every morning, and he conversed with them, as was his habit to do. He encouraged them in the path of virtue, instructed them in the subjects which he had investigated, and, by his own example, showed them that real happiness followed obedience to his precepts. In

his hours of solitude he composed a hymn to Apollo and arranged in verse several of *Æsop's* fables. The resignation of Socrates contrasted remarkably with the grief of his friends, at the thought of his approaching death. They contrived a plan for his escape and bribed the jailor, but the consent of Socrates himself was necessary to the success of the project. From his known principles, his friends feared that the philosopher would not sanction their scheme, but they resolved to make the effort. Crito, his old and tried friend, sought to persuade him to agree to their plans.

Early in the morning of the next to the last day, Crito visited Socrates with this end in view. As the good man was still asleep, Crito sat down gently beside his bed and waited until he awoke, when he was informed by Crito concerning the unanimous request of his friends, urging every motive suggested by the singular circumstances of Socrates, especially the care of his family, to induce him to save his life, if possible. After Crito had finished, Socrates thanked him for this evidence of his affection, but declared that he could not reconcile flight with his principles.

Finally the fatal day arrived when he was to drink the poison. His family and friends gathered early to pass the last hours with him. His wife, Xantippe, was intensely affected, and expressed her grief by loud cries. Socrates made a signal to Crito to have her removed, as he desired to pass his last moments in tranquillity. The philosopher then talked with his friends, first respecting his verses; then regarding suicide, of which he disapproved in strong terms; and lastly, in reference to the immortality of the soul—a doctrine in which he firmly believed. He passed most of the day in these interesting discussions, and spoke with such feeling and confidence of his hopes of enjoying the happy society of the good and the great in the next world that he seemed to his friends to be already more like a glorified spirit than a dying man.

The approach of daybreak at length warned him that the fatal hour had arrived.

He asked for the cup of poison hemlock; and when he took it into his hand his friends were overwhelmed with such grief that they burst into tears and loud lamentations. Socrates alone was calm and composed. He slowly drank the hemlock, and then consoled his friends as he walked up and down the apartment. When he found it difficult to walk, he lay himself down upon his couch; and, before the vital spark had left him, he exclaimed: "My friends, we owe a cock -- the emblem of life -- to Æsculapius." This reference to the god of medicine evinced his desire to honor the religious usages of his country in his final moments. He then covered his head with his cloak, and passed away in the seventieth year of his age (B. C. 399).

Soon after his death, his fickle countrymen repented of their harsh treatment towards him, acknowledged his innocence, and considered their calamities a punishment for their injustice towards him. They reversed his sentence, put his accusers to death, banished others who had plotted his destruction, and erected a brazen statue in his honor. His memory was so revered that the different philosophical sects which afterwards arose, all claimed to have originated from his school, and were proud to be honored by his name, even while they rejected or misrepresented his doctrines.

History has preserved an affecting incident in connection with the death of Socrates. A Spartan youth who heard of his fame and wisdom so anxiously desired to see the philosopher that he traveled to Athens on foot for that purpose. Upon arriving at the gates of the celebrated city, he inquired for Socrates; and upon being informed that the great and good man had died by the decree of his own countrymen, his grief and horror knew no bounds. The sorrowing youth turned from the city and inquired for the tomb of Socrates, going thither and bursting into tears as soon as he had reached the spot. He slept upon the tomb that night, and the next morning started on his sad journey back to Lacedæmon.

As we have already observed, the imme-

diat result of the Peloponnesian War was to transfer to Sparta the political ascendancy previously exercised in the affairs of Greece by Athens; and for some years the Lacedæmonians exercised an almost unlimited supremacy over the other Grecian states.

The Elians were the first to feel the unrestricted power of Sparta. As guardians of the sacred grove at Olympia, where the Olympic Games were celebrated, they had excluded the Spartans from the national games at the time when the Athenians appeared with such magnificence under the direction of Alcibiades, and they had likewise borne arms against them, as allies of the Argives and the Mantinéans (B. C. 420-B. C. 416). They had capped the climax of their insults by ejecting the Spartan king Agis I. from their temple when he had come with sacrifices to consult the oracle. Agis now demanded satisfaction, and when the Elians refused to give it, he invaded Elis with a large Lacedæmonian army, but retired in superstitious alarm upon the occurrence of an earthquake (B. C. 402). The next year he recovered his courage; and with a large number of allies, among whom were even the Athenians, he overran and plundered the sacred land and performed by forcible means the sacrifice which he had not been permitted to offer peaceably. This victorious expedition encouraged the Spartan king to direct his vengeance against the Messenians who had been settled in the Lacedæmonian territory or upon the adjacent islands, and he drove away or enslaved all of them (B. C. 401).

King Agis I. died the following year (B. C. 400), and was succeeded in his crown by his brother Agesilaüs, who was brave, honest and energetic--virtues which the circumstances of his reign demanded. The alliance between Sparta and Persia and the pecuniary assistance which the Persians had rendered to the Spartans contributed largely to the Lacedæmonian triumph over Athens in the Peloponnesian War, as that aid enabled the Spartans to pay and provision the large army and navy which they were obliged to maintain. But the countenance



and aid which the Lacedæmonians gave to the younger Cyrus in his unsuccessful attempt to wrest the Persian crown from his brother, King Artaxerxes Mnemon, in B. C. 401, brought on a renewal of the old hostility between the Greeks and the Persians.

In compliance with the request of Cyrus for Spartan aid in his revolt against his brother, the Lacedæmonians requited him for the assistance he had extended to them against Athens in the Peloponnesian War, by sending him a detachment of eight thousand heavy-armed troops and ordering their admiral on the Ionian coast to coöperate with the fleet of Cyrus and to act in obedience to his orders. The Spartans also granted Cyrus permission to raise recruits in every part of Greece, so that he soon had a force of about thirteen thousand Grecian mercenaries, over ten thousand of whom were heavy-armed, and the remainder targeteers. At Sardis, the capital of Lydia, the Greek auxiliaries joined the main body of the army of Cyrus, composed of a hundred thousand Asiatics; and soon afterward the entire army, led by this Persian prince in person, began its famous march towards the heart of the Medo-Persian Empire.

Xenophon, a young Athenian who had been a pupil of Socrates, and who afterwards became so renowned as a historian, accompanied the expedition of Cyrus as a volunteer, and afterwards wrote an account of it, which is yet preserved, under the name of Xenophon's *Anábasis*, and which is universally recognized as one of the most masterly and beautiful pieces of narration ever produced. After advancing over fifteen hundred miles without any serious opposition, the army of Cyrus, numbering one hundred and ten thousand men, of whom thirteen thousand were Greek mercenaries, encountered the army of his brother, King Artaxerxes Mnemon, numbering, according to Plutarch, nine hundred thousand men, but according to Ctesias, only four hundred thousand, on the plain of Cunaxa, about fifty-seven miles from Babylon; as we have seen in the history of

Persia, where the battle has been fully described. The advantages which were gained by the victory of the Greek auxiliaries in the army of Cyrus over that portion of the army of Artaxerxes Mnemon opposed to them were lost in consequence of the death of Cyrus, who was slain in his imprudent eagerness to kill his brother. His severed head was exposed to the view of both armies, and this so disheartened his troops that they retired from the field, thus abandoning the conflict.

The Greek auxiliaries, who had pursued the defeated left wing of the army of Artaxerxes Mnemon for a distance of some miles, did not hear of the death of Cyrus until the day after the battle. Flushed with recent success, they were unwilling to relinquish the enterprise in which they had engaged with high hopes, even after they had ascertained that they had lost their leader; and they therefore sought to induce Ariæus, on whom the command of the Asiatic troops of Cyrus now devolved, to continue the war against Artaxerxes Mnemon, by promising him an easy triumph and the Medo-Persian crown as his reward. But Ariæus was very well convinced that all hopes of bringing the enterprise to a successful end had departed with the life of Cyrus, and he therefore declined the flattering offers of the Greek mercenaries, at the same time inviting them to accompany him in the retreat which he at once began in the direction of Asia Minor. The Greeks consented with reluctance, and the retreat was accordingly commenced, the route selected extending almost directly northward along the banks of the river Tigris. By the command of King Artaxerxes Mnemon, Tissaphernes, one of the Persian satraps of Asia Minor, soon afterwards solicited a conference with the Grecian leaders, and offered to give them a safe conduct to the coast and to supply them with provisions during the journey, if they would refrain from any further hostile acts and return home as hastily as possible. Tissaphernes also entered into a secret negotiation with Ariæus, and, by menaces and

promises, induced him to renew his allegiance to Artaxerxes Mnemon and to aid in the king's project for harassing and destroying the Greek auxiliary force. At length, when the retreating army had arrived at the banks of the Zabatus, a tributary of the Tigris, the perfidious Tissaphernes executed the atrocious designs which he had for some time contemplated.

The treacherous satrap first enticed into his tent Clearchus, the Greek commander-in-chief, along with four other Grecian generals and many inferior officers, under the pretext of holding a conference; after which he caused them to be apprehended and their attendants who remained outside to be massacred. He then sent Ariæus to inform the Greeks that Clearchus had been put to death for having violated the treaty with the King of Persia, but that the other generals were safe. The fate of these unfortunate officers remained a mystery for a long time, but it was finally ascertained that Tissaphernes had sent them to Artaxerxes Mnemon, who caused them all to be put to death.

The Greeks were thrown into the utmost dismay at being thus deprived of their leaders, in the midst of a hostile people, at a distance of two thousand miles from home; but the difficulties and perils which surrounded them awakened the energies of Xenophon, who, although having no authority in the army, assumed the command in this emergency, assembled the remaining officers, exhorted them to act with a vigor and decision worthy of the Grecian name, reminding them of the heroic exploits of their brave ancestors in circumstances equally as discouraging. His eloquent address powerfully influenced all who heard it. New officers were chosen at once to supply the places of those who had been the victims of the treachery of Tissaphernes, and Xenophon was elected commander of one of the divisions. The troops were formed into a hollow square, with the baggage in the middle, and commenced the celebrated march which history has recorded under the title of *The Retreat of the Ten Thousand*.

The pursuing Persians for some time

hung upon the rear of the retreating Greeks as they slowly marched toward the distant shores of the Euxine, and harassed them with their skirmishing parties; but their fear of Grecian prowess prevented them from venturing upon a general engagement, notwithstanding their overwhelming numerical superiority over the Greeks. After having endured great hardships from want of provisions, from the attacks of the barbarous tribes occupying the countries through which their line of retreat led them, and from the intense severity of an Armenian winter, the Greeks at length arrived at Mount Theches, from which the Euxine is visible, although more than fifty miles distant. Weary with their long and perilous journey, the soldiers, upon reaching the summit of this mountain and contemplating the cheering prospect presented to them, burst out into a simultaneous and enthusiastic shout of the "The sea! the sea!" They embraced each other and wept for joy at the bright hopes of returning to their homes and their friends.

A few days later they reached the Greek city of Trapezus (now Trebizond), on the southern shore of the Euxine, after having marched more than a thousand miles through a hostile and naturally-difficult country with remarkably little loss. At Cerasus, another Grecian city at which they soon arrived, their forces were mustered, which showed that eight thousand six hundred men of the original ten thousand heavy-armed still survived. From Cerasus they proceeded, partly by land and partly by water, to Byzantium. Instead of returning to their respective states in Greece, these gallant survivors of the Retreat of the Ten Thousand became adventurers, first entering the service of Seuthes, a Thracian prince, and afterwards joining the Spartan army in Asia Minor.

King Artaxerxes Mnemon did not readily forget or forgive the aid afforded his brother Cyrus by the Greeks. After harassing, to the extent of his ability, the retreat of the auxiliaries under Xenophon, the Persian satrap, Tissaphernes, in accordance with

his sovereign's orders, led his forces against the Greek colonies in Asia Minor, to take revenge upon them for the hostile conduct of the parent states in European Greece. Sparta, as the chief abettor of the designs of Cyrus, and as the virtual master of all Greece in consequence of her triumph over Athens in the Peloponnesian War, was naturally the chief object of the jealousy and resentment of the Persian king. While Sparta's elevation to the first rank in Greece rendered her a prominent mark for the enemy, it also brought along with it the means of resisting foreign aggression, which the Spartans very soon put in force. When they received information of the predicament in which their Asiatic allies and dependencies were placed, they instantly dispatched an army to Ionia, under the command of Thimbron, who was joined by Xenophon, with a portion of the remnant of the Ten Thousand.

The Persian satrap Tissaphernes now endeavored to drive the Greeks from all their cities on the coasts of Asia Minor. Though Thimbron succeeded in regaining possession of Pergamus and several other Greek cities, he was speedily recalled, and Dercylidas was appointed to command the Lacedæmonian forces in Asia Minor. The new Spartan commander for some time conducted the war with ability, but was also soon recalled, though not disgraced. The third Spartan commander was the renowned Agesilaüs, one of the greatest Spartan kings and generals.

Agesilaüs had become one of the joint Kings of Sparta upon the death of his predecessor and elder brother, Agis I., to the exclusion of the late king's son. He was small in stature and afflicted with lameness, but was admirably adapted to guiding the helm of state in those eventful and troublous times. He was possessed of great vivacity of temper and energy of spirit, of powerful talents and invincible resolution, being at the same time gifted with a submissive gentleness and docility of temper, a power of bearing reprimand and listening to reason, which delighted his friends and his followers

as much as his bold vehemence awed his foes in the council or in the field. Such was the character of the prince who assumed the management of the Spartan war against Persia in B. C. 396. Upon arriving in Asia Minor, Agesilaüs established his headquarters at Ephesus, and in this city he wintered his troops during the several ensuing campaigns. After the Spartan army had arrived at Ephesus, in B. C. 396, they spent the winter in busy preparations, which thus gave the wealthy city the appearance of one vast arsenal. In the spring of B. C. 395, Agesilaüs advanced upon Sardis and put the Persian cavalry to flight. The Persians were defeated in every encounter, while the triumphant Spartans enriched themselves with the plunder of the Persian camp and ravaged the country almost under the very eyes of the satrap Tissaphernes. The Spartan leader had not only to contend with his enemies in the open field, but he likewise had to be on his guard against the artful diplomacy of Tissaphernes, who, aware of his inability to cope with Agesilaüs in war, sought to allure him by pretended proposals of peace. Agesilaüs was not thus easily deceived. He proceeded in his military operations with equal caution and boldness, and signalized his second campaign by an important victory over his enemies on the banks of the river Pactolus. This defeat eventually cost Tissaphernes his life, as his irritated and ungrateful sovereign caused him to be put to death soon after the engagement.

The unfortunate Tissaphernes was succeeded in the command of the Persian forces in Asia Minor by the other Persian satrap, Pharnabazus, who was just as unable to cope with the able Spartan leader. But the brilliant military career of Agesilaüs in Asia Minor was at length brought to a termination by causes beyond his control.

Well knowing the influence of gold over the proceedings of the Grecian states, the Persians were unceasing in their efforts, by means of bribes and diplomacy, to arouse discontents against Sparta and to subvert her interests among the other Grecian states,

while Agesilaüs was conducting his brilliant and destructive campaigns in Asia Minor. Venal hirelings were easily found, to undertake the task of disseminating dissensions among the allies of Sparta. Thebes, Corinth and Argos were the first Grecian cities to manifest hostility to Sparta. An offensive league was formed against the Lacedæmonians, and Athens was ere long induced to join this alliance against the power which had destroyed her supremacy. The Spartans made vigorous preparations to oppose their new enemies.

The Lacedæmonians raised a large army, and entrusted the chief command of it to Lysander, the conqueror of Athens. This great and experienced commander led his forces into the Theban territories, in order to end the struggle by a decisive blow; but he was surprised under the walls of Haliártus by the Thebans, his army being routed and himself slain (B. C. 395).

Pausánias, who arrived on the field too late to give the necessary aid to avert the defeat, did not dare to return to Sparta with the defeated army, but took refuge in the temple of Athênê at Tegea; and, as his countrymen had sentenced him to death, he spent the rest of his life in that sanctuary. His son, Agesípolis, succeeded him as one of the joint Kings of Sparta.

The Theban victory at Haliártus confirmed the courage of the four allied Grecian states and encouraged many of the minor states to join the league against Sparta. Thus Athens, Corinth, Argos and Thebes were strengthened in their alliance by the addition of Eubœa, Acarnania, Western Locris, Ambracia, Leucadia, and Chalcidice in Thrace. The allies assembled a large army at Corinth in the spring of B. C. 394, and it was proposed to march directly upon Sparta and "burn the wasps in their nests before they could come forth to sting." But the Spartans had advanced to Sicyon by the time that the allies arrived at Nemea, and the latter found themselves obliged to fall back for the protection of Corinth, where they were attacked and defeated by the Spartans (July, B. C. 394).

The situation of affairs had become so alarming to Sparta after the Spartan defeat at Haliártus that messengers were sent to Agesilaüs in Asia Minor, asking him to return at once to the defense of his country. Though in the midst of such triumphs as induced him to contemplate the subversion of the very throne of Persia, the Spartan king instantly obeyed the order for his return (B. C. 394), declaring that "a general only deserved the name when he was guided by the laws of the country and obeyed its magistrates." In one month Agesilaüs made his way across the Thracian Chersonesus and the plains of Thessaly until he reached the Bœotian territories, taking the very route which had detained the effeminate Xerxes an entire year. When Agesilaüs heard of the Spartan victory at Corinth, he exclaimed: "Alas for Greece! she has killed enough of her sons to have conquered all the barbarians."

The approach of so great a warrior as Agesilaüs did not alarm the Thebans and their allies. They advanced to meet him; and at Coronæa, thirty miles from Thebes, a fierce battle was fought. The Thebans were at first successful, and after they had routed the Orchomenians they pressed to their camp in the rear, which they plundered; while Agesilaüs had in the meantime triumphed along the remainder of the line and routed the allies, compelling them to seek refuge upon the slope of Mount Helicon. The Thebans were thus surrounded and were obliged to sustain the entire weight of the Spartan assault; and no other battle like this had ever been fought by Grecians. The Thebans finally succeeded in rejoining the defeated and routed hosts of their allies; but the victory belonged to the Spartan king, as he remained master of the field (B. C. 394).

While the Lacedæmonians had thus won the two victories of Corinth and Coronæa on land, in the year B. C. 394, their navy suffered a most disastrous defeat at Cnidus about the same time. After his calamitous defeat at Ægos-Potamos, just before the close of the Peloponnesian War, Conon, the Athenian admiral, retired to Cyprus, where

he passed seven years in a kind of honorable exile, under the protection of Evagoras, the friendly and virtuous king of that island. Though Conon lived here peacefully and happily, his patriotic spirit lamented unceasingly the fate which had overtaken Athens. But Evagoras was not sufficiently powerful to furnish the essential means for the restoration of the Athenian republic to its former grandeur, even though a favorable opportunity seemed to present itself while Sparta was engaged in her wars in Asia Minor against the Persians.

In these circumstances, Conon determined to apply to the Persian king for assistance. Being supplied with recommendations to Artaxerxes Mnemon by Evagoras, who was the Great King's tributary, the patriotic Athenian passed over to Asia and had a personal interview with the Persian monarch, who supplied him with money sufficient to enable him to equip a powerful fleet which was manned principally by the Greeks of Rhodes and Cyprus. In pursuance of an agreement, Conon and the warlike Persian satrap Pharnabazus were jointly placed in command of this fleet.

Thus Conon now reappeared in alliance with the old enemy of Greece against the bitter foe and rival of Athens. Seeing the antipathy beginning to be felt among the Grecian states against the growing power of Sparta, the King of Persia had sent envoys to all the leading cities of Greece to combine them in a league against the arrogant Lacedæmonians.

Desirous of retrieving the honor lost by him at Ægos-Potamos, Conon scoured the seas in quest of the fleet by which the Spartans maintained their sway over the Greek cities of Asia Minor. In command of his fleet, Conon was soon blockaded at Caunus by the Spartan fleet under Phrax; but when the Persians were reinforced, the blockading Lacedæmonian squadron retired to Rhodes. The inhabitants of that island had long reluctantly submitted to the dominion of the Spartans. They arose against Phrax, forced him to withdraw and placed themselves under the protection of

Conon, who at once sailed to Rhodes and took possession of the island, after which he repaired to Babylon, where he obtained a still more liberal supply of money from the Persian monarch for the active prosecution of the war against Sparta.

With the assistance of Pharnabazus, who was now joined with Conon in command, the latter equipped a formidable fleet and offered battle to Pisander, the Spartan admiral, off Cnidus, in Caria, in the South-west of Asia Minor. The Persian fleet, consisting mainly of Greeks and Phœnicians, was superior from the beginning, and especially when Pisander was deserted, during the progress of the battle, by his Asiatic Greek allies. Nevertheless he fought with Spartan valor until his death ended the conflict. More than half the Spartan fleet was either taken or destroyed, more than fifty galleys falling into the hands of Conon and Pharnabazus (B. C. 394). In consequence of this Lacedæmonian defeat, the Spartan empire fell more rapidly than it had risen eight years before. Conon and Pharnabazus sailed from port to port, being hailed as deliverers by all the Asiatic Greeks. The Spartan *harmosts* everywhere fled before their arrival, and only Abydos and the Thracian Chersonesus withstood the power of Athens and Persia.

The next spring (B. C. 393), the united Athenian and Persian fleet under the joint command of Conon and Pharnabazus crossed the Ægean, ravaged the eastern coasts of Laconia, and placed an Athenian garrison in the island of Cythera. By gold and promises, the Persian commander assured the Greek allies whom he met at Corinth of his unfailing support of them against Sparta. Through the zealous efforts of Conon, who labored unceasingly for the welfare of Athens, the Persian king disbursed a large sum from his treasury to rebuild the walls and fortifications of Athens. By the enthusiastic labors of the Athenians and the assistance of the crews of the combined fleets of Athens and Persia, the Long Walls of Athens and the fortifications of Piræus were rebuilt; and Athens was restored to

something like its former strength and splendor in a very short space of time. Cimon's recent services more than effaced the memory of his former disasters, and his countrymen hailed him as a second founder of Athens and restorer of her greatness.

The war was thereafter prosecuted in the territory of Corinth, and the chief object of the allies was to guard the three passes in the mountains extending across the southern part of the Corinthian isthmus. The most northerly of these passes was defended by long walls, running from Corinth to Lechaum; the other two by strong garrisons of the allied troops. The Spartans were at Sicyon, whence they could easily ravage the fertile plain and plunder the country-seat of the wealthy Corinthians. The aristocratic party in Corinth already complained and longed for the old alliance with Sparta, but the dominant democratic faction invited an Argive company into the city and massacred many of the aristocracy, who avenged themselves by admitting Praxitas, the Spartan leader, inside their long walls; and a battle ensued within this confined space, in which the Corinthians were defeated. The victorious Spartans destroyed a large portion of the walls, after which they marched across the isthmus and captured two Corinthian towns on the Saronic Gulf.

The Athenians were so alarmed at the way thus opened for a Spartan invasion of Attica that they marched to the isthmus with a force of masons and carpenters and assisted the Corinthians in rebuilding their walls (B. C. 392). But they were building for their enemies, as Agesilaüs, with the Spartan fleet, gained possession of the walls and the port of Lechaum. Several other towns on the Corinthian Gulf, with a vast amount of spoils and numerous captives, likewise came into his possession. The Lacedæmonians now surrounded Corinth on every side; and the Thebans, despairing of success for the allies, sent envoys to solicit peace with Sparta.

While these envoys were still in the presence of Agesilaüs, he received intelligence of an unprecedented and mortifying Spar-

tan disaster. The Athenian Iphicrates had been for two years drilling a troop of mercenaries in a new system of tactics designed to unite the advantages of heavy-armed and light-armed troops. He had demonstrated their efficiency in several experiments, and was now prepared to test them upon the Spartan battalion, which was likewise regarded as well-nigh invincible. The Spartans while returning to their camp at Lechaum, after having escorted their Amyclæan comrades some distance on their way homeward to celebrate a religious festival, were attacked in flank and rear, with arrows and javelins. Encumbered with their heavy armor, the Lacedæmonians were unable to cope with their agile adversaries, and their long pikes were of little avail against the short swords of the *pellasts*. In consequence, the Spartans at length broke their ranks in confusion, many being driven into the sea, and pursued by their victorious foes, who wrestled with them and slew them in the water (B. C. 392).

In Asia Minor hostilities were prosecuted with varying success. Thimbron, the Spartan general, was defeated and killed by the Persian leader, Struthas, his entire force of eight thousand men being cut to pieces (B. C. 390). About the same time an Athenian squadron, on its way to aid Evagoras against Persia, was captured by a Spartan fleet. Thrasybúlus was then sent with a larger Athenian naval force, with which he reëstablished Athenian supremacy in the Propontis and reimposed the toll which Athens had formerly collected on all vessels passing out of the Euxine; but Thrasybúlus was slain in the midst of this expedition. By renewed efforts, the Spartans again became masters of the straits; but Iphicrates, with his *pellasts*, surprised the Spartans among the passes of Mount Ida and won a decisive victory, thus restoring the Athenian supremacy in that region.

The Spartans in the meantime had been seriously alarmed at the rebuilding of the walls and fortifications of Athens. In their anxious councils held on this occasion, they discussed the question of detaching Persia

from its alliance with the Grecian enemies of Sparta, as the only way of stopping the proceeding so detrimental to the interests of Sparta. They felt that they could only regain the friendship of Artaxerxes Mnemon by abandoning for a time, if not permanently, all hope of recovering their possessions in Asia Minor, considering such a sacrifice a less evil than the restoration of the power of Athens. They accordingly sent successive embassies to the Persian court, imploring peace on the most humble terms, the only condition which they made being the withdrawal of the Persian monarch's support from Athens. Though Antálcidas, the principal Spartan envoy, was a person of remarkable address and cunning, he would not probably have induced Artaxerxes Mnemon to accede to the requests of Sparta, had not Conon prematurely betrayed his real object in his dealing with Persia, by endeavoring to induce the Ionian Greeks of Asia Minor and the isles of the Ægean to once more acknowledge the supremacy of Athens by representing Athenian power and influence as fully reëstablished after the rebuilding of the walls and fortifications of the celebrated city. Although this effort of Conon was sought to be made in secrecy, it did not escape the ears of Antálcidas, who made an ample and dexterous use of the circumstance at the Persian court, so that Conon was put to death on arriving there as the Athenian envoy, while King Artaxerxes Mnemon acceded to the petition of Antálcidas; and thus was concluded the *Peace of Antálcidas* (B. C. 387).

The Persian Monarch furnished the means to enforce the terms of this treaty; and a large Spartan and Persian fleet, commanded jointly by Antálcidas and Tiribazus, visited the Hellespont and threatened Athens with famine by cutting off the supplies of corn from the Euxine. All the Grecian states were now ready to listen to terms, and in a congress of deputies from the various states Tiribazus presented the following propositions: "King Artaxerxes thinks it just that the cities in Asia and the isles of Clazo-

menæ and Cyprus should belong to him. He thinks it just to leave all the other Grecian cities, both small and great, independent, except Lemnos, Imbros and Scyros, which are to belong to Athens as of old." The Thebans at first objected to these conditions, but were soon induced to take the oath, in consequence of the warlike threats of the Spartans. These terms of peace, which thus prostrated Greece at the feet of the Medo-Persian Empire, were engraven on stone tablets and set up in every Grecian temple.

The humiliating Peace of Antálcidas constitutes an epoch in the decline of the Grecian states. It soon became apparent that in proposing the ruinous concessions of this treaty, Sparta had acted wholly with a view to her own selfish interests, and that to serve these she had willfully and permanently sacrificed the general welfare of Greece. She had abandoned the Greek cities of Asia Minor because experience had taught her that in contending for them, Athens had, and always would have, the advantage, because of her maritime situation. The provision in the treaty for the freedom and independence of the minor communities in Greece from the supremacy of the larger and more powerful states was introduced by Sparta to place her in the light of a general liberator, and she thus artfully won the confidence of the parties apparently benefited through her intervention. The consequences of this stroke of policy displayed themselves soon after the treaty went into operation. The Spartan Senate became the common referee on all occasions of petty dispute among the minor Grecian states, and decided all differences in a manner most favorable to their own ambitious designs, which comprehended the virtual subjection of all Greece to the sway of Sparta. Perceiving themselves deprived of all opportunities of foreign conquest, the restless and warlike Lacedæmonians had directed their thoughts to recovering and perfecting their ascendancy in Greece itself; and in this spirit their artful ambassador, Antálcidas, had drawn up the conditions of

the treaty of peace bearing his name. The result answered his purpose, as Sparta was now at the height of her power, being for a time the virtual arbiter of the destinies of Greece.

The Spartan hatred of Thebes did not cease with the return of peace. To annoy the Thebans, the Spartans caused Plataea to be rebuilt and as many of its citizens as possible to be brought back. Sparta exercised her supremacy in an arrogant manner toward the minor Grecian communities. The city and republic of Mantinea, in Arcadia, was the first victim of the Spartan schemes of aggression and acquisition. Upon the pretext that the Mantinians had furnished supplies of corn to the enemies of Sparta during the recent struggle, the Spartans sent an army against Mantinea in B. C. 386, and after an obstinate and protracted defense the city was compelled to surrender and to acknowledge the supremacy of its Lacedæmonian conquerors. A like fate overtook the little republic of Phlius, which was obliged to become a submissive dependent of Sparta by the mere dread of the power of her arms, without any attempt at resistance. But another design of the ambitious Lacedæmonians, which they attempted to carry into execution about the same time, was not so easy of accomplishment, and was more important in its consequences.

Olynthus, the chief city in Chalcidice, had suddenly risen into wealth and power at a time when Athens and Sparta were too busily engaged with other matters to regard it with either jealousy or cupidity, and had become the center of a powerful and flourishing league in the southern parts of Macedonia and Thrace. But there was no lack of malcontents in a country possessed of so much general freedom without general intelligence. Although Olynthus had treated the states composing the powerful confederacy which it headed with an unusual liberality, two cities of the league, Acanthus and Apollonia, considered themselves justified in taking offense at some part of the Olynthian policy, and sent an embassy to Sparta, soliciting

protection from what they styled "the dangerous ambition" of the Chalcidian capital. Nothing could have been more agreeable to the wishes of the Spartans than this request, as Olynthus had recently given deep offense by entering into, or at least by seeking for, an alliance with Athens and Thebes, at this time the two great objects of Lacedæmonian hatred and jealousy. The Spartan Senate accordingly voted ten thousand men to assist Acanthus and Apollonia, or, in reality, to subjugate Olynthus (B. C. 382). The two brothers, Eudamidas and Phœbidas, were ordered to lead this Spartan army against Olynthus, Eudamidas to take the field at once with such forces as were in readiness, and Phœbidas to follow with the remainder of the troops when collected. Accordingly Eudamidas marched with a force of two thousand Spartans to the Chalcidian district, and won some important successes over the Olynthians in the first campaign; but when he afterwards approached Olynthus too recklessly, he was intercepted and slain, while his army was irrevocably dispersed.

Agésilæus, who was still one of the joint Kings of Sparta with Agesipolis, next sent his brother Teleutias with ten thousand men to conduct the Olynthian war. Teleutias defeated the Olynthians in several engagements; but when, like Eudamidas, he had advanced too near the walls of Olynthus, he and his army met a like fate, the courage of the citizens appearing to be fully aroused when danger menaced their household gods. The Spartan king Agesipolis conducted the next campaign with powerful reinforcements, and ravaged the Olynthian territory, but was seized with a fever called *calenture*, which carried him to his grave. Polybiades, who was appointed his successor in the command of the Spartan army, proved to be an able general and was successful in forcing the Olynthians, who were now shut up in their capital and exhausted by four years of warfare, famine and distress, to surrender. Sparta required absolute submission in peace or war on the part of the conquered city as the condition of capitulation.



On this occasion the Spartans introduced the barbarians, as they were called, of Macedon into the field of Grecian politics; as they accepted assistance from the Macedonian king, Amyntas, and rewarded him at the close of the war with a part of the territory wrested from Olynthus—a very dangerous proceeding, as the subsequent history of Greece fully proved.

We have stated that, at the beginning of the Olynthian war, Phœbidas was to follow his brother with the remainder of the Spartan troops destined for service against Olynthus. Phœbidas actually marched with eight thousand men for the seat of war, but was incidentally led to employ his army in a different object from the one originally designed, and this circumstance gave rise to a new struggle which shook Greece to its very center.

While marching northward to assist in the operations against Olynthus, Phœbidas halted in Bœotia and encamped in the vicinity of Thebes. As the city of Thebes had not been exposed to the long and severe drainage which had exhausted the resources of Athens and Sparta, it had gradually risen in wealth and importance, until it had become equal to any Grecian state in means, spirit and influence. But although the Thebans did not fear injury from without, they were distracted by internal dissensions on account of the strife of factions for supremacy. The democratic party, which was headed by the archon Isménias, struggled for ascendancy with the adherents of aristocracy, whose leader was the archon Leontiádes. The democracy had for some time been supreme in the state, and the aristocracy habitually looked to Sparta for aid in recovering their lost power. When therefore Phœbidas arrived with his troops in the vicinity of Thebes accidentally, the Theban aristocrats, seeing the favorable opportunity thus thrust upon them, resolved to call upon the Spartan commander for assistance against their democratic antagonists. Leontiádes, the aristocratic leader, accordingly presented himself to Phœbidas and offered him possession of the Cadmæa,

or Theban citadel—an offer which the Spartan general very readily accepted. The time for this enterprise was the most auspicious that could have been selected; as it was the season of one of the festivals of Démêtêr, when Theban matrons performed their devotional ceremonies in the citadel, no males being present at these rites.

When Phœbidas received the gate-keys of the Cadmæa from Leontiádes, he hastened from his encampment to the citadel, which he at once seized, without encountering any resistance. The Theban people were struck with surprise and consternation; and, although Leontiádes assured them of the peaceful intentions of the Spartans, four hundred of the leading citizens fled to Athens when they saw Isménias dragged into the citadel by the Lacedæmonian invaders. When he had accomplished his nefarious design, Leontiádes hastened to Sparta and easily persuaded the Spartan Senate of the propriety of having a Lacedæmonian garrison in Thebes. The Theban aristocracy, thus protected and aided by Sparta, inaugurated a reign of terror in their city; and the confiscations, banishments and executions which followed were almost unparalleled in Grecian history. The aristocratic party, supported by the Spartan garrison in the Cadmæa, reveled in the blood of their democratic adversaries. But the oppressed Theban people soon found deliverers.

Among the many Theban exiles resident at Athens, one of the most distinguished was Pelópidas, a youth of noble birth, brilliant talents and ardent patriotism. Animated with a desire to deliver his countrymen from their oppressors, he acted in concert with a few comrades to effect that purpose. The other Theban exiles at Athens, glad to embrace this opportunity to take vengeance on their tyrants, warmly supported the plot of Pelópidas and joined his standard.

Pelópidas was the ardent friend of Epaminóndas, a Theban venerable in years and exalted in virtue. Epaminóndas at first held back from the conspiracy formed by Pelópidas and the Theban exiles at Athens,

because its execution required deceit and the possible shedding of innocent blood. He was a strict Pythagorean, and his principles were so pure that he was never known to trifle with truth, even in jest, or to sacrifice it for any interest.

Phyllidas, the secretary of the oligarchical government of Thebes, was in the plot against his masters and took a prominent part in its execution. He invited the two *polemarchs*, Archias and Philíppus, with the principal Spartan leaders, to a sumptuous banquet on a certain night; and when they were sufficiently stupefied with eating and drinking, he proposed to introduce some Theban ladies. Before these entered the apartment, a messenger brought a letter to Archias and requested his attention to it, as it contained a warning of something serious that was to happen; but the careless voluptuary, intent only on indulgence in wine and other excesses, thrust the letter under the cushions of his couch, with the remark: "Serious matters to-morrow!"

Pelópidas and his friends, who had arrived in the city in the disguise of hunters, thereupon entered the banquet-room shrouded in female garb. The half-intoxicated guests greeted them with a boisterous welcome, and they scattered themselves, with seeming carelessness, among the company. As one of the Spartan lords attempted to lift the veil of the person who was speaking to him, he received a fatal wound; and this was the signal for a general attack. Swords and daggers were drawn under the silken apparel, and were thrust into the hearts of the two *polemarchs* and the Spartan leaders, so that none of the tyrants escaped alive. The traitor Leontiades perished with the rest. The prisons were now opened and five hundred captive friends of liberty were freed from their chains, and these joined the armed force of the revolutionary conspirators. To the profound joy of the wondering citizens of Thebes, the voices of the heralds were heard in the dead of the night, summoning them to the standard of freedom, and proclaiming: "The tyrants are no more!" On the morrow

crowds of the Theban youth flocked to the standard of the emancipators; democracy was reëstablished; and in a few days the Spartan garrison, seeing that its enemies were reinforced by a strong force of Athenian auxiliaries and returned Theban exiles, capitulated, and were allowed to evacuate the Cadmæa.

Thus, after enduring an oppression of three years from their tyrannical oligarchs, the Theban people were liberated by a successful revolution begun and ended in one night (B. C. 378)—a revolution, which for righteousness of cause and energetic vigor of execution, stands almost without a parallel in the world's history.

The Spartans, though having no right to complain of this catastrophe to their garrison in the Cadmæa, saw that it might furnish a dangerous example to other subject states, and as soon as they received intelligence of the event they resolved to go to war for the recovery of Thebes. Active military preparations were at once entered upon, and thus arose a war between Sparta and Thebes which raged with great violence for seven years, and which contributed largely to the final downfall of the celebrated republics of ancient Greece.

The Spartan king Cleómbrotus led an army into Bœotia, and Athens was called upon to account for having furnished an asylum to the Theban exiles. Feeling themselves unprepared to enter into a war with Sparta, the Athenians agreed to sacrifice their two generals who had rendered the most efficient aid to the Theban revolutionists. One of these generals was executed, and the other, having fled from Athens, was sentenced to banishment. The Thebans feared that they would be left without allies to contend against the Lacedæmonian power. For the purpose of forcing Athens to come to their assistance, they bribed Sphódrias, the Spartan general, to invade the Athenian territory. He accordingly entered Attica in the night and perpetrated various ravages, but retired the following day. The Spartan government disclaimed all knowledge of this affair, and brought Sphódrias to trial

for it; but he was acquitted, through the influence of Agesilaüs. Athens at once entered into an active alliance with Thebes and declared war against her old enemy and rival.

A new league of Grecian states was now formed against Sparta, on the plan of the Confederacy of Delos. This league included seventy cities in its most prosperous period. Athens was at the head, but the independence of the various members of the league was carefully guarded. A congress at Athens regulated the share of each state of the confederacy in the general expenditure. The fortifications of Piræus were completed, new war-vessels were constructed, and all the allies hastened forward their military contingents. Thebes raised a Sacred Band—a heavy-armed battalion, consisting of three hundred chosen citizens of the noblest families, united by the most intimate bonds of friendship. Thebes had two great leaders. One of these was Pelópidas, the illustrious liberator of his country, and a man of high character and abilities. Still more eminent was his intimate friend and associate, Epaminóndas, who, as we have seen, was imbued with the highest virtues by nature and education. Though Pelópidas was *beotarch*, Epaminóndas was most prominent in drilling and disciplining the troops.

Epaminóndas did not covet wealth or fame, though he affected no undue contempt for either. He only followed a public life because his country required his services. He conducted himself in such a manner in his command as to do more honor to the dignities with which he was invested than they conferred upon him. When circumstances no longer required his exertions he retired to private life, in order to indulge in those philosophic studies which had given his mind its calm strength and magnanimity. Though he excelled all his compeers in eloquence, it was said respecting him that no man knew more and spoke less. Besides being one of the most accomplished soldiers of his time, he was one of the wisest statesmen and one of the best of citizens.

Epaminóndas and Pelópidas entertained the most perfect and disinterested friendship for each other—a friendship rare under such circumstances, and exceedingly creditable to both.

Agesilaüs, who still directed all the councils of Sparta and controlled its destinies, now perceived the necessity of taking more energetic measures. He took the field in person, at the head of an army of eighteen thousand foot and fifteen hundred horse, and conducted two campaigns in Bœotia, devastating the country and harassing Thebes and its dependencies; but the skill of Pelópidas and Epaminóndas and their able Athenian ally, Chabrias, prevented him from winning any decisive success (B. C. 378—B. C. 376).

Phœbidas, the former captor of the Cadmæa, whom Agesilaüs had left in command in Bœotia when he returned to Sparta, was defeated and slain by the Thebans. The repeated injuries inflicted upon the territories which supplied the Thebans with provisions now caused them to suffer from famine, and all the efforts to obtain supplies by sea from Eubœa were foiled by the Spartan garrison established on that island. In this emergency the Eubœans rose in revolt, drove the Lacedæmonian garrison from the island, and Thebes was afforded effectual relief. But Thebes was shortly afterwards menaced with a more serious calamity. Sparta and her allies fitted out a fleet of sixty large vessels for the purpose of transporting troops into the vicinity of Thebes and cutting off all her communications by sea. In this crisis Thebes was saved by Athens. Chabrias, who was as able a commander by sea as by land, was entrusted with the command of a powerful Athenian fleet, and inflicted a most decisive defeat upon the Spartan fleet near the isle of Naxos, which left the trade of Thebes and Athens perfectly free and restored the maritime empire of Athens in the East. In the western seas, Corcyra, Cephallenia, and the neighboring tribes on the mainland, joined the Athenian alliance. The Thebans were as victorious on land, and the Bœotian

cities submitted to their control during the two years that they were free from Spartan invasion. In B. C. 374 all Lacedæmonians were expelled from Bœotia; free governments were established in all the Bœotian cities, except Orchómenus and Chæronéa; and the Bœotian League was revived. The triumphant Thebans now proceeded to avenge themselves on the Phocians for having invited the Spartans into Central Greece twenty years before, and to seize the treasures of Delphi; but the Phocians escaped this threatened vengeance by the timely assistance of the Spartan king Cleómbrotus.

The Athenians now had reasons for a hostile attitude toward Thebes, and they sent messengers to Sparta with proposals of peace, which the Lacedæmonians gladly accepted; but the negotiations were broken off by the inopportune restoration of the Zacynthian exiles by Timótheus, Conon's son, and hostilities between Athens and Sparta were renewed. The Athenian fleet under Timótheus scoured the western seas and routed the Spartan fleet under Nicólochus (B. C. 374). Iphícrates, the successor of Timótheus in command, continued his predecessor's successful career by vanquishing a third naval force which the Lacedæmonians had collected from Corinth, Syracuse and other allied states and dependencies.

The Thebans were so elated with their prosperity at this stage of the war that they rejected a proposal of the King of Persia, who sought their aid in suppressing a rebellion against his authority in Egypt, and who for this reason interposed his mediation between the contending powers of Greece (B. C. 374). The Thebans, in their hour of triumph, also outraged the feelings of humanity by razing to the ground several hostile cities of Bœotia, among which was Plataea, the little republic so long the friend and ally of Athens, which received the homeless Plataean citizens and expressed the most intense indignation against their Theban persecutors. The effect of this harsh behavior of the Thebans brought them to reason, as they shortly afterward agreed to a congress of the Grecian states,

which was held at Sparta, to consider the question of a general pacification, as the states were by this time weary of the struggle (B. C. 371).

The treaty which this congress negotiated was called the *Peace of Callias*, from Callias, the principal Athenian envoy. Agesilaüs represented Sparta, while Epaminóndas was the leading Theban plenipotentiary. It was agreed that the Spartan garrison should be withdrawn from every Grecian city, and the independence of every Grecian state, large or small, was acknowledged. Athens and Sparta, weary of the struggle, signed the treaty very readily; Athens and her allies signing separately, but Sparta taking the oath for the whole Lacedæmonian confederacy. Here was the rock on which the whole negotiations between Sparta and Thebes split; as Epaminóndas declared with boldness and justice that he could not and would not agree to the treaty unless he were allowed to sign in the name of the whole Bœotian League. He defended his attitude in an eloquent speech, claiming justly that Thebes was as rightfully the sovereign city of Bœotia as Sparta was of Laconia. The arrogance of Sparta in refusing to concede this point shows that her domineering pride had not been tamed by calamity. While claiming the right to an irresponsible authority over the cities around her, she was unwilling to concede the same privilege to any other power. Epaminóndas firmly adhered to his position, asserting the right of Thebes to hold an equal position with any other Grecian state. As Agesilaüs obstinately persisted in his arrogant refusal, the congress broke up, leaving Sparta and Thebes at war, while peace had been concluded between all the other states.

Thebes, thus deserted by her allies, was now in a dangerous and difficult situation, as Sparta was supported by her former allies. The rest of the Greeks appeared to look upon the resolute courage of the Thebans in this perilous crisis as utter madness, and expected in a very short time to see Thebes utterly crushed by the overwhelming power of Sparta and her allies. But Thebes was

saved in this dangerous emergency by the military talents of Epaminondas, who proved himself the greatest general that Greece ever produced. Conscious of his own power and the value of the new tactics which were soon to take the place of the Spartan system, he revived the failing spirit of his anxious countrymen, invented good omens to counteract the discouraging influence of their evil ones, and in his personality he sustained the spirit of the entire nation by the greatness of his soul.

The Spartan king Cleombrotus, the colleague of Agesilaus, was already in Phocis, with a confederate army of twenty-four thousand foot and sixteen hundred horse. The Thebans could not muster much more than half that strength, but in discipline and valor they far excelled the motley host under Cleombrotus. The Sacred Band, consisting of three hundred chosen men of tried fidelity and bound together by inviolable bonds of friendship, was under the command of Pelopidas, and always fought to conquer, until it fell before the Macedonian arms many years later.

Cleombrotus began the campaign with energy by seizing Creusis, on the Crissæan Gulf, with twelve Theban vessels which lay in the harbor, thus providing at the beginning a base of supplies and a line of retreat. He then marched along the Gulf of Corinth into Bœotia, and within a few months after the congress at Sparta encamped at Leuctra (B. C. 371). Three of the seven Theban *baotarchs* were so greatly alarmed that they proposed to retreat upon Thebes and send their wives and children to Athens for safety, but they were overruled in their purpose. Epaminondas and Pelopidas were vigilant and cheerful. Though his troops were numerically inferior to those of his enemy, Epaminondas was confident in the spirit with which he had been chiefly instrumental in inspiring them. He so arranged his army as to be always superior at the actual point of contact, instead of engaging all at the same time, which had previously been the uniform practice in Grecian warfare. The Theban left was a dense column, fifty

feet deep, led by the Sacred Band under Pelopidas. The famous battle of Leuctra was begun by this Theban left wing, which attacked the Lacedæmonian right, which contained the select troops of Sparta led by Cleombrotus himself; while the Theban center and right, which faced the allies of Sparta, were kept out of the engagement. There had never been any fiercer fighting on any Grecian battle-field. The Spartans sustained their ancient valor, but the onset of the Theban left was irresistible, and the whole Lacedæmonian army was thrown into confusion, of which Epaminondas availed himself by performing an evolution which decided the fate of the day. He formed the attacking column into a wedge, which he hurled impetuously through the demoralized lines of the Lacedæmonians, spreading death and disorder all around. The Spartans and their allies never recovered from the shock, and, in spite of their desperate resistance, were completely routed. Cleombrotus himself was mortally wounded, and his shattered army fled for refuge to its strong encampment, which Epaminondas prudently left unassailed. The Thebans erected a trophy on the plain of Leuctra in honor of their splendid victory. The allies of Sparta, many of whom were in the battle through fear rather than choice, inwardly rejoiced at the result of the battle.

All Greece was intensely astonished at the issue of the battle of Leuctra—the first pitched battle in which a Spartan army had been overcome by inferior numbers. On the day when the bad news reached Sparta, its inhabitants were engaged in celebrating festival games and invoking the favor of the gods for the coming harvest. When the Ephors were informed of the terrible calamity they communicated the names of the slain to their relatives, and also commanded the women to abstain from all signs of mourning, excepting those whose relatives survived the defeat. On the following day the friends of the slain appeared in their best attire in the public places and congratulated each other on the bravery of their kinsmen, while the friends of the survivors of

the disastrous defeat looked sorrowfully forward to the sentence of eternal disgrace which the state passed upon every citizen who fled before an enemy. In this instance, however, the doom of ignominy was dispensed with. Actuated either by a spirit of charity or by the consciousness that Sparta, in her exhausted condition, could not afford to lose more of her citizens, Agesilaüs moved in the Senate that the rigor of the laws should be mitigated on this occasion. Said he: "Let us suppose the sacred institutions of Lycurgus to have slept during one unfortunate day, but henceforth let them resume their wonted vigor!" The prudent counsels of Agesilaüs were adopted.

The disastrous battle of Leuctra was the greatest calamity that had ever befallen Sparta. Spartan influence was destroyed, even over the Peloponnesian cities. The Spartan dependencies north of the Corinthian Gulf were lost, some being seized by the triumphant Thebans, and the others by Jason, tyrant of Pheræ, in Thessaly. The Spartan ascendancy in Greece, which had continued thirty-three years from the time of the capture of Athens by Lysander, in B. C. 404, was now superseded by the Theban supremacy, which lasted nine years, from B. C. 371 to B. C. 362.

In the meantime the intelligence of the Spartan defeat at Leuctra had produced an unexpected effect at Athens. The Thebans were so desirous of propitiating the favor of the Athenians that they sent a special courier to Athens to announce the event; but the Athenians, jealous of the growing power of Thebes, coldly received the messenger. Though unwilling to promote the prosperity of Thebes, the Athenians at the same time endeavored to extort every possible advantage to their own affairs from the depressed condition of Sparta.

Disappointed in their hopes of support and aid from Athens, the Thebans sought the alliance of a prince at this time more powerful than the Athenian republic, namely

\* Jason of Pheræ, who at this time ruled all Thessaly. Jason was a man of extraordinary talents and unbounded ambition, and

aimed at the sovereignty of all Greece. Besides being endowed with all the personal qualities of the old kings of the Homeric period, from whom he claimed to be descended, he possessed the military skill and the political ability of his own maturely-developed epoch. Such a personage was well calculated to rise to power in a country like Thessaly, where the primitive habits of a pastoral life were only partly intermingled with more refined customs, derived from the neighboring states of the ancient Grecian confederacy. Jason, who was originally simply a citizen of Pheræ, a considerable town in the South of Thessaly, acquired so much influence and popularity by his talents and conduct that, under the title of captain-general, he exercised the full extent of royal power in his native country.

Jason's mind was capable of the loftiest designs. He saw how easily his numerous and hardy mountaineers, whom he had trained to an almost unparalleled degree of discipline, could win for him the ascendancy over the exhausted states of Central Greece and the Peloponnesus. He even meditated conquests beyond Greece, like those afterwards realized by Alexander the Great. As a preliminary step in his policy, he diligently sought to acquire a friendly influence over the Grecian republics. He visited the most important of them on several occasions, and, by specious address and semi-barbaric splendor, gained considerable favor among them. He entered into an alliance with Thebes, though its most eminent citizen, Epaminondas, spurned all his advances and disdainfully rejected his presents. Yet Epaminondas was probably the poorest citizen who ever became distinguished as a soldier and a statesman among the republics of ancient Greece.

Entertaining such views, Jason of Pheræ, as Prince of Thessaly, at once accepted the invitation of the Thebans to join their army and to give them the support which Athens refused. While both the triumphant Thebans and the vanquished Spartans still lay encamped near the famous battle-field of Leuctra, Jason, at the head of two thousand

light horse, joined the Theban army and was gladly welcomed by his allies. But conscious that his ultimate designs concerning Greece would be better advanced by his appearance in the character of a mediator between the belligerent powers than as an ally of either of them, Jason counseled peace, and, acting as negotiator himself, he soon succeeded to such an extent as to bring about a truce (B. C. 370).

On the conclusion of this truce, all parties at once retired from the field, the Lacedæmonians returning home in such haste as to imply a lack of confidence in this sudden pacification, as well as their dislike of the unexpected mediator. All the Grecian states seem to have felt at this time a considerable degree of alarm regarding Jason, whose proceedings, after he had returned to Thessaly, were calculated to confirm their worst anticipations. He openly declared his intention to be present at the ensuing celebration of the Pythian Games at Delphi, and to claim the right to preside there as an honor due to his descent, his piety and his power. He collected about eleven thousand cattle of different kinds, for the sacrifices of the oracle; thus amply indicating the number of the followers with which he designed making his appearance.

But in this crisis of such ill omen to Greece—when the ambitious purposes of the Prince of Thessaly were apparently approaching consummation—his career was ended forever by assassination. After reviewing his cavalry, he sat to give audience to supplicants, when seven youths, under the plea of stating some point on which they disagreed, approached him and murdered him (B. C. 370). The reason for this act has ever remained a mystery. The friendly welcome given by the Grecian cities to the five assassins who escaped fully indicates the feeling with which the Grecian states received the intelligence of Jason's assassination. This tragedy saved Greece from conquest by powerful northern neighbors for a period of thirty-three years.

In the meantime the Mantinéans took advantage of the perilous situation in which

the great catastrophe at Leuctra had left Sparta to avenge their former wrongs, and solicited the aid of Epaminondas. Blinded by their jealous animosities, Sparta and Thebes, with their respective allies, soon recommenced hostilities. The year after that in which Jason lost his life was characterized by several proceedings of some importance on the part of the rival states of Greece. Arcadia, then in alliance with Thebes, was invaded and ravaged by Agesilaüs; and Epaminondas retaliated by leading an army of seventy thousand men, consisting of the youth of Bœotia, Acarnania, Phocis, Locris, Eubœa, Argolis and Elis, into Laconia, and advanced upon Sparta itself, which had not felt the heavy hand of a hostile invader for several centuries (B. C. 369). During all this time the Spartan women had never beheld an armed foe, and the defenseless city was filled with consternation. But the energetic and venerable King Agesilaüs was equal to the emergency. He abandoned Arcadia, on the approach of the Thebans, and went to the relief of his native city, which, by his consummate skill, valor and prudence, he succeeded in preserving from the inroad of a hostile foe far outnumbering his own forces. Agesilaüs repulsed the cavalry of Epaminondas, who retired down the Eurótas valley, burning and plundering the rich and defenseless territory of Laconia, thus wreaking the hostility which the genius of Agesilaüs had warded off from its capital.

The chief objects of the expedition of Epaminondas were yet to be fulfilled. He desired to organize and strengthen the union of Arcadian towns already formed. To guard against mutual jealousy and rivalry on the part of the existing cities, the new city of Megalópolis was built, and peopled by colonists from forty towns. This new city became the capital of the Arcadian League, and here a congress of deputies, called *The Ten Thousand*, was to be regularly convened; while a standing army of deputies from the different cities of the league was likewise raised.

Epaminondas likewise contemplated a

project for the restoration of the Messenians. For three centuries this valiant people had been exiled from their native land, which was held in possession by the Lacedæmonians. The letters of Epaminondas now recalled the Messenian exiles from the shores of Italy, Sicily, Africa and Asia, and they enthusiastically flew to arms to recover the land of their heroic ancestors. They fortified the citadel of Ithomé anew, and rebuilt the destroyed city of Messène upon the western slope of the mountain and protected it with strong walls. The Messenian territories extended southward to the gulf bearing their name, and northward to Elis and Arcadia. Epaminondas was actuated by motives of humanity in restoring the exiled Messenians, as well as by a desire to raise a powerful rival to Sparta in the Peloponnesus.

King Agesilaüs took advantage of the disfavor with which Athens had looked upon the Theban victory at Leuctra by sending to that republic able and cunning emissaries, who, with the assistance of the ambassadors of Corinth and Phlius, succeeded in inducing the Athenians to take up arms, not to restore Spartan supremacy, but to establish that general peace which had been agreed to at the congress at Sparta by every state, excepting Thebes. The existing war appeared, in the eyes of the other Grecian states, to proceed entirely from the obstinacy of Thebes; and, under color of this specious argument, Athens now participated in the war as an ally of Sparta.

An Athenian army of twenty thousand men under Iphicrates marched to Arcadia, for the purpose of diverting Epaminondas from his campaign in Laconia. The great Theban general had just perfected the humane and politic proceeding of restoring the Messenians to the land of their ancestors, when he heard of the movement of the Athenians under Iphicrates. He immediately evacuated Laconia; and Iphicrates at once retired from Arcadia, as if the object of the campaign had been accomplished. Watching each other's movements, the two generals withdrew in the direction of their

respective homes, which they reached without any hostile collision. This pacific end of the campaign caused Epaminondas to be accused of misconduct; but he defended himself in so forcible and dignified a manner before the assembly of the Theban people that the factious endeavors of his enemies to injure him simply added to his honor and popularity. The most important result of the campaign was the revival of the Messenian commonwealth, as it permanently deprived Sparta of almost half her long-held territory.

The Thebans had gained other advantages, and they were prepared to enter the field the next spring with undiminished confidence, though the Lacedæmonians, in concert with the Athenians under Chabrias, had fortified the Isthmus of Corinth, for the purpose of closing the passage into the Peloponnesus against another Theban invasion. But Epaminondas forced one of the Spartan posts and devastated the Corinthian territories (B. C. 369). Sicyon deserted the cause of Sparta and entered into an alliance with Thebes. The Thebans were in turn defeated in an attack upon Corinth, and their foes were reinforced by a squadron which arrived at Lechæum, from Dionysius I., the tyrant of Syracuse, conveying two thousand auxiliaries from Gaul and Spain.

But here the campaign ended. Instead of marching into the Peloponnesus, Epaminondas retired with his forces and returned to Thebes. This retreat for a time injured his popularity. The Spartans under Archidamus, son of Agesilaüs, next expelled the Theban garrisons which had been introduced into the different cities of Laconia. In the meantime the Arcadians, elated by their newly-acquired power, aspired to share the sovereignty with Thebes, as Athens did with Sparta. Under their leader Lycomédes, who had first proposed the league, the Arcadians gained several advantages in the West and inflicted the final death-blow to Spartan power in Messenia. Archidamus, at the head of a Spartan army, afterwards invaded Arcadia and won a signal victory over the valiant Lycomédes. In this battle



the Arcadians suffered frightful slaughter, while the Spartans did not lose a man (B. C. 368). When intelligence of this victory reached Sparta, the venerable Agesilaüs and all the assembled people wept for joy. As no Spartan mother had to lament for the loss of a son, this engagement was styled, in the Spartan annals, the "Tearless Battle." By fortifying their frontier in accordance with a plan suggested by Epaminöndas, the Arcadians put a stop to Lacedæmonian incursions for a time. The Thebans did not regret this defeat of their allies, as it curbed their pride and showed their need of protection from the sovereign state.

In the meantime Pelöpidas was sent into Thessaly with a strong force to restore quiet to that region, then disturbed by the tyrant Alexander of Pheræ, Jason's brother and third successor on the throne of Thessaly. When the Thebans arrived in Thessaly, the frightened despot implored their clemency and submissively bound himself to fulfill every stipulation dictated to him, both those relating to his own possessions and those respecting the Theban dominions. Pelöpidas organized a league among the Thessalian cities and entered into an alliance with Macedon. Among the hostages sent from the Macedonian court was the young prince Philip, son of Amyntas, then fifteen years of age, who was destined to act an important part in the later history of Greece.

During the years B. C. 367 and B. C. 366, the Persian court became more and more the theater of Grecian negotiations, or, more properly, intrigues; all the belligerent states of Greece desiring at least the pecuniary assistance of King Artaxerxes Mnemon. Pelöpidas was the Theban ambassador sent to Susa, and he faithfully and skillfully fulfilled the objects of his mission. The Persian monarch was so charmed by the noble appearance and the commanding eloquence of Pelöpidas that he distinguished him above all the rival envoys from the other Grecian states and ratified a treaty with him of a most advantageous character for Thebes. This treaty was designed for the general pacification of Greece, and by its provisions the Great

King recognized the Hellenic supremacy of Thebes and the independence of Messéne and Amphipolis, decided a dispute between the Arcadian and the Elians in favor of the latter, and required Athens to reduce her navy to a peace footing, and Sparta to acknowledge the independence of Messenia, under the pain of bringing down upon both these powers the joint vengeance of Persia and Thebes in case of refusal.

These peace propositions demanded the full consideration of all the parties concerned. Accordingly, as soon as Pelöpidas had returned home and informed his countrymen of the favorable result of his negotiations, the Thebans dispatched ambassadors to all the states of Greece, inviting them to appear by their representatives at Thebes, to deliberate, in full congress, upon the conditions of the proposed treaty. The minor Grecian states very generally obeyed this summons, but Athens and Sparta seem to have received it with silent contempt. But the Thebans did not meet with the success they expected in convincing the assembled deputies as to the propriety of the propositions submitted to them for their approval. Lycomédes, the Arcadian envoy, courageously told the Thebans that their city was not the place for the sitting of such a congress, and that Arcadia, at least, did not care for, nor need, the alliance of the Great King. Other deputies expressed similar sentiments, and the congress broke up without reaching any decision. Though the alliance of Persia and Thebes on this occasion involved no such degrading consequences to Greece as the treaty which Antálcidas had negotiated for Sparta, the motives of Thebes were the same as those of Sparta had been—namely, to establish for herself an ascendancy over the other Grecian states. The just and virtuous Epaminöndas stood aloof from all participation in these political and diplomatic intrigues.

When Pelöpidas was shortly afterwards called to the North a second time, to mediate in the affairs of Macedon, and had placed the legitimate heir to that kingdom on his throne, the ungrateful Alexander of

Pheræ, tyrant of Thessaly, seized him by surprise as he was on his way home with a small train, and cast him into a dungeon. The Thebans at once sent an armed force to rescue or avenge their ambassador. But unfortunately Epaminondas was at this time degraded from his command, and the Theban army was defeated and almost totally destroyed. The great victor of Leuctra had joined the expedition as a private soldier, but, long before the enterprise was completed, he was called to his old station as head of the army by acclamation of the troops. He safely led the defeated and shattered army home, but immediately received the command of a second expedition which succeeded in releasing Pelópidas.

Epaminondas again led a Theban army into the Peloponnesus in B. C. 366, and, having rapidly reduced Achæa, he restored order in that country and bound its people by oath to join the standard of Thebes. But the Achæans did not long observe this engagement, partly because the Thebans, after Epaminondas had returned home, sent commissioners to reverse much that he had wisely done, thus highly exasperating the party in Achæa which favored Sparta and which finally acquired the ascendancy in the state. The result was that the Achæans and the Lacedæmonians jointly ravaged Arcadia, which was still the ally of Thebes, though habitually jealous of any effort undertaken by that state to acquire an undue elevation. Nothing else of importance marked the progress of the war for awhile, although the two chief states concerned in it had lost none of their animosity toward each other. But the secondary or subordinate parties engaged in the struggle were weary of the constant sacrifices they were called upon to make, without even the hope of any advantage to themselves. Thoroughly disgusted with their allies, Athens and Arcadia contracted an alliance for their mutual welfare and protection. Corinth, Achæa and Phlius—communities which had been the faithful allies of Sparta, in adversity as well as in prosperity—petitioned that republic either to agree to the

pacification recently proposed by Thebes, or, at least, if Sparta could not with honor consent to the cession of Messenia, to allow them to conclude a separate treaty with the latter state for themselves. But instigated by the ardent eloquence of Archidamus, the son of Agesilaüs, the Spartans, though their cause and fortunes were declining and being deserted, haughtily replied that they would never acknowledge the independence of Messenia, but that their allies might act as they thought best. At first Thebes would only agree to a treaty with Corinth, Achæa and Phlius on condition that they would join the league against Sparta; but the three states asking for peace would not consent to this proposition, and Thebes finally saw proper to grant them the neutrality which they so ardently desired. By this proceeding Sparta was deprived of all her influential and powerful allies except Dionysius the younger, the reigning tyrant of Syracuse, who, about this time, in accordance with his father's engagements, sent a considerable force to the aid of Lacedæmon, which seems to have been so far humbled by adversity as to think only of the defense of the Peloponnesus, which then was not threatened with any Theban invasion.

Alexander of Pheræ, Prince of Thessaly, the perfidious tyrant who had formerly been curbed in his cruelties and oppressions by Pelópidas and Epaminondas, had in the meantime regained the power which he had lost, and again tyrannized over the frontier cities of Thessaly and Bœotia with such a degree of severity that the Thebans again found themselves obliged to interfere. Pelópidas was accordingly sent with ten thousand men into Thessaly, where he was joined by many of those who had been victims of Alexander's cruelty and tyranny. Alexander, at the head of twenty thousand men, was defeated by Pelópidas in a battle at the foot of the mountains of Cynoscéphalæ (B. C. 363). But rage at the sight of his old enemy and captor overcame the prudence of Pelópidas, and the heroic and patriotic leader of the conquering Thebans fell a victim to his own gallantry. Dashing for-

ward impetuously and rashly, Pelópidas challenged the Thessalian tyrant to a single combat. The cowardly oppressor sought protection behind his guards, who poured a shower of javelins on Pelópidas, slaying him before his friends could come to his rescue. Though the Thebans were victorious in another battle with Alexander of Pheræ, the death of their favorite leader seems to have prevented them from following up their successes to such advantage as they might otherwise have done; for we see that, at the end of the war in Thessaly, they were satisfied to leave the tyrant Alexander in undisputed possession of his own original dominion of Pheræ, although Theban supremacy was established throughout the rest of Thessaly.

In the meantime the Peloponnesus was not at peace, though the Thebans had their hands too full of other employment to prosecute the war across the Isthmus of Corinth at this time, in consequence of the occupation of their arms in Thessaly, and a dangerous outbreak of the aristocratic faction in Thebes itself, ending in the destruction of the city of Orchómenus.

We have observed that the Arcadians, although allies of Thebes, were as jealous of Theban supremacy as of Spartan ascendancy. The confederated cities of Arcadia had become ambitious as they advanced in power, and they aided Thebes against Sparta only for the purpose of establishing their own absolute domination in the Peloponnesus, upon the ruins of the Lacedæmonian power. Actuated by this selfish motive, the Arcadians took the field against Elis. The peaceful Elians, finding themselves unable to repel the invaders of their territory, solicited the aid of Sparta. The Lacedæmonians readily granted the desired assistance; but the Arcadians continued their aggression upon Elis, seizing one Elian town after another, until they obtained possession of the city of Olympia with its sacred grove, which they seized during the year of the festival celebrating the one hundred and fourth Olympiad, when vast multitudes from every portion of Greece were

present, as usual on such occasions, and when hostilities had always been suspended.

The festive celebration was disturbed by an act of sacrilege. The conquering Arcadians deprived the Elians of their supervision of the games and installed the Pisatans in their place. A large army of the Arcadians and their allies was present to enforce this irregular proceeding. The Elians and their allies, the Achæans, attempted to surprise their Arcadian conquerors in an unguarded moment in the midst of the games, and a battle occurred on the sacred ground. The temple of Zeus was used as a fortress, and the gold and ivory statue of that great god fashioned by Phidias seemed to gaze upon a scene of sacrilegious strife. Some of the Arcadian leaders, from motives of avarice, seized the rich treasures which centuries of superstition had collected around the Olympian shrine. Other generals were shocked at this sacrilegious act. The Mantinéans refused to share in the spoils, and were therefore proclaimed traitors to the Arcadian league; but the majority of the confederated cities of Arcadia participated so strongly in the feeling of horror at this spoliation that they decreed the restitution of the sacred treasures, and even of the sacred city itself, to the Elians, whom they invited to send a deputation to Tegea with the view of concluding a treaty of peace. The fear of calling down upon their heads the vengeance of the gods was the reason for this turn of affairs, which was as agreeable to the people of Elis as it was distasteful to the persons sharing in the plunder of the Olympian shrine. Among those who shared in this spoliation was the commander of the Theban garrison at Tegea, where the deputies of Arcadia and Elis met to negotiate the terms of peace.

After having agreed upon a peace, the deputies sat down, in accordance with custom, to an entertainment prepared for them; and when everything indicated an appearance of unity and concord, the unsuspecting representatives of Arcadia and Elis were suddenly seized by a band of armed men and cast into prison. The chief actor in this

proceeding was the Theban captain, who had been instigated by others in a similar predicament with himself regarding the sacred treasures of the Olympian shrine. The Arcadian cities assumed such a threatening attitude in consequence of this act that the Theban captain was intimidated into speedily releasing his prisoners; but he found it more difficult to repair the injury which his imprudent outrage had caused his country. The outrage just alluded to alienated the good will of half of Arcadia from Thebes, especially when the Thebans refused to discountenance the act of the Theban garrison at Tegea when applied to for redress of the wrongs thus inflicted, but instead threatened to send an army to restore order. The Arcadians were so exasperated at this haughty and menacing course of Thebes that they solicited aid from Athens and Sparta, and made vigorous preparations to defend their territories against their recent powerful ally.

In the summer of B. C. 362, Epaminondas invaded the Peloponnesus for the fourth and last time, leading a large allied army, consisting of Boeotians, Thessalians and Eubœans, into Arcadia, and halting at Tegea, where he expected to be joined by some of his old fellow soldiers of Arcadia; but in this anticipation the hero of Leuctra was disappointed. Nevertheless, he was bold in his operations and confident of the issue of the impending struggle. Upon ascertaining that the Spartans under the venerable Agesilaüs were advancing to join the Arcadian league at Mantinée, Epaminondas decamped in the night-time and made a dash at Sparta, which was saved from total ruin by the conduct of a Cretan deserter, who informed Agesilaüs of the Theban general's design in time for the old king and his son to return to the defense of his capital and his household gods. After a battle in the very streets of Sparta, the Theban invader was obliged to retire. Thus foiled in this enterprise by the betrayal of his design and by the desperate valor of the Spartans, Epaminondas, determined to perform some deed worthy of his renown, then marched

to surprise Mantinée, eluding the Arcadians and their allies, who had moved to the relief of Sparta, by his rapid evolutions. Thus left unprotected by the withdrawal of the Spartan army, Mantinée must have fallen into the possession of the Thebans, at a time when its citizens and their slaves were employed in the harvest-fields, had not a strong detachment of Athenian cavalry reached the city a few hours before the arrival of Epaminondas. Though weary and hungry, the Athenians, by their determined valor, saved Mantinée by repulsing the Theban invaders.

The Arcadian allies soon afterwards returned to their position at Mantinée; and Epaminondas, anxious to efface the memory of his recent failures, resolved upon risking a great battle with the enemies of Thebes. His preparations for this engagement and his conduct during its progress have been considered by all historians as indicating wonderful military skill. The elevated plain between Tegea and Mantinée was the place destined for the final struggle between Sparta and Thebes. When the Thebans arrived on the field they laid down their arms, as if preparing to encamp; and the Spartans, supposing that they did not intend to fight, scattered over the field in some confusion, some tending their horses, some unbuckling their breast-plates. After thus deceiving the Spartans and their allies by pretending to decline an engagement, Epaminondas suddenly formed his Boeotian troops into a wedge-like phalanx, as at Leuctra, and fell upon the enemy before they had time to resume the arms which they had laid aside so rashly. A most sanguinary conflict ensued. The Spartans fought with their accustomed valor; but under the disadvantage always occasioned by disorder, they were powerless to recover themselves on the instant. Epaminondas took advantage of the situation by hurling a body of his chosen troops upon the enemy's center, whereupon the Spartans and the Mantinéans fled. But in the midst of the struggle the heroic Epaminondas fell pierced by a javelin, thus receiving a mortal wound. He

was carried aside by his friends, whereupon his followers stood paralyzed with dismay, and were unable to follow up the advantage for which he had prepared the way. At the end of the battle the Spartans asked permission to bury their dead, but both armies claimed the honors of the day and erected trophies of victory. Such was the famous battle of Mantinéa, in which Epaminondas bought his second great victory over the Spartans with his life (B. C. 362).

Epaminondas lived for a short time after the tumult of battle had ceased, the javelin still sticking in his breast. His friends feared to remove it, lest he should die the instant it was withdrawn. The illustrious Theban chief bore the agony of his wound until he was assured that his army was triumphant, whereupon he exclaimed: "Then all is well!" In reply to the sorrowing spectators, who lamented that so illustrious a warrior and statesman died childless, Epaminondas exclaimed: "I leave you two fair daughters—Leuctra and Mantinéa!" He then drew the fatal spear-head from his wound, and, with the rush of blood which followed, his life ebbed away, and "he died calmly and cheerfully, in the arms of his weeping countrymen, leaving behind him a name second to none in the annals of Greece." "Epaminondas was a pure, unselfish patriot; a refined, moral and generous citizen." Cicero regarded him as the greatest man that ancient Greece ever produced. No Greek at any time more truly deserved the title of "Great." Many of the worthiest who came after him selected him for their model. Like the Chevalier Bayard, Epaminondas was truly "a knight without fear and without reproach."

The glory and preëminence of Thebes began and ended with the public career of Epaminondas; and after the battle of Mantinéa, that state sank to her former position among the republics of ancient Greece. The glory of Hellas had departed forever. Exhausted by her intestine struggles, caused by the mutual jealousies among the several states, Greece rapidly declined, and her ultimate ruin was hastened by the Social War

and the Sacred War, which soon followed; so that, demoralized and disunited, this renowned land finally lay prostrate and ready to fall a prey to the arms of the despoiler—and this despoiler soon made his appearance in the person of Philip of Macedon.

Under the auspices of the King of Persia, who still desired to levy men for his service in Egypt, overtures for a general peace were again made to the Grecian states. Sparta alone refused to agree to the new treaty, because it recognized the independence of Messenia. Apparently incensed at the course of King Artaxerxes Mnemon, Agesilaüs, although an octogenarian, crossed the sea at the head of one thousand heavy-armed Lacedæmonians and ten thousand mercenaries to assist Tachos, King of Egypt, who had sought Spartan aid in his revolt against the dominion of Persia. The appearance of this little, lame old man, without any royal retinue or magnificence, excited ridicule among the Egyptians; but when he abandoned the cause of Tachos and joined the standard of Nectanabis, who had risen in arms against Tachos, the Egyptians were able to comprehend the full importance of the decrepit little Spartan king, as he placed Nectanabis upon the Egyptian throne. But Agesilaüs died at Cyrênê on his way home, in the eighty-fourth year of his age and the forty-first of his reign (B. C. 361). His body, embalmed in wax, was conveyed with great pomp to Sparta. An ancient oracle had foretold that Sparta would lose her power under a lame king—a prophecy which was now verified through no fault of the king. Agesilaüs had all the virtues of the Spartans, without their common failings of avarice and deceit. He likewise had a warmth and tenderness in friendship seldom possessed by his countrymen. He has been styled "Sparta's most perfect citizen and most consummate general, in many ways, perhaps, her greatest man."

In the meantime Athens carried on wars in the North, by sea against Alexander of Pheræ, and by land against Macedon and the princes of Thrace. The second period of Athenian greatness culminated in the

year B. C. 358, when Eubœa, the Chersonesus and Amphipolis were once more reduced under the dominion of Athens. The allied dependencies of Athens had long and patiently borne the system of exaction which she formerly practiced, but the patience of these dependencies finally became exhausted. In B. C. 358 the isles of Chios, Cos, Rhodes, and the city of Byzantium, acting in concert with several minor communities, and after having duly prepared themselves for the consequences, transmitted a joint declaration to the Athenian government, that, "as they now needed and derived no assistance or protection from Athens, the tribute hitherto paid in return for such countenance could no longer be required." This message aroused great indignation at Athens, which at once sent a fleet to check the rebellious spirit of the dependent allies.

The principal instigator of this measure was Chares, a man of profligate character, and one of the leading abettors of the oppressive impositions which had occasioned the revolt. The conduct of the *Social War*, as this contest was styled, was committed to this popular favorite. The two ablest commanders then in Greece, Timótheus and Iphicrates, were passed over, because of their known desire for conciliatory measures in preference to hostile proceedings in this instance. Chabrias was the only man of note or ability on board the Athenian fleet, and the expedition was productive of honor only to him, though he lost his life through the acquisition of it. Upon the arrival of the Athenians at Chios, their commander, Chares, found himself unable to take his fleet into the harbor, on account of the vigorous resistance of the rebellious allies, who had assembled in force on the island. Chabrias alone entered the little bay with but one ship entrusted to him; but when his men found themselves unsupported by the rest of the fleet, they leaped into the sea and swam back to the other vessels, leaving their brave leader, who preferred death to dishonor, to fall by the enemy's darts. The subsequent operations of Chares met with no better success than this attack upon Chios.

A new fleet was dispatched to his aid, under the command of Mnestheus, the son of Iphicrates, and the son-in-law of Timótheus, both of whom acted as his counselors, though neither of these two veterans held any important official station in the expedition. When the two Athenian fleets were united, it was resolved to besiege Byzantium, for the purpose of calling the entire strength of the revolted confederates to the defense of that city. The project succeeded. The revolted allies united all their naval forces and appeared before Byzantium. But a fierce storm rendered it unadvisable and impracticable, according to the view taken by Timótheus and Iphicrates, for the Athenians to confront the foe. Nevertheless Chares confidently insisted on assailing the allied rebels, notwithstanding the risk of shipwreck and other obstacles feared by his companions, but his opinions were overruled.

Chares at once sent messengers to Athens branding Timótheus and Iphicrates with all the opprobrious epithets which he could think of, and those two commanders were at once recalled and tried for neglect of duty. Timótheus was condemned to pay a fine of one hundred talents (about one hundred thousand dollars) to the state—a sentence which sent this worthy son of Conon and descendant of Miltiades into exile. Iphicrates, who was less scrupulous than his fellow-victim, filled the court with his armed friends and thus overawed the judges and forced an acquittal. He, however, like Timótheus, retired from his ungrateful native city; and neither of these eminent leaders ever afterward participated in public affairs.

Having thus rid himself of his colleagues, Chares roamed over the seas, attended by bands of singers, dancers and harlots, without concerning himself any further about the prosecution of the war. He finally brought down upon his country the wrath of the Persian king by hiring himself and his troops to assist the project of Artabazus, the rebellious Persian satrap of Ionia. A threatening message from King Artaxerxes Ochus so alarmed the Athenians that they

recalled their fleet, thus practically permitting the revolted allies the enjoyment of the independence for which they had contended (B. C. 355). Athens was also induced by other causes to submit quietly for the time to this humiliating diminution of her dominion and her resources.

Thus the Social War was generally inglo-

rious and exhaustive to Athens, and her power rapidly declined thenceforth. During the four years that this war had been in progress (B. C. 358–355), Philip of Macedon had been able to seize all the Athenian dependencies on the Thermaic Gulf and thus to extend the Macedonian power to the Peneus.

#### SECTION XIV.—RISE OF MACEDON UNDER PHILIP.



MACEDON, or Macedonia, was the country lying immediately north of Thessaly, between Mount Scardus on the west and the maritime plain of Thrace on the east. It was bounded on the north by Pæonia. Its greatest length from north to south was about ninety miles, and its width from east to west averaged seventy miles. Its area was probably almost six thousand square miles, about half that of Belgium. The country is divided by high mountain-chains, capped with snow, into a number of distinct basins, some of which have a lake in the center, while others are watered by rivers, which flow eastward into the Ægean, with a single exception. The basins are of such extent as to present the appearance of a succession of plains. The more elevated regions are mostly richly wooded, abounding with sparkling rivulets, deep gorges and numerous waterfalls; but in some places the country seems dull and monotonous, the traveler passing for miles over a series of bleak downs and bare hill sides, stony and without shrubs.

The chief mountains of Macedon were the Scardian and other branches from the chain of Hæmus; Pangæus, famous for its rich gold and silver mines; Athos, jutting into the Ægean sea, forming a remarkable and dangerous promontory; and Olympus, partly belonging to Thessaly. Most of these, especially the Scardian chain and Mount Athos, were richly wooded, and the timber produced by them was highly valued by ship-builders. The chief rivers of Ma-

cedon emptying into the Adriatic were the Panyásus, the Apsus, the Laiüs, and the Celydnus; those flowing into the Ægean were the Haliácmon, the Èrigon, the Axios, and the Strymon.

The soil of Macedon was fruitful; great abundance of corn, wine and oil being especially produced on the seacoast; while most of the mountains were rich in mineral treasures. Macedonia was noted for its excellent breed of horses, and thirty thousand brood mares were kept in the royal stables at Pella. Macedonia was said to contain one hundred and fifty different nations, each of its cities and towns being at one time regarded as an independent state. The western part of the country was inhabited by the barbarous Taulantii, in whose territory was the city of Epidamnus, founded by a Coreyræan colony, and whose name the Romans changed to Dyrácchium, now called Durazzo. In this same region was the city of Apollonia, founded by the Corinthians. South of the Taulantii, but also on the Adriatic, was the territory of the Alymiótæ, whose chief cities were Elyma and Bullis. East of these was the little inland district of the kingdom of Oréstes, where the son of Agamemnon is said to have settled after the murder of his mother. Macedonia proper was the south-eastern portion of the country, and contained the city of Ægæa, or Edessa, the cradle of the Macedonian kingdom, and Pella, the favorite capital of its most powerful monarchs. The districts of Macedonia proper bordering on the sea were called Piéria, and were consecrated to

the Muses. These districts contained the important cities of Pydna, Phyllace and Dium. North-east was the region of Amphaxitis, bordering on the Thermaic Gulf, and its principal cities were Therma, afterwards called Thessalonica, now Salonica, and Stagira, the birth-place of Aristotle. Chalcidice, or the Chalcidian peninsula, between the Thermaic and Strymonian Gulfs, has its coasts deeply indented with bays and inlets of the Ægean sea, and contained many important trading cities and colonies, the chief of which were Pellêné, in the headland of the same name; Potidæa, a Corinthian colony; Toróné, on the Toroanic Gulf; and Olynthus, celebrated for the many sieges sustained by it. In the region of Edonia, near the Strymon river, was Amphipolis, a favorite Athenian colony, Scotussa and Crenidas, the name of the latter being changed to Philippi by Philip of Macedon.

According to the Greek tradition the Macedonian kingdom was founded by Hellenic colonists from Argos under Cáranus, who were said to have been conducted by a flock of goats to the city of Edessa, which was easily stormed and taken (B. C. 813). The Macedonian people were not Hellenes, but belonged to the barbarous races, differing very little from the Greeks in ethnic type, and being most nearly related with the Illyrians in race. The Argive colony was hospitably received, and gradually acquired power in the region of Mount Bermius; and, according to Herodotus, Perdiccas, one of the original Argive emigrants, was acknowledged as king. Other ancient writers mention three kings before Perdiccas, whose combined reigns embraced a period of about a century. The period following is very obscure, little being known except the names of the kings. PERDICCAS I. is said to have reigned almost fifty years, from about B. C. 700 to B. C. 650. He was succeeded by his son, ARGÆUS, who reigned about thirty years, from B. C. 650 to B. C. 620. Argæus was succeeded by his son, PHILIP I., who likewise reigned about thirty years, from B. C. 620 to B. C. 590. Philip I. was

succeeded by his son, AEROPUS, who reigned about twenty-five years, from B. C. 590 to B. C. 565. Aeropus was followed by his son, ALCETAS, whose reign lasted twenty-eight or twenty-nine years, from B. C. 565 to B. C. 537. Alcetas was followed by his son, AMYNTAS I., who was king at the time when the Persian expedition under Megabazus invaded the country and reduced it to tribute B. C. 507.

In B. C. 507 Amyntas I. submitted to Darius Hystaspes; and fifteen years afterward, during the first expedition of Mardonius, Macedonia became a mere province of the Medo-Persian Empire, the native kings being reduced to tribute. After the retreat of Xerxes, in B. C. 480, Macedonia recovered her independence, and began to extend her conquests eastward along the northern coast of the Ægean, meeting two rivals, the new Thracian kingdom of Sitacles upon its eastern frontier, and the Athenian power in the Greek cities of the Chalcidic peninsulas. PERDICCAS II., on ascending the throne, in B. C. 554, found his kingdom exposed to attacks from the Illyrians and the Thracians, while the Athenians encouraged his brother to contest the crown with him, which caused him to aid Sparta in the Peloponnesian War. The short but brilliant reign of ARCHELAUS I. (B. C. 413-B. C. 399) laid the foundation of Macedonian greatness. He improved the country by the construction of roads, strengthened it by forts, and introduced a better discipline in the army. He made Pella his capital and liberally patronized literature and art, inviting Socrates to his court and munificently protecting Euripides when he was exiled from Athens. Archelaus was assassinated by Cráteras, one of his favorites (B. C. 400); and his death was followed by forty years of civil wars and sanguinary revolutions, which are of no interest or importance.

When PERDICCAS III., who owed his elevation to the aid received from Pelópidas the Theban, was slain in battle with the Illyrians, he left to his infant son, Amyntas, a kingdom occupied by enemies and weaken-



ed by internal dissensions; but in this emergency, Philip, the late king's brother, who had escaped from Thebes, whither he had been sent as a hostage at the age of fifteen, asserted his nephew's rights, in opposition to several pretenders, who, according to custom, took advantage of the troublous times to claim the sovereignty. Philip was not swayed from his purpose by danger or difficulty. Naturally gifted with very superior mental powers, his residence in Thebes in his boyhood, as a hostage, had given him the opportunity of enjoying the instruction of Epaminondas, in whose house he is said to have been brought up, and whose military skill he had the opportunity of witnessing. Frequent visits to the leading Grecian republics had added to the advantages which he so early possessed, by enabling the Macedonian prince to examine the most civilized institutions and to form a personal acquaintance with the greatest philosophers and warriors of the time. As Philip was in the bloom of youth, agreeable in appearance and winning in manners, it is not surprising that he so speedily won the affections of the Macedonian people from his half-barbarous rivals.

The pretenders to the Macedonian throne were, however, supported by the Thracians, who had invaded Macedon on the east after the death of Perdiccas III., while the Pæonians and the Illyrians had entered the kingdom from the north. Philip managed to disarm the hostility of all these foes by bribes, promises and flattery—means which he always used with skillful care, and for which he had always been noted. In B. C. 360 or 359 he was elevated from the regency to the throne, as PHILIP II., the people considering the precariousness of an infant reign as not adapted to the circumstances of the time.

Athens was the quarter whence Philip was threatened with new troubles. Having acted as an auxiliary only during the Grecian war which ended with the battle of Mantinéa, while Sparta and Thebes had put forth and exhausted their entire strength and resources, the Athenian republic had

again found itself in the ascendancy among the Grecian states at the close of the war, both respecting population and means. But with the return of prosperity to Athens, the pride and profligacy of its citizens likewise returned; corruption holding sway in the court, the Senate and the assembly of the people; the property of the good and innocent at home being confiscated to gratify the craving vices of the masses; while the tributary allies of the republic were oppressively and unscrupulously taxed to supply the same insatiable demands.

Such was the condition of the prosperous but miserable Athenian republic at the death of Perdiccas III., who had deeply incensed the Athenians by disputing their claim to Amphipolis, a city which the general council of Greece acknowledged as their dependency. Having this reason for disliking Perdiccas III., the Athenians continued their hostility to his brother and successor and sent an embassy to aid Argæus, the chief pretender to the Macedonian throne. Philip defeated and killed his rival in battle and took his Athenian allies prisoners. On this occasion Philip gave the first exhibition of that artful policy to which his long career owed its splendor and success. Instead of manifesting indignation against his Athenian captives, he treated them with the greatest kindness and respect, restored their property and sent them all home without ransom, and filled with admiration for his character and conduct. This politic and generous behavior produced the effect for which it was intended. When Philip's ambassadors presented themselves at Athens with peace propositions, the republic at once agreed to a treaty. As Philip had thus adroitly rid himself of one enemy, he next directed his attention to his northern neighbors, the Pæonians, whose king died at this crisis without heirs. Taking advantage of this situation, the Macedonian monarch led an army into Pæonia and easily reduced its inhabitants to subjection, annexing their territory to his own. After augmenting his military strength and his influence by this acquisition, Philip invaded Il-

lyria and severely chastised its people for their recent incursion into Macedonia, compelling them to humbly beg for peace. Thus in the space of two years, the remarkable activity and address of this youthful Macedonian monarch restored internal tranquillity to his own kingdom, and elevated it to a far more vigorous and healthy condition than it had ever previously enjoyed.

After thus mastering his barbarous neighbors and securing the northern frontiers of his kingdom, Philip directed his attention to the south; and while Athens was engaged in the Social War, he began those aggressions which were destined to ultimate in his conquest of the whole of Greece.

His first movement was as cunning as that of a fox. Olynthus and Amphipolis, the most important of the confederated republics lying between Macedon and the sea, naturally attracted his first attention. To prevent the opposition of the Athenians, who claimed Amphipolis, until his designs were accomplished, Philip deceived them with the belief that he was about to subdue the city for them; and the Athenians, occupied in the Social War, allowed themselves to be thus duped. He also detached Olynthus from its alliance with Amphipolis. The Amphipolitans resisted his attack with great valor, but were eventually forced to surrender at discretion (B. C. 358). Philip treated the vanquished with equal policy and magnanimity, banishing only a few of the most violent leaders and instigators of the resistance to his arms, and dealing mildly with the remainder of the citizens. The city was incorporated with the kingdom of Macedon, to which it formed a valuable acquisition, on account of its maritime situation. After this conquest, Philip diligently cultivated the friendship of the Olynthians, feeling that their aid would enable him almost to defy the utmost wrath of the Athenian republic, which he would not be able to deceive much longer with regard to his actual designs. But the Athenians were still too much occupied in other directions to examine into the real character of the young monarch who continually grati-

fied their vanity with conciliatory messages and flattering promises, while his actions had assumed a very ambiguous, if not a very menacing aspect. In addition to retaining Amphipolis, the Macedonian king captured the Athenian fortresses of Pydna and Potidæa and sent their garrisons home, expressing his polite regret that his alliance with Olynthus necessitated such a proceeding in one who entertained the profound respect for the Athenians which he did. Fully profiting by the toleration with which Athens still treated his actions, Philip invaded Thrace, annexing to his kingdom that part of the country containing valuable gold mines.

Philip next entered Thessaly and liberated that country from the cruel despotism of three tyrants, the brothers-in-law, and also the assassins, of Alexander of Phæræ. The Thessalians were so grateful for this deliverance that they made Philip their sovereign in everything except in name, ceding to him a large portion of their revenues and placing all the conveniences of their harbors and shipping at his command. The Macedonian king well knew how to make permanent this valuable grant. He contrived to extract from the Thracian gold mines about a thousand talents (equal to a million dollars) annually.

The triumphant King of Macedon now sought a consort for his throne. In one of his excursions from Thebes, he had formerly seen and admired Olympias, the daughter of Neoptólemus, king of the little territory of Esoire, on the western frontier of Thessaly. He now went thither to woo this fair princess, and before long he had the pleasure of presenting her to his court at Pella. While engaged in the festivities attending this event, Philip was suddenly again called to take the field, in consequence of intelligence sent to him by some of his emissaries, to the effect that Illyria, Pæonia and Thrace were jointly preparing to release themselves from the yoke which he had imposed upon them.

Philip sent Parménio, one of his ablest generals, to Illyria, and personally took the

field against the Præonians and the Thracians. Both these enterprises succeeded, and the rebellious provinces were reduced to submission. Before Philip returned home, he received intelligence that his horses had gained the chariot-race at the Olympic Games; an occurrence which highly delighted him, as it measurably brought him within the pale of Grecian citizenship. Almost at the same instant he received the still more gladsome news that his queen had given birth to a son at Pella. A letter which Philip wrote to Aristotle indicates the gratification which the king felt on this occasion, as well as the high regard which he entertained for the philosopher, whose acquaintance he had made at Athens. Said Philip in this letter: "Know that a son is born to us. We thank the gods not so much for their gift, as for bestowing it at a time when Aristotle lives. We assure ourselves that you will form him a prince worthy of his father, and worthy of Macedon." Fourteen years after this letter was written (B. C. 356), Aristotle became the tutor of Philip's son; and, undoubtedly, much of the future glory of Alexander the Great may be attributed to the lessons of this renowned philosopher.

The dominion of the King of Macedon now extended from the Adriatic sea on the west to the Euxine sea on the east, and from the Hæmus mountains on the north to the southern limits of Thessaly on the south. Over this vast range of territory Philip's influence predominated, though he permitted a nominal sovereignty to continue in the hands of others in some quarters, at least temporarily. In Eastern Thrace, Kersobleptes, son of the deceased Cotys, held the title of king, and in Byzantium the Athenian influence still predominated, notwithstanding that city's share in the advantages and independence resulting from the Social War. Philip found it necessary to act cautiously in assuming dominion in Byzantium, because of the jealous care especially extended by Athens to her interests and commerce in that quarter. His desires were, however, steadily fixed upon the pos-

session of that great commercial city; and his designs upon both Byzantium and Olynthus, as well as the ulterior objects to which the acquisition of these cities was only preliminary, were furthered by a new war which broke out in the center of Greece about this time.

This new struggle in Greece was known as the *Sacred War*. It began in B. C. 458, four years after the battle of Mantinéa and in the same year in which commenced the Social War between Athens and her dependent maritime allies. The Sacred War originated in certain proceedings of the Amphiçtyonic Council, the body which in early times had exercised so much influence in Grecian affairs, and which, after its rights had for a long time lain dormant, had begun to reassert them vigorously, supported mainly by the influence of Thebes. Instigated by the Theban representatives, the Amphiçtyons imprudently revived the old subject of the seizure of the Theban citadel by Phœbidas, and imposed a fine of five talents (about five thousand dollars) on Sparta for that transaction. The Lacedæmonians ignored this decree, and neither the Amphiçtyons nor the Thebans possessed sufficient power to enforce it by violent means.

Incited in the same manner by the Thebans, the Amphiçtyonic Council sentenced the people of Phocis to pay a heavy fine for having cultivated certain lands consecrated to Apollo and belonging to that deity's famous temple in the sacred city of Delphi, where the Amphiçtyons then held their sessions. The Thebans appeared to have been actuated by mercenary, ambitious and revengeful motives in urging these measures. The preponderance of Thebes in the Amphiçtyonic Council would have enabled her to pervert to her use the sums paid in as fines, had the decrees of the council been complied with. If, on the contrary, the fines remained unpaid, the religious prepossessions of all Greece would most likely have been shocked by the unconcern manifested by the Spartans and the Phocians to the sacred edicts of the Amphiçtyonic Council, and a plausible pretext would be furnished to war on the Pho-

cians at least, in defense of the pretended rights of Apollo. Contemporary orators did not hesitate to declare that Thebes designed replenishing her finances from the rich treasures of the temple of Apollo, the only way to which lay through Phocis.

If these views were really entertained by the Thebans, they were only partially fulfilled. The exorbitant amounts of the fines insured their non-payment by the Spartans and the Phocians, and the Amphictyonic Council consequently declared the delinquents to be public enemies, whom every Grecian state that hoped for divine favor was bound to aid in forcing to compliance and submission. But the general public opinion of Greece paid no heed to the voice of the once-powerful Amphictyonic Council. Only the Thebans and the Locrians, with a few minor states who were actuated by private motives, obeyed the summons to punish the violators of law and the contemners of religion. Before the attempt to enforce obedience to the sacred council's decrees was made, the Phocians, who were destined to receive the measure of punishment, had made such ample preparations for resistance as to convince their enemies that they were not to be intimidated or coerced so easily. After receiving secret supplies of money, with assurance of additional support, from the Spartans, to whom they naturally appealed for sympathy in this emergency, the Phocians, without waiting to be attacked, anticipated their enemies by striking the first blow, encouraged to this course mainly by the advice of Philomélus, an ambitious and daring character among them, and the head of one of their wealthiest and most popular families. After cunningly preparing the minds of his countrymen for the exploit, Philomélus led a strong force hastily to Delphi and easily got possession of the sacred city, which had hitherto been solely and effectually protected by the powerful influence of superstition (B. C. 355). The Phocians were convinced by their leader that they were not guilty of any sacrilege, as a certain passage in Homer named them as the true guardians of the Delphic shrine.

After having successfully completed his enterprise, Philomélus was very careful to acquaint all Greece of the grounds on which he had expelled the Amphictyons from Apollo's sacred city, and had taken possession of the shrine in the name of his country; and no general feeling of horror or indignation appears to have been aroused in Greece by the tidings of this event. No new parties acceded to the contest in consequence of it, but the animosity of those engaged in, or about to engage in, the contest was not lessened by the seizure of Delphi. Nevertheless the Sacred War eventually involved most of the Grecian states, and was chiefly instrumental in subverting their independence, as already remarked.

Thebes seems to have been unprepared for the general unconcern with which the other Grecian republics viewed the decrees of the Amphictyonic Council and the action of the Phocians. Even the immediate dependencies of Thebes were not easily aroused to action, and the Phocians for a time proceeded unopposed in their bold conduct. Under the energetic leadership of Philomélus, and with the assistance of a powerful body of mercenaries, the Phocians invaded the territory of the Locrians and grievously harassed these allies of Thebes. When the Thebans, after the expiration of a season, were enabled to take the field, fortune forsook them. The Phocians triumphed in almost every battle during the two campaigns following the capture of Delphi.

But the Phocians at length experienced a great loss in the death of their valiant leader, which, from its circumstances, induced the Thebans to ascribe it to divine vengeance on account of their sacrilegious conduct. He was wounded in battle and was driven by the enemy to the verge of a precipice, from which he jumped, being thus dashed to pieces. He was probably impelled to this act by fear of a death by torture, as this war was characterized by circumstances of peculiar barbarity; no quarter being given to the Phocians, because of their impious crimes, and they treating their foes in the same manner, in self-defense.

Philomélus was succeeded in command of the Phocian army by his brother, Onomárchus, who was as able as his predecessor, but less scrupulous in the means which he employed to advance the interests entrusted to him. He made an unsparing use of the Delphic treasure in coining money for enlisting recruits for his army, and for bribing the allies of Thebes to desert her cause. For a time the cause of Phocis appeared to be invigorated with a fresh spirit, and Onomárchus took advantage of every favorable circumstance. In command of a large and well-equipped army, he ravaged Doris and Locris, and finally entered Bœotia and took by storm several of the dependent cities of Thebes. He likewise sent his brother Phayllus into Thessaly at the head of seven thousand men, to aid the party which had espoused the cause of Phocis in that country, in opposition to the powerful counter-interest of Macedon. But the Macedonian king led a powerful army against Phayllus, defeated him and drove him out of Thessaly in humiliation. Onomárchus was thereupon obliged to evacuate Bœotia and to advance against Philip of Macedon. In the battle which followed, the Phocian commander, by his skillful tactics, gained a decisive advantage over his new foe, compelling him to retreat back into his own kingdom to recruit his military strength. Onomárchus then returned to Bœotia with a considerable force of Thessalian auxiliaries in addition to his former army. But as soon as he was ready to make a fresh attack upon the power of Thebes, Philip of Macedon reëntered Thessaly, so that the Phocian general was once more called to defend that country and his allies there. In the sanguinary battle which ensued, the Phocians were utterly defeated and routed by the Macedonian king, Onomárchus and six thousand of his troops being slain, while three thousand of them were made prisoners and never afterward returned to their native land, some writers saying that they were cast into the sea by order of the triumphant Philip.

The King of Macedon might at this time

have easily completed the ruin of Phocis had such been his object. He desired to perpetuate the internal dissensions of Greece, and not to strengthen any one state at the expense of another. He therefore remained satisfied for the time in having defeated the effort of the Phocians to wrest Thessaly from his own possession. He was somewhat obliged to pursue this policy, as he very clearly perceived that any attempt on his part to invade any Grecian state would instantly alarm them into the organization of a general league, against which he would at this time be powerless. Inspired by such motives, the wily Macedonian king again devoted himself to such projects of gradual and limited conquest which he perceived would furnish the most certain way to that absolute dominion on which he had set his heart.

Olynthus and Byzantium now began to see more clearly the designs entertained against them by Philip of Macedon, and to feel the results of his continued intrigues. In order to effectually resist his power, these two commercial cities entered into a new alliance with Athens, which republic clearly saw the ultimate drift of Philip's policy.

Philip was for some time obliged to remain in a state of inactivity, in consequence of a wound which he had received in one of his recent battles, and when he recovered from this accident his attention was again drawn to the Sacred War. Phayllus, the Phocian commander, the brother of Onomárchus, had instigated his countrymen to renew the struggle (B. C. 352); and by further plundering the Delphic shrine, he obtained sufficient means to raise an army of mercenaries, equal numerically to any other that had entered the field in the same cause. Athens furnished five thousand auxiliaries for this force, and Sparta furnished one thousand.

As soon as Philip heard of these preparations, he determined to seize the opportunity to enter Phocis, thinking that, by assuming the role of conservator of Apollo's shrine against its desecrators, the Phocians, he would inspire the leading Grecian states

with such pious awe that they would permit him to pass Thermopylæ without opposition. His many emissaries among the different Grecian republics flattered him into the conviction that this would be the case. Accordingly he led a large army toward Phocis, but Greece was saved from the Macedon king's ambition, in this crisis, by the patriotic course of Athens. Upon receiving information of Philip's march, the Athenians instantly took the alarm, entered their ships, and placed a strong guard in the pass of Thermopylæ before the ambitious invader was able to reach the spot. Chagrined at finding the avenue to Central and Southern Greece impregnable closed against him, as well as at finding his purpose thus easily understood, Philip had no other alternative than to retire by the way he came, leaving the Thebans and their allies to prosecute the war against the Phocians without his assistance.

The Athenian people were elated because of the success of this first decisive movement against the King of Macedon, and immediately thereafter they convened in full assembly to take action in regard to their future course. This assembly became memorable in consequence of the first appearance of the illustrious orator, Demosthenes. This remarkable man was the son of a respectable Athenian citizen, of whose care he was deprived at the early age of seven years. The guardians to whose charge the youth was afterwards assigned did not prove faithful to their trust, and one of the first acts of Demosthenes, when he arrived at manhood, was to accuse them in public of having defrauded him of a part of his property.

This was the first essay of this celebrated orator in public speaking, and though he was successful in recovering some of his embezzled inheritance, his oratorical abilities were not considered of a very high order. He labored under a weak habit of body and other personal disadvantages, while his voice was exceedingly defective. But oratory was then the only way by which an ambitious man might reach power in

Athens, or by which a patriotic soul might gain the influence essential to an efficient service of the republic. Demosthenes had both these characteristics, and was impelled thereby to a course of severe and incessant application, ending in his overcoming fully every obstacle thrown by nature in the way of his acquisition of oratorical skill and distinction.

Demosthenes is said to have overcome the impediment in his speech by putting pebbles in his mouth; to have cured himself of an unseemly habit of shrugging up his shoulders by suspending a sharp-pointed sword above them; and, by declaiming upon the seashore, to have accustomed himself to address calmly the most tumultuous of popular assemblies. The most brilliant success attended these diligent and persevering exertions of the young orator, who is said to have made his first speech on public questions when he was twenty-eight years of age. Two years later when he had acquired a large degree of popularity, he presented himself before the public assembly referred to, and uttered the first of a series of impassioned invectives against Philip of Macedon, in consequence of which that monarch ultimately acknowledged that "Demosthenes was of more weight against him than all the fleets and armies of Athens." These invectives, styled *philippics*, have been regarded ever since as models of popular eloquence, being truly as described by a historian, "grave and austere, like the orator's temper; masculine and sublime, bold, forcible and impetuous; abounding with metaphors, apostrophes and interrogations; producing altogether such a wonderful effect upon his hearers that they thought him inspired."

The great orator directed all his mighty powers in his first philippic to the duty of fully acquainting his Athenian countrymen with the real character of the King of Macedon, and of inciting them to a vigorous resistance to his designs. Demosthenes made a permanent impression upon the Athenian democracy; but the aristocracy advocated a different policy. The leaders of this opposite

party were Phocion, an eminent leader and statesman, and Isocrates, an orator of great reputation and a man of spotless integrity. Phocion and Isocrates used all their influence to bring about a reconciliation between the Macedonian monarch and the Athenian people, as they were fully convinced that such was the only method of securing peace and reviving Grecian glory. These leaders considered their countrymen too feeble to oppose the growing power of Macedon, and consequently regarded it as the best policy to win the friendship of Philip. They also contended that Persia, which had deprived Greece of all her colonies in Asia Minor, was the foe always to be most dreaded. They likewise asserted that Philip was the only general of the time that was able to humble the Oriental barbarians and to lead the Grecian armies to victory on the fields consecrated by the valor of their illustrious ancestors. They looked upon him as the only leader capable of recovering the lost Hellenic colonies. Phocion and Isocrates were perfectly sincere and disinterested in these opinions, and a number of other influential Athenians regarded matters in the same light and entertained the same views. But the gold of the Macedonian king had more influence with the adherents of this passive and peaceful policy among the Athenian populace than all the efforts of Phocion, Isocrates and their partisans. Not only were the ignorant and the lower classes corrupted by Philip's emissaries, but many talented and distinguished individuals became the unprincipled hirelings of the artful monarch, and the ablest and most active of these was Démades, an orator who rivaled Demosthenes himself.

The advice of Demosthenes was not at once acted upon. The Athenians only partially raised the auxiliary force which he urged them to send to Olynthus and other allied states that were seriously menaced by Philip, and even this appears never to have been sent. For two years the Macedonian king remained seemingly inactive, for the purpose of again lulling to sleep the vigilance of the Athenians, which had been

aroused by his attempt to pass Thermopylæ. Nevertheless, he was secretly occupied in distributing his gold among the Athenian dependencies in Eubœa and in making preparations to realize his long-contemplated designs upon Olynthus. His intrigues won vast numbers of the Eubœans to his interest; and in B. C. 349 his adherents in the island and those remaining faithful to Athens came to blows. Philip sent a Macedonian detachment to the island for the protection of his partisans, while the Athenians sent a force under Phocion to uphold their friends. The Athenian leader's prudence caused the hasty and complete overthrow of the Macedonian party in a pitched battle; and after Phocion had settled the affairs of the island, he returned to Athens, being triumphantly received by his rejoicing countrymen.

Though Philip was disappointed by the failure of his party in Eubœa, he was not thereby alarmed into any abandonment of his ambitious designs; but he took the field in person against the Olynthians, distinctly informing them that either they must leave Olynthus or he must leave Macedon. The Olynthians sent ambassadors to Athens imploring instant aid, as soon as Philip had entered their territory, and while he was occupied in the preliminary task of reducing the minor towns in the district. Sharp debates arose in Athens concerning the propriety of granting the Olynthian request. Démades and other supporters of the Macedonian interest counseled its utter rejection; but Demosthenes once more, in one of his most vigorous orations, advised his countrymen to provide for their own security by defending their allies against the ambition of Philip. The Athenians, swayed between two opposing forces, ultimately decided upon such half measures as were worse than total inactivity. They sent their favorite, Chares, a man calculated to charm the mob, but not adapted to military command, with a small force to the relief of Olynthus. Chares did nothing whatever for the Olynthians. He made a descent upon the coast of Thrace to fill his own coffers and to gratify the plundering spirit

of his troops, and soon afterwards returned to Athens to expend the proceeds of his expedition in entertaining the populace with shows and feasting. Thus opposed by the Athenians, Philip invested Olynthus with his army and besieged the city. The Olynthians again sent ambassadors to Athens, and Demosthenes again lifted his eloquent voice in behalf of the distressed republic, imploring the Athenian people to prove themselves worthy of their heroic ancestors by coming to the rescue of their imperiled ally.

This second Olynthian embassy to Athens was no more successful than its predecessor. The Athenians sent four thousand foreign mercenaries, under the command of Charidemus, a man of the same character as Chares, to the relief of the beleaguered city. When this force reached Olynthus, it conducted itself in so unworthy a manner as to annoy and encumber the Olynthians, rather than to help them. Philip conducted the siege with vigor, but the resolute resistance of the Olynthians allowed them time to send a third embassy to Athens. On this occasion Demosthenes made another eloquent plea in behalf of the distressed city, and with better success than previously. He thoroughly aroused the Athenians to a sense of the dangers with which the ambition of the King of Macedon threatened Greece, and they decreed the instant arming of the citizens to assist Olynthus. But, unfortunately, this resolution came too late; as Philip got possession of Olynthus before it could be put in force, mainly in consequence of the treachery of two Olynthian commanders. The triumphant Macedonian monarch demolished the walls of the conquered city and carried its inhabitants into captivity (B. C. 348). Though Philip profited by the treachery of the two Olynthian generals who betrayed their city into his hands, he showed his contempt for the infamous traitors by the terrible punishment which he inflicted upon them. The spoils of the vanquished city vastly enriched the Macedonian treasury, and the entire district of Chalcidice was annexed to Philip's

dominions, while the northern ports of the Ægean sea were open to his fleets. These acquisitions were celebrated by the splendid festival held at the Olympian town of Dium, lasting nine days. It was even visited by Athenians, and all were delighted with the affability of the wily Philip and his zeal to do honor to learning and the Muses.

During Philip's retreat from Thermopylæ, the Phocians and the Thebans were left alone to continue their causeless and barbarous war against each other, none of the larger Grecian states furnishing any effective assistance to either of them. Though Athens and Sparta were still nominally allies of Phocis, they were already tired of a contest which was attended with no benefit to themselves, and but feebly aided their ostensible allies.

Phayllus, the third Phocian leader in the Sacred War, died of consumption soon after he had succeeded to the command; and his countrymen entertained such profound reverence for the memory of his brothers and himself that they appointed his son Phaleucus, who was then a mere youth, to lead their forces. In several succeeding expeditions neither party gained any decisive advantage. They alternately ravaged each other's frontiers, and alternately boasted of victories which excited little attention in the rest of Greece. Even a Theban invasion of the Peloponnesus excited little notice, except in Arcadia, the country thus invaded. The Spartans and the Phocians ultimately forced the Thebans to retire, and Phocis and Bœotia again became the theater of petty and indecisive hostilities.

But after the capture of Olynthus by Philip of Macedon, a change occurred in the situation of affairs. Elated by his recent successes, Philip determined to make himself master of the pass of Thermopylæ, usually styled "the Gates of Greece," as one of the next steps to the general supremacy at which he aimed. The pass of Thermopylæ lay near the Phocian territories, and Philip for some time meditated upon the best plan of seizing these territories. Perceiving that the alliance between Athens



and Phocis was a great obstacle in the way of his projects, he sent emissaries to detach Athens from the alliance. He also sent a squadron to invade and ravage the Athenian dependencies of Lemnos and Imbros, in order to draw the attention of the Athenians to their own affairs and to make them feel the demands of the Sacred War more annoying.

This Macedonian armament fully succeeded, as it surprised the islands of Lemnos and Imbros, and even made a descent upon the coast of Attica itself, where several rapidly-collected detachments of Athenian cavalry were defeated and routed. Philip sent another expedition to Eubœa, to drive the Athenians from that island. He likewise succeeded in this enterprise, chiefly through the aid of the powerful party which his continued intrigues had raised among the inhabitants. He permitted the island to enjoy a nominal independence for some time, in order to color over this proceeding measurably to the Athenians.

But the unhappy fate of the Olynthians, in addition to these recent injuries, naturally aroused the indignation and jealousy of the Athenians, who were at first inclined to appeal to arms and take vengeance on the Macedonians, but the wily Philip soon changed the tone of the fickle Athenian populace. He pretended that everything which he had done had been forced upon him by the necessity of protecting his friends and allies, and professed the most ardent wish to be on amicable terms with the Athenian republic; and when certain influential Athenian citizens appeared in his presence to make complaint concerning the injuries received from Macedonian soldiers, he redressed their grievances, lavished kindness and presents upon them, and sent them home filled with admiration for his affability and generosity. These individuals presented themselves before the assembly of the Athenian people at a critical time, and gave such an account of Philip's friendly feeling towards the republic that the Athenians changed their warlike attitude, suspended their military preparations, and decided to

send an embassy to the Macedonian court at Pella to deliberate on terms of peace with Philip.

Demosthenes and his greatest oratorical rival, Æschines, were two of the ten ambassadors sent on this peace mission to the court of Pella (B. C. 348). Demosthenes had for a long time seen through Philip's schemes, as his orations fully proved; and this mission was not an agreeable one to the orator, after all that he had said, but he was obliged to accept a share in it by the general demand of the Athenian people. Demosthenes conducted himself in a very unworthy manner throughout this embassy, partially on account of the embarrassment of confronting a man whom he had so often denounced before his countrymen, and partially because of the lack of personal courage characteristic of this orator. The majority of the other envoys were rather friendly disposed towards Philip, who therefore found it easy to dupe them by fair and flattering utterances. The result of the mission was the return of the embassy to Athens with the mere announcement that the King of Macedon was willing to enter into an alliance with the Athenian republic. As soon as the ambassadors had taken their departure from Pella, Philip instantly showed what reliance could be placed on his professions.

With the promptitude characteristic of all his military movements, the Macedonian monarch dashed upon Thrace, made its king, Kersobleptes, prisoner, and took possession of the entire country, including the cities of Serrium, Doriscus and others on the Thracian coast tributary to Athens. By this military expedition, Philip likewise got possession of the important passage of the Hellespont, one of the great barriers against Oriental or Scythian inroads into Greece. The Athenians sent a messenger to Philip to complain of these hostile acts, but he returned a cold and haughty reply. His position was then so formidable that the Athenians saw that their own security absolutely demanded the instant conclusion of a treaty of peace with him, notwithstanding the

wrongs which they had suffered from him. Accordingly the ten ambassadors went to Pella a second time, and a treaty of peace was ratified.

But being resolved to obtain possession of the pass of Thermopylæ, Philip managed to entirely ignore the Phocians in this treaty, upon the pretext that, as he had promised to aid the Thebans in their quarrel with Phocis, it would be unbecoming in him openly to assume a friendly attitude towards the latter state. He, however, assured the ambassadors, at the same time, that he hated the Thebans, and would rather chastise them than the Phocians. All the Athenian ambassadors, except Demosthenes, had been bribed with Philip's gold; and they left Pella with every indication of absolute confidence in the Macedonian king's promises. But no sooner had they departed than Philip again showed what amount of dependence could be placed upon his word. He led an army towards Thermopylæ, marched through the pass unopposed, and shortly entered the Phocian territory. The unhappy Phocians, thrown off their guard by the accounts which they had received from Athens immediately after the return of the ambassadors, were duped into the belief that the Macedonian monarch was their friend, and they cordially welcomed him. Philip for a time concealed his designs, until he had convened the Amphictyonic Council at Delphi.

When the great council convened, in B. C. 347, only the deputies of Thebes, Locris and Thessaly were present, all these parties being intensely antagonistic to Phocis. The fate of that republic was sealed from that very moment. Under the directing influence of the ambitious King of Macedon, the council decreed that the cities of Phocis should be dismantled and reduced to the condition of villages with only sixty houses each—a proceeding amounting nearly to depopulation; that the arms and houses of the inhabitants should be sold; that they should pay a heavy annual fine; and that they should be excluded from the Grecian confederacy and from the Amphictyonic Council. The

council passed a number of other decrees against the unfortunate Phocians. Philip was appointed to preside at the Pythian Games, and the two votes in the Amphictyonic Council which Phocis had lost were given to Macedon, which thus became an Amphictyonic state.

The news of these harsh edicts, which the Macedonians rigorously enforced, produced consternation and horror at Athens. The Athenians now reproached themselves for their want of vigilance which permitted Philip of Macedon to reach such a dangerous degree of power and influence; but they regarded it as utterly useless for them then to assume an aggressive attitude; and when the decree incorporating Macedon with the Hellenic body by making it an Amphictyonic state was presented to them for their approval, they offered no objection, though they do not seem to have acknowledged Philip's claim to be an Amphictyon. Even Demosthenes approved of peaceful measures under the existing circumstances; and the virtuous Isocrates, in accordance with his previous views, addressed a discourse at this time to Philip, exhorting him to a firm union with the Grecian states and to the direction of their united power against the Medo-Persian Empire. While making these concessions, the Athenians welcomed the expatriated Phocians, allowing them to settle in Attica and other possessions of the Athenian republic.

With the end of the Sacred War came a brief period of peace for Greece. But most of the states were either engaged with their own private quarrels, or were restless and chagrined at the terms upon which peace had been obtained, which was consequently a hollow and deceptive truce. Nevertheless, Philip was as diligent as ever in the prosecution of his ambitious schemes. After he had returned from Delphi with eleven thousand Phocian captives in his train, he visited Thrace, in which country he founded the two cities which he named respectively Philippopolis and Cabyla, which he peopled with most of his captives.

Some time afterward Philip led an expe-

dition into Illyria to strengthen his power in that country (B. C. 344). While he was absent there, an embassy arrived at Pella from the Persian king, Artaxerxes Ochus, with offers of friendship to the King of Macedon. Philip's son Alexander, then a boy only twelve years of age, entertained the Persian envoys in his father's name, and excited their wonder at his extraordinary intelligence and dignified behavior. The embassy resulted in nothing of any consequence.

On returning from Illyria, Philip received a very welcome message from the Thebans, requesting him not to suffer their allies of Arcadia and Messenæ to be trampled upon by the domineering Spartans. The King of Macedon instantly perceived how easy it would now be to establish his influence in the Peloponnesus, and he accordingly obtained a decree from the Amphictyonic Council authorizing him to protect the aggrieved Arcadians and Messenians against the arrogant Lacedæmonians. Armed with this decree, and in spite of the most powerful eloquence of Demosthenes, who now exerted himself to his utmost against the ambitious designs of the king, Philip sailed to the coast of Laconia without being observed, and, after landing, he ravaged the Spartan territories and reduced the countrymen of Lyncurgus and Leonidas to submission. The triumphant Macedonian king, in his ostensible capacity of mediator, but really that of dictator, settled the boundaries of the Peloponnesian states and composed their differences; after which he marched triumphantly to the city of Corinth, being welcomed along the route with the highest honors. He returned to Macedon, after witnessing certain festivals at Corinth.

Philip appears to have now regarded the Athenians with a certain degree of contempt, because of their fickle and vacillating character. His next proceedings seem to indicate such a feeling toward the people whom he was once so careful to cajole and flatter. He seized upon Halonnésus, an island on the Thracian coast belonging to

Athens, while he also supported and encouraged the enemies of that republic in the Thracian Chersonésus, a measure calculated to do serious injury to the interests of the Athenian colonies in that region.

These proceedings, and others of a similar character, aroused the Athenians to energetic action; and they sent a strong force under Diópithes, a brave and skillful commander, and a devoted friend of Demosthenes, to protect their colonies in the Thracian Chersonésus. Diópithes made an irruption into Philip's Thracian territories, carrying away a vast amount of plunder and captives, without encountering any opposition on the part of Philip, who was then occupied in Upper Thrace. But the Macedonian king made loud complaints at Athens through his emissaries, who induced the people to bring the accused commander to trial. Demosthenes defended his friend in a vigorous oration and obtained his acquittal, and the Athenians were consequently encouraged to yet greater efforts.

They accordingly fitted out a fleet which plundered the coasts of Thessaly, seizing many Macedonian vessels. Another Athenian force, which was sent to Eubœa, drove the Macedonians from that island. But Philip, who had laid siege to Perinthus, indulged in remonstrances, until the obstinate defense of the Perinthians induced him to abandon the siege, when he led his army against Diópithes and utterly defeated him. Philip's fleet also captured some Athenian ships laden with corn for the relief of Perinthus—a circumstance which enabled the Macedonian king to execute a masterly stroke of policy. He sent vessels back to Athens, with letters assuring the citizens that he was fully aware that they were friendly to him, but that some mischievous leaders were his enemies.

This letter failed to have the desired effect, because Demosthenes exposed the trick and induced his Athenian countrymen to continue their protection to those cities which Philip was endeavoring to conquer. Phocion being sent with a new force of auxiliaries for this purpose, found the Macedo-

dian king engaged in the siege of Byzantium, and forced him to abandon that enterprise. Phocion then made the most judicious preparations for the future protection of the allies and tributaries of Athens in Eastern Thrace and returned home, where he was welcomed with the utmost enthusiasm (B. C. 340).

The reason why Philip so readily submitted to the humiliation of being thwarted in his design on Byzantium was that his attention was called in a new direction at the time, thus affording him a plea to retreat with credit from the attempt in which he was engaged. Some time previously, Atheas, king of a Scythian tribe occupying the region between the western shores of the Euxine and the Danube, solicited Philip's assistance against some troublesome neighbors, promising, as a reward, that the King of Macedon should be declared heir to the throne of this Scythian tribe. Philip's ambition was tempted by this proffer, and he sent a considerable force to aid Atheas, who, however, had vanquished his enemies before the arrival of the Macedonian troops. The triumphant Atheas received his Macedonian allies with the most ungrateful coldness; and when these returned to their king, Philip was occupied in the siege of Byzantium; but he resolved to abandon the siege and have revenge on Atheas. The disciplined Macedonian soldiers easily overcame the Scythian barbarians; and, after a satisfactory campaign, Philip returned laden with booty, principally horses and herds, and with twenty thousand captives. Philip's son, Alexander, still a mere youth, accompanied his father on this expedition, and saved his life in battle, after he had received a wound which made him lame for the rest of his life.

While Philip was thus employed in the Scythian country, quarrels again broke out among the Grecian states. The citizens of Amphissa, a town in Locris, about eight miles from Delphi, had tilled a plain which had been some time previously devoted by the Amphictyonic Council to perpetual sterility in honor of Apollo. The Amphictyons,

in their next meeting, denounced the Locrians of Amphissa as guilty of sacrilege and caused their lands to be laid waste and their houses to be burned. The Locrians were so enraged at these proceedings that they attacked the Amphictyons on their return from the spot, and the council afterwards raised a military force to avenge this outrage. The Locrians likewise appealed to arms and defended themselves against their assailants with success, until the council decided to solicit the assistance of Philip of Macedon, in his character of General of the Amphictyonic Council.

The deputation from the Amphictyonic Council met Philip just after he had returned from his Scythian campaign. He readily accepted the charge assigned to him, and was soon on his way by sea to the coast of Locris. He eluded certain Athenian vessels stationed in that region by the stratagem of throwing fictitious letters in their way, and effected a safe landing; after which he marched upon Amphissa, receiving a force of Theban auxiliaries on the way. When the Athenians were informed of Philip's disembarkment and march, they were so dreadfully alarmed that they sent ten thousand mercenaries to the defense of Amphissa. But the Macedonian king defeated and routed this force, and immediately afterwards easily took Amphissa by storm.

After he had garrisoned the unfortunate city with Macedonian troops, Philip followed up his success by a new measure, as bold as it was judicious. As he had some doubts as to the permanent friendship of the Thebans, whose territories were very important as lying in his way to those of Athens, he determined upon seizing the city of Elatæa, a strong fortress upon the frontier between Phocis and Boeotia, and distant from Attica only two days' march. Philip perceived that the possession of this strong post would enable him to keep the Thebans on terms of friendship through fear, and would likewise afford him a position from which he would, at any opportune moment, be able to make a dash upon the towns and cities of Attica. Accordingly, Philip led

his army to Elatæa, and, with his usual good fortune, he soon obtained possession of the city (B. C. 338). Elatæa was located on a rocky eminence, at the base of which flowed the river Cephissus, opening a navigable route from that spot into Attica. The Macedonian monarch vastly added to the natural strength of the city by erecting new walls and other fortifications, after which he remained in his new stronghold for some time, getting ready for a formidable effort to acquire the ultimate mastery of Greece.

Nothing that had thus far signalized Philip's career so alarmed the Athenians as did his capture of Elatæa. When they received intelligence of that event, they were stricken with dismay. An assembly of the people was convened, and the eloquent voice of Demosthenes was again heard in denunciation of the enemy of Grecian liberty. The great orator's words had the effect of arousing his degenerate countrymen to a full sense of the perils of this crisis; and though the Athenians were then more licentious than at any other period of their history, they still showed that they could be aroused to noble exertions in the cause of their country's freedom. Following the advice of Demosthenes, the Athenians raised a large army to confront the Macedonian king, while they also sent ambassadors to Thebes and other Grecian republics, requesting them to arm and unite in the defense of their common independence. Demosthenes himself went on this mission to Thebes, and that republic was aroused by his vehement eloquence to a sense of its duty to the cause of Grecian freedom. The Thebans openly renounced their alliance with Macedon and prepared to unite with Athens in the struggle for the preservation of Hellenic independence.

Before long a formidable allied army, consisting mainly of Athenians and Thebans, but also including Corinthians, Achæans, Eubœans and other Grecian confederates, in all numbering about thirty thousand men, marched into the plains of Bœotia to expel the common enemy from the soil of republican Greece. Philip, now fully prepared

for the impending conflict, led an army of thirty-two thousand men to Chæronæa, which he considered the most desirable place to encounter his antagonists. The allied Grecian army also proceeded to Chæronæa, and on the plain around that city was fought the battle which decided the fate of Greece.

The Macedonian king himself confronted the Athenians with one portion of his army, while he assigned his youthful son Alexander to the command of that portion facing the Thebans. In the early part of the bloody struggle these two divisions of the Macedonian army suffered different fortunes. Although Alexander was then only eighteen years of age, he conducted his operations with such prudence and valor that the Thebans were entirely routed with frightful slaughter, and their valiant Sacred Band was entirely cut to pieces. The Athenians made their first attack with such impetuosity that they gained a temporary advantage over Philip's division, driving all before them for a time. But the incompetency of the Athenian commanders, Lysicles and Chares, enabled Philip to retrieve the fortunes of the day. His adversaries followed up their success without order or discipline, urged on by Lysicles, who arrogantly exclaimed: - "Let us drive the cowards to Macedon." But then Philip suddenly led his celebrated phalanx to the summit of a hill and dashed down with steady and irresistible force upon the Athenians, who were so overpowered by the shock that they were unable to recover their ranks. Most of them, Lysicles among the number, saved themselves by fleeing from the field, thus presenting a dishonorable contrast to the heroic conduct of the valiant but ill-fated bands of Thebes. When Philip perceived that his victory was complete, he at once ordered the slaughter to be discontinued. The survivors among his vanquished foes acknowledged themselves defeated, in accordance with custom, by requesting permission to bury their dead. Before this could be done, Philip insulted the memory of the slain by appearing on

the sanguinary field in Bacchanalian triumph, after a banquet given in honor of the great victory of the day. For the moment he was tamed to pity by the sight of the Theban corpses, but he soon lost this feeling. Such was the battle of Chaeronéa, which was the death-blow to Grecian independence (B. C. 338).

The triumphant Macedonian monarch treated the people of Thebes with the most remarkable severity, rigorously punishing those opposed to him in that republic, putting his adherents in all its offices, and garrisoning the city with Macedonian soldiers. But he treated the Athenians with kindness, as he had a more refined and more powerful people to deal with; and, instead of doing injury to Athens or its inhabitants, he offered them peace on certain conditions, one of which was that they should surrender the isle of Samos, the great bulwark of their maritime power; but they were allowed to retain their democratic form of government and to remain in undisturbed possession of Attica. Altogether, the terms which Philip offered to Athens were more favorable than they could have expected, and a treaty of peace was concluded.

Thus the famous battle of Chaeronéa put an end forever to the republican glories of ancient Greece. The history of the decline and overthrow of these remarkable states should ever serve as a lesson to nations. When the Greeks were united in one firm league, they were able to cope with the most powerful and the most remote empires; but when they became divided, they ultimately fell a prey to a comparatively-small and semi-barbarous tribe in their own immediate vicinity. The isles, colonies, dependencies and tributaries, upon which much of the early power of the Hellenic states depended, had already been lost to them, one by one, in consequence of their own internal quarrels. The battle of Chaeronéa left them with scarcely any of their possessions, excepting those that lay within and around the walls of their own cities. Nevertheless, as shown by a circumstance which occurred in the year after the battle,

had all the Hellenic states made common cause with each other, Philip would not have been able to conquer them.

In B. C. 337 the conquering King of Macedon convened a general congress of the Amphictyonic states at Corinth, from which only the Spartans remained absent. Those who were present made a calculation of the forces which they were able to jointly raise, and it was discovered that an army of two hundred and twenty thousand infantry and fifteen thousand cavalry could be brought into the field by the Grecian republics. With such an available force at their command, they would not have been obliged to submit to the yoke of a half-civilized despot, had they been sufficiently united in the cause of Grecian freedom.

Philip's motives for assembling this general Grecian congress at Corinth were of the same ambitious character as those which had previously directed all his actions. He had from the beginning aimed at universal dominion, and had always considered the conquest of Greece as only a step to the conquest of Asia, which he very well knew could only be accomplished by the friendship and aid of the Grecian states. These ulterior designs undoubtedly afforded a sufficient reason for the leniency with which he treated the Grecian republics after his decisive victory at Chaeronéa, and for his allowing them to retain their old democratic institutions and their nominal independence. The Macedonian king found a sufficient pretext for asking the aid of the assembled states at Corinth, in the cruel oppression which the Greek colonies of Asia Minor had endured from the Persian government, as administered by its appointed satraps; and he urged upon the Greeks to retaliate upon the Persians for the invasions of Greece in the times of Darius Hystaspes and Xerxes.

The Grecian congress at Corinth entered into Philip's designs with apparent readiness, and named him generalissimo of the Græco-Macedonian armies, while the din of military preparations again resounded throughout Greece. The king was prevented from immediately entering on his East-

ern expedition by disturbances in Illyria and domestic dissensions in Macedon. Alexander quarreled with his father for mistreating his mother Olympias, and ultimately, in a moment of irritation, threw himself into the arms of the dissatisfied Illyrians. The king attacked and subdued the Illyrians, and, by the employment of all his art, finally succeeded in soothing Alexander.

The transactions just related occupied so much time that Philip's career and life were ended before he had an opportunity to prosecute his schemes of Asiatic conquest. In B. C. 336—two years after his subjugation of Greece by his victory at Chæronéa—Philip of Macedon was assassinated by Pausánias, a Macedonian nobleman. Some asserted that the assassin was bribed to this deed by the Persians; but there is good reason for believing that Alexander only put forth this imputation to justify his invasion of the dominions of the great king, or to clear himself and his mother Olympias from the suspicion which was entertained by very many that they were accessories to the crime. Aristotle, who was present at Pella at the time, attributed the deed to motives of private revenge on the part of Pausánias, who was seized and put to death immediately after he had committed the act. As may well be supposed, the republican Greeks, and especially the Athenians, rejoiced at the death of the man who had subverted the liberties of their country.

Philip's character has been differently estimated by historians. His contemporaries and posterity, friends and foes, have all acknowledged the greatness of his abilities; but the motives by which he was actuated have been viewed in extremely-opposite lights. No one who views his career impartially can doubt that he was ambitious of power and dominion, and unscrupulous as to the means of acquiring these. He began his career as the sovereign of a poor and unimportant kingdom, but, by the force of his own talents, he had made himself the virtual ruler of a hundred principalities before his death.

He obtained his extended dominion by the force of arms when the occasion required it, but his most potent instrument was his artful policy. In all the annals of history, no prince ever carried the arts of diplomatic intrigue to the same degree as did King Philip II. of Macedon; and though we must not forget that the contemporary writers who delineated his character were his avowed and inveterate enemies, there is little reason for believing that they have misrepresented him in ascribing *bribery* as at the foundation of his entire policy. His first step, on all occasions when he desired to subject any community to his influence or his dominion, was to discover and win over to his side its factious and dissatisfied citizens and leaders, who, if unable to accomplish his ends for him by secret intrigue, might, at any rate, injure and check the efforts of his antagonists in the same community, and make an open military conquest much more easy.

Though Philip was unscrupulous in the use of the basest instruments to assist him in his acquisition of power and dominion, he exhibited, in numerous instances, sufficient mental greatness to use the power which he thus acquired with nobleness and generosity. His treatment of the Athenians after the battle of Chæronéa was magnanimous and humane, even if he was partially prompted thereto by a view of ulterior interest. When his generals, on that occasion, advised him to attack Athens, he calmly responded: "Have I done so much for glory, and shall I destroy the theater of that glory?" •

Historians have recorded other sayings of his, of a like character, and uttered under similar circumstances; and from these we may fairly infer that Philip's ambition for power and dominion was largely mingled with the love of performing great deeds.

The combination of good and evil elements in Philip's character is yet more forcibly exemplified by his conduct in other capacities than those of the warrior and the statesman. Though almost constantly occupied in the bustle of war and politics, he

had a love for polite learning and for all those studies which refine and adorn human nature. This feature of his character is fully shown by his letter to Aristotle on the birth of Alexander; and we have additional evidence of it in his constant anxiety to attract to his court all who were renowned throughout Greece for learning and literary ability. He personally corresponded with various celebrated philosophers of the Grecian schools, and his letters are reputed to have been remarkable for their elegance and good sense. He was usually kind and

generous to his friends to the highest degree, and he administered justice to his subjects in a paternal and impartial manner.

A vice by which Philip frequently, if not habitually, disgraced himself was his excessive indulgence in wine; and it is said that when, on one occasion, while intoxicated, he had given judgment against an old woman, in a case brought before him, she exclaimed: "I appeal from Philip drunk to Philip sober." He also disturbed the domestic peace of his family by his unfaithfulness toward his wife, Olympias.

## SECTION XV.—LITERATURE, PHILOSOPHY AND ART.



**S**IMONIDES, a highly-eminent elegiac poet, was born in the isle of Ceos, about the year B. C. 560. Upon reaching manhood he opened a school and for some time taught singing and dancing, but grew weary of this occupation and passed over into Asia Minor, where he wandered from city to city, writing, for pay, poetical eulogiums on the victors in the public games. He visited Athens during the rule of Hippias and Hipparchus, and afterwards sailed to Sicily, where his poetical talents won for him the friendship of Híero I., King of Syracuse, who was distinguished for his liberal patronage of men of learning and genius. At the court of this enlightened sovereign, Simónides spent most of the remaining years of his life, and it was there that he composed some of his chief poems. Simónides was renowned for his wisdom, as well as for his poetical genius. When Híero asked him concerning the nature of God, Simónides asked to be permitted to think upon the subject before giving a reply. At the end of the time he requested two days more, and thus continued asking, always doubling the number of days demanded, until Híero inquired in astonishment for the reason of such delay. Simónides replied that the longer he reflected upon the sub-

ject the more difficult it seemed. Being once asked whether knowledge or wealth was most desirable, he replied that it must be wealth, as he daily saw learned men waiting at the doors of rich men. This answer was intended as a reflection upon sycophancy. Simónides mainly excelled in elegiac poetry, but he likewise attempted other kinds of poetical composition with success. His songs celebrated the heroes of Marathon, Thermopylae, Salamis and Plataea, and were greatly admired. For the first of these pieces he gained a prize in a contest with Æschylus, the tragic poet. Simónides was unrivaled in tenderness and plaintive sweetness, and one of his works, styled *Lamentations*, is particularly mentioned by ancient writers as a poem of such touching pathos that it was impossible to read it without shedding tears. Simónides is said to have perfected the Greek alphabet by the addition of four letters to it, and to have invented what is styled *artificial memory*. He preserved his faculties until he was very well advanced in years, and won a prize for poetical composition in his eightieth year. He died in Sicily at the age of ninety. Only a few verses of his many poems yet remain.

PINDAR, of Thebes—the illustrious contemporary of Simónides—was the greatest Greek lyric poet, and celebrated the tri-



umphs of the victors in the Olympic Games, but likewise wrote hymns, dirges and pastoral songs. Pindar's lyrical poems have been objects of general admiration in ancient and modern times. He was born at Cynoscéphalæ, near Thebes, about the year B. C. 520. Pindar's first poetical efforts were not appreciated by his countrymen, the Bœotians, but the rest of Greece at once testified their admiration of his genius. Héro I., King of Syracuse, and Theron, King of Agrigentum, bestowed their friendship and patronage upon him; while princes and states vied with each other in honoring him. The Delphic oracle ordered a seat to be placed for him in the temple of Apollo, where he might sing the verses composed by him in praise of that god. The oracle also declared that a portion of the first fruits offered in the temple should be set apart for his use. He offended his countrymen by lauding the Athenians in one of his poems, and was heavily fined in consequence; but the Athenians at once presented him with a sum of money twice the amount of the fine imposed upon him. Pindar's lyrics abound in moral and elevating sentiments, while being characterized by such originality of thought and vigor of expression that he is deservedly considered the greatest lyric poet of Greece. Many of his poems have been lost, and all that remain are four books of odes celebrating the victors at the Olympian, Pythian, Nemæan and Isthmian Games. Pindar died suddenly in the fifty-fifth year of his age, while sitting in the public theater. The esteem in which he had been held in life was increased by his death. His memory was regarded with such veneration that when Alexander the Great took and destroyed Thebes, he spared the house and family of Pindar.

Dramatic poetry was raised to a great height by the three great Athenian tragic poets—ÆSCHYLUS, EURIPIDES and SOPHOCLES—all of whom were in some way connected with the battle of Salamis. Æschylus fought in the battle; Sóphocles, at the age of fifteen, danced to the choral song of Simónides in honor of the victory; and

Eurípides was born in Salamis on the day of the battle. Æschylus was the first eminent Grecian dramatist. He was born at Eleusis, in Attica, B. C. 520. He was deservedly designated as "The Father of Tragedy," because of the many improvements which he effected in the Athenian theater, and because of the force and dignity of his tragic compositions, which elevated and refined the infant drama. Æschylus was without a rival in dramatic composition until his fifty-sixth year, when he was defeated in a theatrical contest by Sóphocles, a young competitor of merit and genius. He was unable to endure the mortification of seeing his rival's works preferred to his own, and therefore retired from Athens, going over into Sicily, where he was welcomed by Héro I., King of Syracuse, at whose court the lyric poets Simónides and Pindar, and the comic writer Épicharmus, were then living. Æschylus wrote almost a hundred dramas, but only seven have been preserved. His works are characterized by a boldness and originality which have rarely been rivaled; but, in trying to be concise and forcible, he sometimes became abrupt and obscure; and his language, though usually grand and sublime, is frequently of a bombastic style. Æschylus died at Gela, in Sicily, in the sixty-ninth year of his age. A singular account is given of the manner of his death. It is related that, while he was one day walking, bareheaded, in the fields, an eagle, mistaking his bald head for a stone, dropped a tortoise upon it, thus killing him on the spot. The inhabitants of Gela buried Æschylus with great pomp and erected a monument over his grave.

SOPHOCLES, the successful rival of Æschylus, was born at Colonus, in the vicinity of Athens, about the year B. C. 497. His father, Sophilus, although a blacksmith by trade, seems to have been an individual of some importance and in easy circumstances. Sóphocles was given a good education and was early distinguished for his rapid progress in his studies. At the time of the battle of Salamis he had reached his sixteenth year, and, on account of his per-

sonal beauty and his musical skill, he was selected to lead the chorus of noble youths who danced around the trophy erected by the Greeks to commemorate that great naval victory. The dramatic achievements of Æschylus had early won the admiration and aroused the ambition of Sóphocles, who, upon reaching manhood, directed all his mental energies to the composition of tragic poetry. After he had spent considerable time in preparation, he ventured, in his twenty-eighth year, to compete with Æschylus for the dramatic prize. Encouraged by the decision of the judges in his favor, Sóphocles continued to write dramas, and is said to have produced about one hundred and twenty tragedies, of which only seven have been transmitted to modern times. He likewise composed many elegiac and lyric poems and a prose work on dramatic poetry. Sóphocles was a warrior and a politician as well as a poet. He served under Pericles in one of the wars with the Spartans, and was subsequently associated with him in the command of an army sent by the Athenians against the island of Samos. He led the forces which took Anæa, an Ionian city, near Samos; and, after his return from his campaigns, his grateful countrymen chose him for chief Archon of the republic. His popularity continued to the end of his life. He always made his appearance in the theater when any of his dramas were to be performed, and on these occasions he was always greeted with the enthusiastic plaudits of the audience, and the crown of victory was conferred upon him by the judges twenty times. He suffered many afflictions. When he had arrived at an advanced age, his undutiful children, actuated by a desire to obtain possession of his property immediately, affected to believe him fallen into a condition of mental weakness, and sought legal authority to deprive him of the management of his affairs. But Sóphocles had no difficulty in proving that his mind remained unimpaired, notwithstanding his advanced age. He produced the tragedy of *Ædipus Colonus*, which he had just composed, and then asked if a person

of an imbecile mind could produce such a work. The judges, filled with admiration for his genius, refused the application of his children and censured them severely for their base and unfilial conduct. Sóphocles received many invitations to visit foreign lands, but his attachment to his native country prevented him from leaving it, even for a short time. Sóphocles has been classed in the front rank of tragic poets, both by his contemporaries and by all succeeding ages. Sóphocles died in his ninetieth year (B. C. 407). It is said that his death was caused by the excess of his joy at receiving the prize for a drama which he had produced at that advanced age. At the time of his death Athens was besieged by the Spartans, and that rigid people so highly esteemed his poetic genius that their general, Lysander, granted an armistice until his funeral obsequies should be performed. His countrymen, who loved him for his mild, amiable and upright character, as much as they admired him for his brilliant talents, erected a monument to his memory.

EURIPIDES, the third great Athenian tragic poet, was born at Salamis, on the day of the great sea-fight there, as already noticed. His father, Mnesarchus, seems to have been a person of respectable rank; and it is said that his mother, Clito, was of noble birth, although the comic poet, Aristóphanes says, in one of his dramas, that she was a vender of pot-herbs. In the general distress resulting from the Persian invasion of Attica, the parents of Eurípides may have been obliged to follow an humble calling to obtain a livelihood; but such can only have been the case for a brief period, as they were certainly able to give their son such an education as only persons in affluent circumstances could do in those times. The Delphic oracle having predicted that Eurípides would become an object of general admiration and be crowned with the victor's wreath, his parents fancied that he was destined to excel in gymnastic contests. For this reason they had him carefully trained in athletic exercises, but they did not neglect his mental culture. His teachers were

the celebrated philosopher, Anaxágoras, and the accomplished rhetorician, Prodicus. Besides philosophy and oratory, he studied music and painting, especially the latter, in which he reached great eminence.

When Eurípides had arrived at the age at which he became his own master, he abandoned the exercise of the gymnasium, which he apparently never relished, and applied himself with more than his usual zeal to his favorite philosophical and literary studies. Profiting by the fate of his tutor Anaxágoras, who was banished from Athens for promulgating opinions subversive of the established religion, Eurípides prudently determined to adopt a less dangerous profession than that of correcting popular errors, and thus commenced writing dramas in his eighteenth year. Thenceforth, until he left Athens for Macedonia, in his seventy-second year, he continued his dramatic labors, and wrote seventy-five, or according to some, ninety-two plays. He composed a number of his tragedies in a gloomy cave in his native island of Salamis, to which he retired for that purpose at times from the noise of Athens. He wrote slowly, because of the great care he took to polish his works; and it is said that, having once related that he had taken three days to compose three verses, a brother poet boasted that he had written a hundred in the same space of time. To this Eurípides replied: "That may be; but you ought to remember that your verses are destined to perish as quickly as they are composed, while mine are intended to last forever." In his seventy-second year Eurípides accepted an invitation from Archelaüs, King of Macedon, and retired to that monarch's court, where resided many other eminent characters from the Grecian republics. Thus, by retiring to Macedon, Eurípides had the satisfaction of living in the society of many distinguished and talented men, among whom were Zeuxis, the celebrated painter; Timótheus, a skillful musician; and Agatho, an able tragic writer.

The dramas of Eurípides are less sublime, but more tender, than those of Æschylus and Sóphocles. They are deservedly ad-

mired for the moral and philosophical sentiments with which they abound, as well as for their exquisite beauty of versification; but Eurípides has been criticised for lack of skill in forming his plots, and the Athenians believed that they detected impiety in some of his expressions. He married twice, and unhappily in both instances, and this was perhaps the cause of that severe treatment of the female sex in his works, for which reason he was called "the woman-hater." Eurípides died at the court of Macedon, in the seventy-fifth year of his age and the third of his residence in that country (B. C. 405). It is said that he was torn to pieces by the hounds of King Archelaüs while walking in a wood. The Macedonian king honored his remains with a pompous funeral and erected a monument to his memory.

As tragedy in ancient Greece arose from the dithyrambic verses at the feasts of Dionysus, the god of wine, so comedy originated in the phallic hymn which was chanted by the processions of worshipers during the same festivals. The earliest comic performances were scarcely more than simple mountebank exhibitions. SUSURION, who is usually alluded to as the first comedian, was an individual who wandered through the villages of Attica with a company of buffoons, reciting ludicrous compositions on a temporary stage. EPICARMUS, a native of the island of Ceos, but who lived most of his time in Sicily, whither he was taken by his parents when he was only three months old, is usually regarded as the first comic poet. He flourished about the middle of the fifth century before Christ, and composed fifty-two comedies, every one of which has perished. He was banished from Sicily for alluding disrespectfully to the wife of Híero I., King of Syracuse. He lived almost a hundred years. Other comic poets, contemporary with Epicharmus, were CRATINUS and EUPOLIS, natives of Athens, both of whom composed many comedies, none of which have been preserved.

ARISTOPHANES, the most celebrated of the Grecian comic poets, was likewise a native of Athens. The date of his birth is

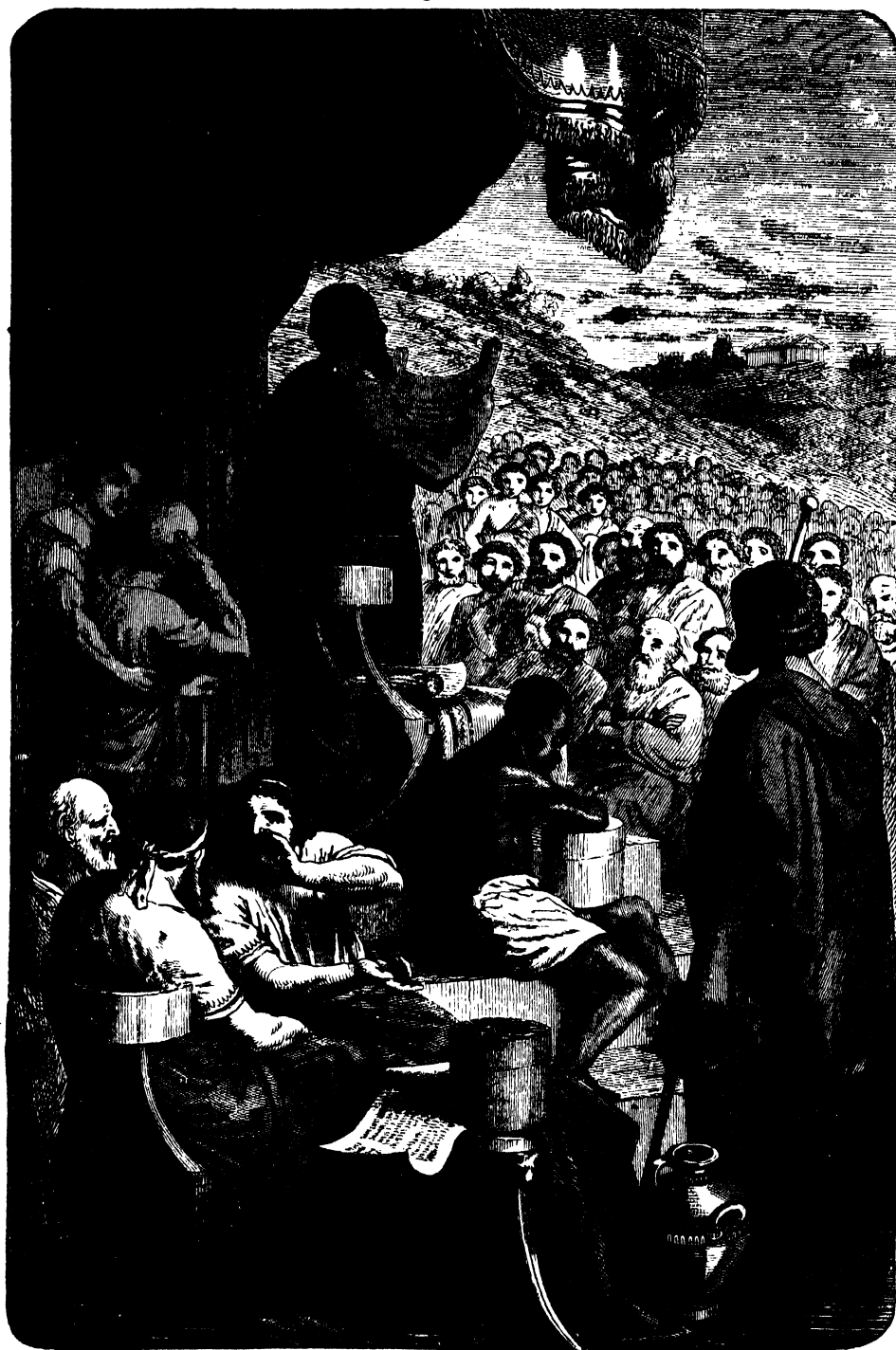
not definitely known, but he introduced his first comedy during the fourth year of the Peloponnesian War (B. C. 427). He was very popular, and wrote comedies for many years. His plays, like those of the early comic poets, consisted of caricatures and ludicrous representations of living men and manners. He composed fifty-four plays, of which only seventeen remain.

Greek historical writing arose in the fifth century before Christ. The only records of the past prior to this period were the legends and fables of the poets and the uncertain accounts transmitted from age to age by tradition. HERODOTUS, the first Greek historian—called "the Father of History"—was born at Halicarnassus, in Asia Minor, B. C. 484. After reaching manhood he removed to Samos, where the elegant Ionic in which Homer's poems were composed was the prevailing dialect. Herodotus soon completely mastered this dialect, and his works are said to exhibit it in greater perfection than those of any other Greek writer. After forming the design of writing history, he traveled for materials into Egypt and Italy and also into different parts of Asia, acquiring much valuable information in this way concerning nations previously unknown and manners and customs never described before. After giving an account of all that he had seen and learned, in nine books, he read parts of it to the Greeks assembled at the Olympic Games, and thus acquired a wider and more immediate fame than he could have obtained otherwise in times when there was no art of printing to multiply copies of literary productions. We are indebted to Herodotus for our knowledge of a very large and important portion of ancient history. He is believed to have spent the latter period of his life at Thurium in Magna Græcia, and to have died there at the age of more than seventy years (B. C. 413).

THUCYDIDES, another renowned Greek historian, was born at Athens in the year B. C. 470. His father, Olorus, was one of the noblest and wealthiest citizens of Athens, and claimed to be a descendant of the

kings of Thrace. Thucydides received an excellent education, having been instructed in philosophy by Anaxágoras, and in oratory by Antiphon, a famous rhetorician. When about fifteen years of age, he accompanied his father to the Olympic festival, where he heard Herodotus recite a part of his history amid the applauses of the assembled Greeks, and on this occasion he was so strongly animated with a desire to emulate the honored historian that he burst into tears. Herodotus observed this, and is said to have congratulated the father of Thucydides upon having a son who manifested so ardent a love for literature at so early an age. Thenceforth Thucydides regarded the writing of history as the great object of his ambition. When the Peloponnesian War broke out in B. C. 431, Thucydides, rightly believing that a series of important events were about to transpire which would afford him ample materials for an interesting history, commenced taking notes of all that occurred, and continued this practice during the greater portion of that protracted struggle. From these notes he afterwards produced an excellent and highly-polished historical work. In the early portion of the contest Thucydides resided in Athens, and personally witnessed the ravages of the pestilence, which he has described in a graphic and striking manner. He subsequently removed to the island of Thasos, in the Ægean, near the coast of Thrace, the country of his ancestors, where he owned extensive estates and valuable gold mines. He afterwards traveled, and is believed to have died about B. C. 410. His history, written in the Attic dialect and consisting of eight books, is much admired for its vigorous and lively descriptions, its scrupulous regard for truth, and the spirit of frankness and impartiality pervading the entire narrative.

The next renowned Greek historian was XENOPHON, who was born at Athens in B. C. 450, and was a disciple of Socrates. He lived in comparative obscurity until he was fifty years of age, when he was invited to Sardis, the Lydian capital, by a friend who desired to introduce him to the younger Cy-



HERODOTUS READING HIS HISTORY TO THE ASSEMBLED GREEKS.

rus, the brother and rival of the Persian king Artaxerxes Mnemon. Xenophon was persuaded to go thither, and he consequently joined the Greek auxiliaries through whose assistance Cyrus sought to acquire his brother's crown. The expedition, which the historical part of Xenophon's work relates in full, met with disaster, and was followed by the celebrated Retreat of the Ten Thousand, under the leadership of Xenophon, who subsequently became the historian of this famous march. As his Athenian countrymen proscribed him, King Agesilaüs of Sparta provided him with a safe retreat at Eléa, where he passed many years with his family in an agreeable country-seat and wrote most of the historical and philosophical works which have given him his fame. In consequence of war breaking out between the Spartans and the Eléans, Xenophon was obliged to relinquish his delightful retirement and seek refuge in Corinth, where he died at the advanced age of ninety years. His chief works are his *Memorabilia* (Memoirs of Socrates); *Cyropædia* (Institutions of Cyrus the Great); *Anábasis* (Expedition of the younger Cyrus); *Hellénica* (a continuation of Thucydides' unfinished history of Greece); besides Treatises on Economics, Tyranny, Taxes, Hunting and other subjects; his view of the Spartan and Athenian republics, and several other interesting works. Xenophon was called "the Attic Bee," because of his clear, natural and graceful style. As a philosopher Xenophon was a most worthy pupil of Socrates. For some time after Xenophon's death there was no regular Grecian historian to take up the chain of events at the point where he had left off; but the deficiency was largely supplied by the numerous oratorical productions of the age of Philip of Macedon and Alexander the Great.

CTESIAS, a Greek historian ranking far below the three great ones just named, was the contemporary of the latter two, and was for seventeen years the court-physician of the Persian king Artaxerxes Mnemon, and wrote histories of Assyria, Babylonia, Media and Persia, contradicting those of

Herodotus on nearly every essential point; but the authority of Herodotus has been accepted in preference by the majority of the most eminent modern historians. Ctesias returned from Persia to Greece in the year B. C. 398.

The Athenians, having had a government correctly styled "the extreme of democracy," were very naturally the first people to cultivate public speaking. The whole administration of government was exercised by the general assembly of the people, and there was no more certain way to fame and fortune than the winning of their favor by the charms of eloquence. The Athenian populace was not, however, a mere mob, whom fluent nonsense could captivate, or who preferred a howling demagogue to the refined statesman. They possessed a finer and more delicate organization than the people of more northern climates. Their musical taste was cultivated, and their perception of the beauties of style was strengthened by the musical and literary contests at the public festivals. The more laborious employments were filled by slaves, thus giving the citizens leisure to attend to the affairs of state; and the comic writers give us very amusing accounts of the absolute rage for legislation, pervading all classes of citizens in Athens. There was therefore "a great demand for orators in the market, and consequently there was a corresponding supply."

PERICLES was the first great Athenian orator, as well as the greatest Athenian statesman. His style of speaking, and his character, to some extent, resembled that of the great English statesman and orator, George Canning, whom modern writers have frequently compared with him. The power possessed by Pericles in Athens was wholly attributable to his brilliant talents, but he died too early for his own fame and for his country's welfare. The funeral oration delivered by him over those who fell at Nisæa has been recorded by Thucydides in his own peculiar style, and consequently cannot be quoted as a specimen, but it perhaps contains the essence of what he actually said, and may

therefore serve to give us some remote idea of those powers which "wielded at will the fierce democracy."

We have observed how greatly inferior *ALCIBIADES* was to his renowned uncle, though he seemed intended by fortune to act a similar part. But his fame as a statesman and orator is very trifling, and his intellectual power without the guidance of moral principle produced a lamentable effect, and his misdirected talents and misapplied industry were the cause of sore evils to his country.

The orations of *LYSIAS* and *ISÆUS* are fine specimens of Grecian legal oratory, rather than of public eloquence. Both these are distinguished for their elegant style and their harmonious sentences. The former is simple, the latter is more energetic; but the age in which they flourished, at the end of the Peloponnesian War, was not favorable to the development of oratorical talents.

An ancient philosopher has said that "great occasions produce great men." The beginning of the great struggle between Macedonian supremacy and Grecian independence was the most important crisis in Grecian history. "The coming events were casting their shadows before." Demosthenes appeared at this period to arouse Athenian patriotism by his fervid eloquence.

The age of Demosthenes produced an abundance of orators, who were brought forward by the busy excitement of the time. The speeches of most of them have been lost, but the historians tell us sufficient concerning them for us to form an opinion of their characters. *DÉMADES* was originally a common sailor, possessing strong natural powers, but these were unpolished by education and unregulated by moral principle. His habits in private life were coarse and brutal, and these qualities likewise tinctured his eloquence, but his rude bluntness often produced a greater effect in the public assemblies than the polished elegance of more refined speakers.

*HYPÉRIDES* was a speaker of a very opposite kind, as he possessed an exquisite taste, a delicate sense of harmony, and a

richly-cultured intellect, but his delicate sensibility made him weak and timid. He lacked energy and boldness sufficient to encounter the tumults of the public assemblies, but at the courts of law he was an able and pleasing advocate. *PHOCION* and *LYCURGUS* appeared to have been more indebted to their virtuous characters for their influence than to their oratorical talents. They were always listened to with respect, as the people knew that they spoke from conscientious conviction, and they were therefore more esteemed as statesmen than admired as orators. *DINÁRCHUS* is only known as the accuser of Demosthenes on the charge of having taken a bribe from the fugitive *Hárpalus* to engage the Athenians to protect him from Alexander's vengeance. The truth of the charge is extremely doubtful, but it is urged in the invective of *Dinárchus* very artfully and spiritedly. The merits of the oration are, however, lessened by the virulence and violence of the attack.

The rhetorical compositions of *ISOCRATES*, who was born B. C. 436 and was one of the most illustrious contemporaries of Demosthenes, likewise contributed immensely to the same subject. Isocrates was usually classed as an orator, but his discourses invariably came before his countrymen in a written form, as the weakness of his frame and voice made him incapable of the exertion of delivering them before a public assembly. Isocrates was, however, fully conversant with the principles of oratory, and taught them to the noblest youths of Athens and Greece for a long period with the most remarkable success. His discourses are of a very high order of composition, and in these he sometimes addressed himself to political and likewise to moral subjects. In his political discourses he regularly advocated the cause of Philip, in opposition to the counsels of Demosthenes; and although the eloquence of his opponent was irresistible, Isocrates always succeeded in winning the respectful attention and the applause of his fellow-citizens. A few of the orations of Isocrates yet remain, one of the most admired being an address to Philip of Macedon himself.

ÆSCHINES, the greatest of the oratorical rivals of Demosthenes, was a supporter of the Athenian aristocracy and the Macedonian supremacy as against the democracy and the opposition to Macedonian ascendancy as led by Demosthenes. Though lacking the boldness and vehemence of his illustrious opponent, the style of Æschines was more varied and ornamented. Said Quintilian, the great Roman rhetorician: "Æschines has more flesh and muscle, Demosthenes more bone and sinew." His style is flowing and harmonious; his periods are exquisitely polished; and his ridicule is very spirited and graceful. He would in all likelihood have reached the highest distinction at any other period, but he was borne down by the superior talents of his renowned rival. At first Æschines was, like Demosthenes, a most vigorous opponent of Philip of Macedon. His subsequent desertion of the democratic and patriotic party made him exceedingly unpopular, and induced him to cultivate the favor of his audience by rhetorical artifices, rather than exalted sentiments, which he actually sometimes pretended to ridicule as forced and affected.

The career of DEMOSTHENES, the most distinguished of Athenian orators, constitutes a portion of Grecian history, and, as such, has already been detailed. His discourses, nevertheless, deserve more special attention than has been given them in the preceding section. When asked what qualities were essential to effective speaking, Demosthenes is said to have replied that three things were requisite; and, in fuller explanation, said that these qualities were "action—action—action." This forcible exposition of his views of eloquence enables us to anticipate the characteristics of his own style of oratory. We therefore discover that vehement delivery was the chief characteristic of Demosthenes' style of speaking. But if an equal power of forcible expression had not been combined in him with the power of energetic action, he would not have been the very foremost of all orators, as he has always been acknowledged to be. Those

orations which were called *Philippics*, because they were uttered against Philip of Macedon, are usually pointed to as the most effective specimens of Demosthenes' oratory. A number of others remain, of almost equal eloquence, and among these are especially the orations for the Olynthians and the orator's defense of himself against Æschines. All of these discourses constitute important additions to the historical records of the periods in which they were uttered.



DEMOSTHENES.

The two original schools of Grecian philosophy were the *Ionian*, founded by Tháles, and the *Italic*, or *Pythagorean*, founded by Pythagoras. These two systems gave rise to several others towards the end of the fifth century before Christ, known respectively as the *Socratic*, the *Eleatic* and the *Heraclitean*, the last two being modifications of the Italic. The first sprang from the school of Tháles, in the doctrines of which its founder, Socrates, was initiated by his teachers, Anaxágoras and Archelaüs, who were pupils of Tháles.

The founder of the Eleatic sect, so called from its seat at Eléa, an Ionian city in Asia Minor, was XENOPHANES, a native of the Ionic city of Colophon, also in Asia Minor. This philosopher lived to the great age of one hundred years, and is supposed



to have died about the middle of the fifth century before Christ. He at first professed the Pythagorean philosophy, but he afterwards modified it with so many of his own doctrines that he came to be considered the founder of a new school. There is some uncertainty respecting the exact nature of his philosophical system, as none of his writings have been preserved. But it is believed that he taught that the universe is eternal, maintaining that if there ever had been a time when nothing existed, nothing could ever have existed. He is also believed to have taught that there is one God, incorporeal, eternal, intelligent and all-pervading, and that there are innumerable worlds in the universe.

PARMÉNIDES, a disciple of Xenóphanes, and his successor as teacher in his philosophical school, was born at Eléa, in the early part of the fifth century before Christ. Like his master, Xenóphanes, Parménides held that the universe is eternal and that there is an all-pervading and animating principle called God. He taught that the earth is a sphere and located in the center of the universe; that there are two elements, fire and earth; and that all things, animate and inanimate, have been produced by the action of the animate upon the inanimate.

ZENO, usually called "the Eleatic," to distinguish him from the philosopher of the same name who founded the sect of the Stoics, was a native of Eléa and a pupil of Parménides, whom he afterwards succeeded as teacher of the Eleatic philosophy. Zeno zealously defended the rights of the people, and is said to have been put to death with the most cruel torments by the tyrant of his native city, in punishment for having formed a conspiracy against his authority. None of Zeno's writings remain, but it is believed that his philosophical doctrines varied very little from those of his predecessors in the same school. He taught that nature does not admit of a vacuum; that there are four elements, namely, heat, moisture, cold and dryness; that man's body is formed of earth and his soul of an equal mixture of the four elements. Zeno was an able logician,

and delighted to display his dialectic powers by indifferently supporting either side of a question, so that there is doubt respecting his actual views on some subjects. He maintained that motion is impossible, and Seneca asserted that he even went so far as to question the existence of the material world.

LEUCIPPUS, a disciple of Zeno, originated the *atomic theory*, which was subsequently extended by DEMOCRITUS, "the laughing philosopher." Leucippus asserted that all things consist of very minute individual atoms, which, in themselves, possess the principle of motion, but that the universe was formed in consequence of these atoms falling into a vacuum. Demócritus was born at Abdera on the Thracian coast of the Ægean in B. C. 460, and was one of the most celebrated Greek philosophers. After having traveled through Egypt, Chaldaea and other Oriental lands, he returned to Abdera, where he devoted himself to philosophical studies. His grand axiom was that the greatest good consists in a tranquil mind. He has been called the "laughing philosopher," in contrast to HERACLITUS, "the weeping philosopher." Demócritus died in B. C. 357.

Heraclitus founded the sect of the Heraclitians. He was a native of the Ionic city of Ephesus, in Asia Minor, and flourished in the early part of the fifth century before Christ. He was so much respected for his wisdom that his fellow-citizens requested him to become their ruler; but he refused to do so, giving as his reason that their minds were so perverted that they could not relish or appreciate good government. When Heraclitus appeared in public, he went about ostentatiously bewailing the wickedness of mankind. On one occasion he played at dice in public with a number of boys, to show his contempt for the ordinary occupations of men; and when the citizens gathered about him in surprise, he addressed them thus: "Worst of men, what do you wonder at? Is it not better to do this than to govern you?"

Being at length unable apparently to en-

ture the society of his fellow men, Heraclitus retired to a mountain solitude, where he lived on herbs and roots, like the hermits of later times. When he became dropsical, in consequence of this poor diet, he returned to Ephesus to ask for medical advice. But even when his life was at stake, he was unwilling to live like other people, and therefore, instead of plainly stating his case to the physicians, he asked them enigmatically, "whether they could make a drought of a shower." Seeing that they could not comprehend his meaning, and disdaining to explain himself any further, he retired to an ox-stall, where he lay down on a heap of dung, hoping, we are told, that its warmth would draw the watery humors out from his body. He there died in the sixtieth year of his age, a victim to his own cynical nature and his extreme love of singularity.

Heraclitus left behind him several works which were highly esteemed by his disciples. He studied to write as well as to speak in an obscure manner, so that great acuteness and great pains were required to comprehend his meaning. It is said that the tragic poet Euripides, having lent Socrates a copy of a treatise produced by Heraclitus, afterwards asked him what he thought of the work, when Socrates replied, that "the things which he understood in it were excellent, and so, he supposed, were those which he did not understand; but they required a Delian diver."

EMPÉDOCLES, a famous Grecian philosopher of the Pythagorean sect, was a native of Agrigentum, in Sicily, and flourished about the middle of the fifth century before Christ. Like many other followers of Pythagoras, Empédocles engrafted some of his own opinions upon the Pythagorean system. He maintained the Pythagorean doctrine of the existence of an active and passive principle; the latter being matter, and the former an ethereal and intelligent fire, which produced and pervades and animates all things. He likewise believed in the doctrine of the metempsychosis, or transmigration of the soul, and accordingly

taught the principle of refraining from killing or eating animal flesh.

ANAXÁGORAS was the first teacher of the Ionic school of philosophy, on whom the ancients bestowed the remarkable designation of *Mind*, either because of the peculiar vigor of his intellect, or on account of the fact that this philosopher was the first who described God as an incorporeal intelligence, separate from, and entirely independent of, matter. He was born in the Ionic city of Clazomenæ, in Asia Minor, in the year B. C. 500. Anaxágoras was a resident of Athens for many years, during which period he had several pupils who afterwards became renowned, such as Socrates, Euripides and Pericles. He was finally brought to trial for impiety, because he taught that the sun was a fiery stone, and not the god Apollo, as was popularly believed. He was banished from Athens, and passed the remainder of his life in teaching philosophy at Lampsacus, on the Asiatic side of the Hellespont. Anaxágoras, as we have said, was the first of the ancient philosophers who taught that God is independent of matter, and not merely a spiritual or fiery essence pervading the universe as its *soul* or animating principle, which was the pantheistic doctrine taught by Pythagoras and a few other philosophers.

ARCHELAUS, the last teacher of the Ionic school, was a native either of Athens or of Milétus, it is not definitely known which. He was a disciple of Anaxágoras, and accompanied him in exile. On the death of Anaxágoras, Archelaus succeeded him in the charge of his school at Lampsacus; but afterwards returned to Athens where he opened a school of philosophy, which had many pupils.

SOCRATES, the greatest and best of all the Grecian philosophers, has been alluded to extensively in a preceding section of this work, where the circumstances of his teaching and his martyrdom have been fully narrated. We have there stated that it was to destroy the pernicious influence of the Sophists that Socrates discoursed with the people in the public thoroughfares and in

the workshops of Athens. He did not really teach any system of philosophy, but, by enforcing the maxim "Know Thyself," upon his pupils, he sought to lead them to discover the truth for themselves. It was

poison hemlock, as already related. As Socrates himself left nothing in writing, our knowledge of his doctrines is derived from his illustrious disciples, Plato and Xenophon. The six schools of Grecian philos-



LAST HOURS OF SOCRATES.

his virtues and his efforts to improve the morals of his countrymen that aroused his enemies, who finally succeeded in having him condemned to death by drinking the

ophy which afterwards arose all traced their sources to the teaching of the immortal Socrates.

PLATO—called *the Divine*, and one of the

greatest of Athenian philosophers — was born in the island of Ægina, B. C. 430, but was of Athenian descent. He was the founder of the *Academic* school of philosophy, so called because he delivered his lectures in the shady groves of Académus, near the gates of Athens. Plato was the most illustrious of all the disciples of Socrates, and, in his *Dialogues*, he represents himself as conversing with his famous teacher.

When very young, Plato gave the most promising indications of his genius, devoting himself mainly to the cultivation of poetry and the fine arts. Before he had arrived at the age of twenty-five he had produced epic and dramatic poems of considerable length, but he cast these into the fire when he had heard Socrates delivering a discourse.

From that moment Plato determined to devote himself entirely to the study of philosophy, and for eight successive years he attended the lectures of Socrates. When that wise and good man became a victim to persecution, Plato was at his side in his latter days, and subsequently embodied in the dialogue called *Phædo* those beautiful thoughts on the Immortality of the Soul which the martyred philosopher expressed in his last moments. After his preceptor's death, Plato retired from Athens to Megara, then traveled into Italy, Egypt and other countries, filling his mind with the philosophic lore to be found in each, after which he finally returned to Athens to open a new school for the instruction of youth. He selected as the spot for this purpose the shady grove which had been the property of a citizen named Académus, from whom it was thenceforth called the *Academy*. Multitudes of the most distinguished youths of Greece were soon attracted to Plato's school by the philosopher's genius and learning, and even females were often present at his lectures in disguise.

The fame of Plato's wisdom circulated far and wide, and many kings and communities solicited his aid to improve the political constitution of their governments. King Dionysius I., the tyrant of Syracuse,

succeeded in persuading Plato to visit his capital, but the tyrant's character was too mean and vicious to enable him to profit by the philosopher's teachings, and Plato was actually obliged to flee from the court of Dionysius to save his life. Plato continued teaching philosophy in Athens, with few intervals, until his death, which occurred in the seventy-ninth year of his age. His personal character appears to have been worthy of the genius displayed in his writings.

Plato's writings embody the views designated as the Platonic philosophy, and comprise thirty-five dialogues and thirteen epistles. These works include so immense a variety of subjects, ethical, physical, logical and political, that it is impossible to give any connected view of them as a whole, in a limited compass. Like many of the ancients, Plato conceived of two principles, *God* and *Matter*, as having an eternal coexistence in the universe. He considered the Deity as an Intelligent Cause, the origin of all spiritual being, and the creator of the material world. Plato's writings abound with many fine thoughts, but the whole is pervaded with a fanciful spirit of theory. No other ancient philosopher had the honor of attracting so many followers, so brilliantly did his genius shine forth in all his writings.

ARISTOTLE, the founder of the *Peripatetic* sect, was born B. C., 384, and was a native of Stagira, a town of Thrace, on which account he has frequently been called the Stagirite. He was initiated into the elements of knowledge at an early age, and at seventeen he went to Athens, where he commenced to study under Plato. That distinguished philosopher was not long in discovering the wonderful talents of his pupil, and was accustomed to calling him "the Mind of the School." Aristotle went to Macedon to become the tutor of Alexander the Great, in accordance with the promise made, at that prince's birth, to his father, King Philip. Alexander was about fourteen years old when Aristotle undertook his education (B. C. 343). Their connection lasted eight years, during which period the teacher

gained the regard of his pupil so thoroughly that Alexander was accustomed to say that "Philip had given him life, but Aristotle had taught him to live well."

When Alexander ascended the Macedo-

tures to his pupils, his followers were called *Peripatetics*, or walkers. Aristotle, however, continued corresponding with his royal pupil; and, at his teacher's request, Alexander employed several thousand per-



ARISTOTLE AND HIS PUPIL, ALEXANDER.

nian throne, and began his career of conquest, Aristotle returned to Athens and opened a school in the shady grove called the *Lyceum*. On account of his practice of walking there when delivering his lec-

sons in Europe and Asia to collect specimens of the animal kingdom and sent them to Aristotle, who was thus enabled to write a History of Animated Nature in fifty volumes, of which only ten yet remain.

Aristotle wrote on a great many subjects, and the most acute intellects of succeeding ages have readily adopted his opinions. His *History of Animated Nature* has been admired for its accurate descriptions. His other works are remarkable for the wonderful acuteness of mind therein displayed. Aristotle was one of the giant intellects of the world, and his system of mental philosophy prevailed for two thousand years, when his deductive system was superseded by Bacon's inductive system. Aristotle's lectures attracted throngs of listeners from all the great cities of Europe and Asia.

ANTISTHENES, a famous Athenian philosopher, born B. C. 420, was the founder of the sect called the *Cynics*, who maintained that man attained the greatest earthly happiness by renouncing all worldly pleasures. He was also a pupil of Socrates, and was distinguished by his severity of manners, remarkable even among the pupils of that simple and unassuming teacher. Socrates disapproved the raggedness which Antisthenes delighted to display in his apparel. Said the immortal preceptor: "Why so ostentatious? Through your rags I see your vanity."

DIOGENES, an eccentric philosopher and the most celebrated of the Cynics, carried the doctrines of that sect to the wildest extreme, renouncing all the pleasures, comforts and conveniences of life. He was a Greek of Asia Minor, being a native of Sinopé, in Paphlagonia, and was born B. C. 418. It is said that he went in rags, begged his bread in order to be insulted, and sat in the eaves of the houses under the rain. We are also told that he embraced snow statues in winter, and usually lived in a tub. He did all this, it is said, to inure himself to all hardships, to prepare himself to endure all vicissitudes of fortune, and to counteract the advance of luxury by his example. He did not wish to possess anything which he considered superfluous, and his only worldly possessions were a ragged garment to cover his nakedness, a wooden staff for walking, a wooden bowl for drinking, and a tub for shelter. One day observing a boy drinking

from the hollow of his hand, the philosopher dashed his wooden bowl to pieces, saying: "Behold! That boy has taught me that I still have something that I can do without!"

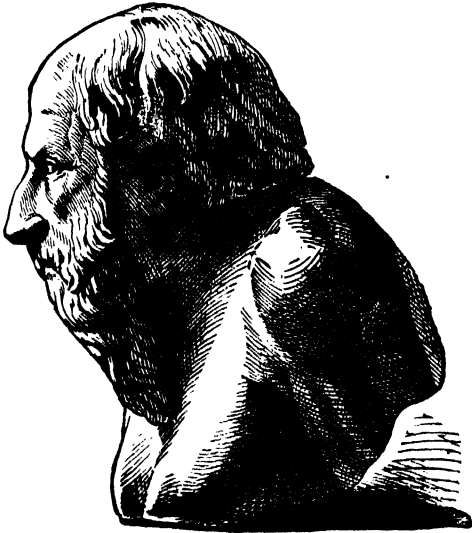
Being at one time seen with a lighted lantern in midday in the streets of Athens, and being asked what he was hunting, Diogenes replied: "An honest man." On another occasion, seeing the officers of justice in Athens carrying off an individual for stealing a trifling article, the philosopher remarked: "The big thieves have caught a little one." Diogenes was rude and merciless in his speech. He employed sarcasm as his great weapon to teach mankind. There is, however, a noble meaning in some of his sayings, which comprise the best exposition of the Cynical philosophy.

A profligate person having written over the door of his dwelling, "Let nothing evil enter here;" Diogenes said: "Which way, then, must the stranger go in?" Seeing a young man blush, the philosopher said: "Take courage, friend, that is the color of virtue." In answer to a person who asked him at what hour he ought to dine, Diogenes said: "If you are a rich man, when you will; if you are poor, when you can." Said some one: "How happy is Calisthenes in living with Alexander;" to which Diogenes replied: "No, he is not happy; for he must dine when Alexander pleases."

Hearing some one complain that he should not die in his native land, Diogenes said: "Be not uneasy; from every place there is a passage to the regions below." Being presented at a feast with a large goblet of wine, he threw it upon the ground; and upon being blamed for wasting so much good drink, he replied: "Had I drunk it, there would have been double waste; I, as well as the wine, would have been lost." Being asked what benefit he reaped from his laborious philosophical studies and his search for wisdom, Diogenes answered: "If I reap no other benefit, this alone is sufficient compensation, that I am prepared with equanimity to meet every sort of fortune."

When he had reached a good age, Diogenes was captured by pirates at sea and sold

as a slave in Crete, where he was purchased by a wealthy Corinthian, who was struck with the reply the captive philosopher gave to the auctioneer who put him up for sale. Said the vender: "What can you do?" To this Diogenes replied: "I can govern men; therefore sell me to some one who wants a master." He thereafter passed much of his life in Corinth, and became the teacher of his master's children, and likewise exercised the office of a censor of the public morals. At that place he was visited by Alexander the Great, who found him, at the age of eighty, sitting in his tub. Said Alexander to the philosopher: "Can I do anything for you?" To which Diogenes replied: "Yes, you can get out of my sunshine." The young king was so well pleased with this answer that he said: "Were I not Alexander, I would be Diogenes!"



DIOGENES.

Diogenes did not always have the advantage in sharp speaking. Some one, observing him embrace a statue covered with snow, inquired if he did not suffer from the cold. "No," answered the philosopher; whereupon the stranger responded: "Why, then, I can see no great merit in what you are now doing." One day he entered Plato's neatly-furnished house and trampled a fine carpet under his feet, saying: "Thus I trample upon the pride of Plato." To this

Plato justly replied: "And with a greater pride of your own." On another occasion, hearing that Plato, in one of his lectures in the Academy, defined man as a "two-legged animal without feathers," Diogenes stripped a fowl of its feathers, and, carrying it into the Academy, exclaimed: "Behold Plato's man!" Plato was in the habit of calling Diogenes a mad Socrates, alluding to the combination of wisdom and extravagant folly constituting his character.

Diogenes had a supreme contempt for the whole human race. He went barefoot even when the ground was covered with snow. His father had been a banker at Sinopé, and was banished from that city for counterfeiting. Diogenes himself had been guilty of the same offense before he became a Cynic, and was also exiled, whereupon he came to Athens and visited Antisthenes, who treated him with great contempt and would have driven him away with his staff, because he did not wish to have any more disciples; but Diogenes, who was neither surprised nor intimidated, bowed his head and said: "Strike, you will never find a stick hard enough to drive me off as long as you speak." Antisthenes, overcome by his obstinacy, allowed Diogenes to become one of his disciples.

ZENO, a native of the island of Cyprus, born B. C. 362, founded the sect of the *Stoics*, who practiced the strictest virtue and morality, and sought happiness by an absolute indifference to all the vicissitudes of life. The Stoics resembled the Cynics in general, but did not carry their self-denial to the same extreme limits in regard to dress and habits. But while the Stoics were as austere in their morals as the Cynics, they endeavored to introduce novel principles into speculative philosophy. The Stoical philosophy teaches the existence of two principles in nature, by which, and out of which, all things have been formed. One of these principles is active, consisting of pure ether or spirit, which dwells on the surface of the heavens, and which is God, or the creative spirit of the universe. The passive principle is matter, which is in itself destitute of all

qualities, but is capable of receiving any impression, or being moulded into any form.

Zeno's father was a Cyprian merchant and sent his son to Athens, when he was about thirty years old, with a cargo of Phœnician purple, which was lost by shipwreck on the coast of Piræus. But Zeno arrived safely at Athens, and, as he had already received an excellent education, he continued his studies and finally resolved to open a school of philosophy. He selected a public portico called the *Stoa*, as the scene of his lectures, and hence the term *Stoic*, as applied to Zeno's followers. They were also sometimes called "the Philosophers of the Porch." On this portico, or *Stoa*, Zeno taught successfully for a long time, exhibiting in his own life a perfect example of the stern morality which he inculcated on others. He was frugal in his diet and in all his expenses, grave and dignified in his manners, and his dress was always plain, though scrupulously neat. Zeno committed suicide when he was ninety-eight years of age, in consequence of having broken one of his fingers, a circumstance which he regarded as rendering him unfit for earth. Said he: "Why am I thus importuned? I obey the summons." He accordingly strangled himself when he reached home, influenced to the act by a miserable superstition.

ARISTIPPUS of Cyrênê, another pupil of Socrates, founded the sect of the *Cyrenæics*, who ran into the opposite extreme, holding that pleasure was the only good and pain the only evil, a principle which opened the way to every kind of licentiousness. EPICURUS, a disciple of Aristippus, adopted the same principle, but endeavored to correct its dangerous tendency by teaching that virtue was the real source of pleasure, and vice of pain; but his followers did not accept his reasoning in regard to vice, especially as he denied the doctrine of the immortality of the soul, by which his teaching could only be sustained. The sect of the *Epicurians*, named after Epicurus, whom they regarded as their founder, therefore considered luxury and the gratification of the appetites as the chief end of existence.

Epicurus was born at Gargetus, a small town in the vicinity of Athens, B. C. 344. At the age of eighteen he went to study at Athens and remained there for a considerable time. He afterwards made his residence successively at Mitylênê and Lampascus, in both of which cities he opened a school for the instruction of others in his philosophical doctrines. But he was not long satisfied with a provincial reputation; and in his thirty-eighth year he returned to Athens, where he purchased a garden, in which he began to teach his system of philosophy, therefore often called "the Philosophy of the Garden." As his opinions were an agreeable contrast to the doctrines of the Cynics and the Stoics, which were then prevalent, Epicurus soon became exceedingly popular. Epicurus himself was noted for his temperance and continence and endeavored to impress upon his pupils the necessity of restraining all the passions, in order to lead a happy life.

PYRRHO, a native of the Ionic city of Eléa, in Asia Minor, born B. C. 340, founded the sect of the *Skeptics*, who regarded everything as uncertain, some even going so far as to doubt their own existence. It is said that Pyrrho's friends found it necessary to attend the philosopher in his walks, lest his doubt about the existence of a precipice or an approaching wagon or carriage might result in ending all his mortal doubts at once. Like many of the other Grecian sages, Pyrrho reached a good old age. He died at ninety, and was honored with a monumental statue by the Athenians, as well as by the Eléans. Pyrrho's followers first called themselves the *Pyrrhonic School*, but were finally named *Skeptics*.

The *New Academics*, founded by CARNÉADES and ARCESIAS, adopted the principles of the Skeptics to some extent, and consequently introduced the worst doctrines of the Sophists. Several minor sects were founded on modifications of these doctrines, but it is not necessary to enumerate them in this work.

The fine arts commenced at so early an age that their origin is not recorded.



Though they were cultivated with much success in very early times, especially by the Egyptians and the Phœnicians, the Greeks were the first to give them their ineffable beauty and to raise them to a degree of perfection which the world had never before known and which succeeding ages have never been able to surpass. The Hellenic race seem to have possessed an exquisite sense of the grand and the beautiful; and their fine taste stimulated and guided their brilliant genius and enabled them to confer all the charms and dignity of poetry on arts which had at first been simply mechanical. The fine climate, the bright sun, the azure skies, the fair and blooming vales, the majestic hills, and the romantic shores and islands of Greece and the other lands bordering on the Ægean and Mediterranean seas, doubtless exercised a vast amount of influence over the imaginations of the naturally ardent and excitable people who occupied those favored regions, and contributed to direct their attention to studying and improving those arts which imitate nature.

Ionian was the scene of the earliest triumphs of Grecian art, as well as the birth-place of Grecian philosophy and poetry. While the civilization of the mother land was retarded by an unceasing series of revolutions and internal dissensions, the Hellenic colonies on the fertile shores of Asia Minor were making rapid progress in wealth and prosperity, and were finding leisure to cultivate art, science and literature. So we discover that as early as the eighth century before Christ, when European Greece had not yet emerged from its primitive barbarism, the Ionian cities of Asiatic Greece had already become the seats of refinement and taste. There originated the Ionic style of architecture, and there painting and sculpture were first practiced by the Hellenic race.

But, along with its poetry and philosophy, the arts of Ionia by degrees reached European Greece, as well as the flourishing Grecian colonies in Italy and Sicily. At the time of the Persian invasion Greece is

said to have had a hundred ivory statues of the gods, every one of which was of colossal size, and many of which were elegantly gilded. At this time Greece had likewise many magnificent temples and other splendid public edifices, constructed of the finest marble.

After the Persian invaders had been driven out, Greece ceased to follow its colonies and itself began to lead in the cultivation of the arts, as well as in literature and philosophy. Athens, which the barbarian host of Xerxes had reduced to a heap of smouldering ruins, soon arose out of its ashes; and under the wise and liberal policy of Themistocles, Cimon and Pericles, in the remarkably short period of forty years, it became the most magnificent city in the world, and was enriched with the most elegant specimens of ornamental art ever produced by any age or nation.

It was during the period after the Persian Wars, in the days of Athenian greatness and glory, that Greek art reached its highest degree of perfection, in those masterpieces of architecture and sculpture which the greatest genius of the modern world has not even been able to approach.

The *Parthenon*, which was erected during this period, yet remains whole, after the lapse of about twenty-three centuries, and affords abundant evidence as to the truth of the accounts transmitted to us from the ancient authors concerning the elegance and grandeur of Grecian architecture. This splendid temple was dedicated to Athênê, the tutelary goddess of Athens, and was constructed of beautiful white marble. It is of the Doric style of architecture, and is two hundred and seventeen feet long.

Fergusson, in his *History of Architecture*, says the following concerning the Parthenon: "In its own class it is undoubtedly the most beautiful building in the world. It is true it has neither the dimensions nor the wondrous expression of power and eternity inherent in Egyptian temples, nor has it the variety and poetry of the Gothic cathedrals; but for intellectual beauty, for

perfection of proportion, for beauty of detail, and for the exquisite perception of the highest and most recondite principles of art ever applied to architecture, it stands utterly and entirely alone and unrivaled—the glory of Greece, and the shame of the rest of the world."

Not only in Athens were there such splendid examples of the perfection of Grecian architecture, though it was there that they were seen crowded in vast numbers. There were temples in Elis, Delphi, Corinth, Eleusis, Argos and many other Grecian cities, rivaling in size and majestic grandeur those of Athênê's favored city.

The area of the Acropolis, or citadel of Athens, in which the Parthenon stands, was in ancient times adorned with many magnificent porticos and other public structures, and the whole of its extent, which was over six miles in circumference, was so diversified with works of painting and statuary that it is said to have exhibited a continuous spectacle of elegance and beauty. Under the administration of Pericles (from B. C. 458 to B. C. 429), sculpture and architecture reached their perfection in Athens. It was during that period that the renowned PHIDIAS, the greatest sculptor that the world has ever produced, adorned the city with the works of his genius. Above all the numerous temples and statues on the rocky height of the Acropolis towered the colossal bronze statue of Athênê, with its glittering helmet and spear, visible far out at sea, as if the goddess were guarding the city bearing her name. The most admired of the works of Phidias was the ivory statue of Athênê in the Parthenon, thirty-nine feet high, and having also about forty talents' worth of gold in its composition.

The great temple of Zeus at Olympia, in Elis, was two hundred and thirty feet long and sixty-eight feet high. This vast edifice was of the Doric style of architecture, and was surrounded with a splendid colonnade, adorned with the most elaborate sculpture. A gigantic statue of Zeus, about sixty feet high, was in the interior. This colossal figure was the masterpiece of the renowned

Phidias, and was made of ivory draped with gold. It represented Zeus seated on a lofty throne of ivory and ebony, inlaid with precious stones, and ornamented with the most beautiful sculptures and paintings, exhibiting some of the most striking and poetical adventures of the gods. The head of the colossal image was encircled with an olive crown. An emblem of victory was in the right hand, and a burnished scepter was in the left. The flowing robes were embellished with flowers and figures of animals wrought in gold.

Other temples were much larger than that of Olympia, if not so richly adorned. The temple of Dêmêtêr and Persephone at Eleusis, built about the same time, was capable of containing thirty thousand persons. Besides the Olympian statue of Zeus, Phidias executed many beautiful figures of gods and heroes to adorn the principal temples of Greece. The works of Phidias have excited the admiration of the world, and succeeding artists have endeavored to rival them in vain.

We have already alluded to the origin of the three styles or orders of architecture, which are yet recognized by builders—the Doric, the Ionic and the Corinthian—the principal difference being in the character of the column. The Doric is the oldest, being the style used by the ancient Dorians, as its name implies. Though plain and massive, it was graceful in proportions. The column is generally without a base, and the capitals are not ornamented. The finest specimen of this style is the Parthenon. The remains of the great temples of Pæstum, in southern Italy, present some fine examples of the ancient Doric style. The great temple of Apollo at Delphi, and that of Hêrê at Samos, the largest temples ever seen by Herodotus, were built in this style. The latter temple was about three hundred and fifty feet long, and one hundred and ninety feet wide.

The Ionic style, as the name implies, had its origin among the Ionian Greeks of Asia Minor; and its main characteristics are lightness, gracefulness and tastefulness of

ornament. The shaft of the column, which is slender, is supported by a base; and spiral volutes adorn the capital. The great temple of Artemis at Ephesus, begun about B. C. 600, was of the Ionic order; and was four hundred and twenty-five feet long, and two hundred and twenty feet wide. The Corinthian style, which is a modification of the Ionic, is distinguished for its graceful ornamentation. It is said that its capital was suggested to the mind of the famous sculptor, Calimachus, by seeing a basket covered by a tile and overgrown by the leaves of an acanthus. The earliest structure in the Corinthian style was the monument of Lysicrates, sometimes styled "the Lantern of Demosthenes," which was erected B. C. 335. This style was generally selected for edifices requiring special elegance and delicacy, as temples dedicated to Aphrodite.

Like architecture, sculpture or statuary owed its origin to religion. The first statues, which are very rude and uncouth, are those of the gods. Preceding the sculpture of detached figures was the adornment of the temples by figures in relief, of which there yet remains an example in a figure of the two lions over the gateway of the ancient city of Mycenæ. It was only in the period of Athenian glory and greatness following the Persian War that this beautiful art reached its perfection, under the great master, Phidias.

It is acknowledged that the Greeks reached absolute perfection in sculpture. The finest specimens of Grecian sculpture yet remaining are the figures that adorned the pediments and friezes of the Parthenon, most of which were taken to England by Lord Elgin, and are now in the British Museum. Most of them are in a mutilated condition, but they embody the very perfection of loveliness, majesty and power. These works were executed by the school of artists under the direction of Phidias, during the period of Athenian supremacy immediately following the Persian War. The immortal works of these sculptors are distinguished for their absolute purity and

repose, which is entirely lacking in the productions of the later sculptors, which the uninstructed consider more beautiful.

Painting did not reach perfection among the Greeks so early as sculpture, yet it made considerable progress in this period of Grecian history; and the great painters—POLYGNOTUS, PARRHASIUS and ZEUXIS—embellished Athens with numerous pictures, and aided in making her the glory of Greece.

Grecian art maintained its preëminence during the Macedonian period. The most eminent sculptors of the fourth century before Christ were PRAXITELES, of Athens, and LYSIPPUS, of Sicyon; and the most illustrious painter was APÉLLES, of Ephesus. The success of Apélles was owing to his constant application. His maxim was: "No day without a line." Lysíppus was celebrated for his bronze works. The statues of Aphrodité by Praxíteles combined feminine grace with intellectual dignity, and have never been surpassed. Alexander the Great ordered that only Apélles should paint his picture, and that only Lysíppus should represent him in bronze.

Other famous painters of this time were TIMANTHUS, PAMPHILUS and EUPOMPOS. The most celebrated pictures of Zeuxis are those of Hercules strangling the serpents, of Hêrê, and of Jupiter surrounded by the other gods. The most celebrated painting of Timanthus is his Sacrifice of Ephigenia.

Among Greek sculptors, Praxíteles excelled in the soft and beautiful, as Phidias did in the grand and sublime. The principal works of Praxíteles were kept at Athens, but the Aphrodité of Cnidus was the most famous of all the productions of his chisel, and for a long time attracted visitors from every part of the world. This statue was executed in Parian marble, and stood, according to the account of a spectator, in a temple dedicated to the same deity. According to this description the sculptor seems not only to have presented a form of exquisite symmetry, but to have also given the stone something resembling the softness of flesh.

POLYCLETUS, CAMACHIUS and NAUCIDES

were also great sculptors of the age of Praxiteles and Lysippus. These sculptors combined to fill the temples and public edifices of the Grecian cities with models of beauty and grace, sometimes executed in marble, and sometimes in bronze. The most celebrated work of Polyclétus was a colossal figure of the Argive Hêrê, composed of ivory and gold.

The Greek paintings were in water colors or in wax, as oil colors were unknown. Polygnôtus devoted himself to the adornment of many of the public edifices of Athens; and the Stoa, or painted porch, where Zeno afterward taught his principles of philosophy, was one of his works. Polygnôtus was the first Grecian painter of fame, and was contemporary with Phidias, during the flourishing period of Athenian greatness and glory.

Painting reached a higher degree of perfection under Zeuxis and Parrhasius, as an interesting incident concerning these two artists shows. In a trial of skill Zeuxis

Painted a bunch of grapes so naturally that the birds came and picked at them. Thereupon Parrhasius said: "Now draw aside the curtain that covers my picture." When Zeuxis attempted to do so, he found that the curtain was the picture, and he immediately acknowledged the superiority of his rival. Said Zeuxis at one time: "I paint slowly, but I paint for eternity."

The Greeks carried the various arts of design to a high degree of perfection, and in all of these they exhibited a highly delicate and refined taste, furnishing a standard for posterity in many things. Greek art was not only illustrated in sculpture and architecture, but in the internal decorations of their houses, their elaborately-painted walls and ceilings, their ornamental tiling, their tastefully-constructed furniture, their beautiful vases, and other vessels both for use and ornament. The Greeks displayed a genius in all these for the invention of beautiful forms which has yet remained unsurpassed.

## SECTION XVI.—GENERAL VIEW OF GREEK CIVILIZATION.



THE ancient Greeks belonged to the Aryan, or Indo-European branch of the Caucasian race, and were therefore kindred with the Sanskritic, or Brahmanic Hindoos, the Medes and Persians, the Romans and other Latin nations, and the modern nations of Europe and America. They were a finely-formed race, and their women were generally very beautiful. The characteristics of the Grecian face were dark complexions and black hair and eyes. Excepting the Spartans, the Greeks were lively, cheerful, ardent, volatile and fond of gay and showy amusements. They had some of the higher gifts of mind in a degree unsurpassed by any other nation. For this reason they made such advances in philosophy, in the science of government, in elegant literature, and the arts of painting, sculpture and architecture. Many of

their works of art are yet models throughout the civilized world.

In the Oriental nations the only government was despotism. There was an absolute lord, whose subjects were virtual slaves, without any political rights whatever. The Greeks were the first people to develop democracy—government of the people, by the people and for the people. It was owing to their political freedom that the Greek civilization was the highest of antiquity, and that the Greeks surpassed all other ancient peoples in art, literature and philosophy.

The Greek states had no hired or standing armies, but relied for their defense on a militia, composed of citizens and armed slaves, which was called to the field in time of war. The poems of Homer inform us that in early times many of the Greek chieftains and warriors fought in

chariots drawn by horses; but at a later period chariots were wholly dispensed with. The officers and the upper classes fought on horseback, and the common soldiers on foot. The regular cavalry were armed with swords and spears. The infantry were composed of two classes, respectively known as the heavy-armed and the light-armed. The heavy-armed infantry usually consisted of citizens, while the light-armed were made up of slaves or of freemen of the lowest rank.

The heavy-armed foot soldiers wore helmets of brass or iron upon their heads, and cuirasses and greaves of the same metals upon their breasts and legs. They grasped the sword or spear with the right hand, and carried the buckler or shield on the left arm. They usually fought in a close body, called a phalanx, in which the file was sometimes eight men in depth, and at other times sixteen. The light-armed troops used bows and arrows, javelins and slings, and were considered of so little importance, in comparison with the heavy-armed, that the ancient writers, in describing battles, often said nothing about the light soldiery, in giving the number of troops engaged.

The Greeks advanced to meet the enemy at a quick but regular pace, and with a silence only sometimes broken by the sound of the trumpet or the Spartan flute, until the mortal combat was announced by the clash of arms and the groans of the dying. Every citizen between the ages of twenty and sixty was subject to being summoned to the defense of the state, but those of advanced age were exempted from foreign service. The Athenians were accustomed to appointing ten generals to every army, one being taken from each of the ten wards of Attica. At first each of these officers was successively entrusted with the sole command for one day, but the evils in consequence of so injudicious a custom becoming at length apparent, the practice was modified, so far as one of the ten was appointed to the actual command, while the other nine accompanied him as counselors, or remained at home with the honorary title of generals.

The Grecian towns were fortified with walls, towers and fosses, or ditches, which made it very difficult to take them by siege in those times, although the places then considered and proved impregnable would have been reduced in less than an hour by our modern artillery. Although the engines of war used by the Greeks were impotent as compared with modern cannon, they had machines by which they were enabled to harass, and frequently to take by storm, places which were very strongly fortified. The chief of these engines were the battering-ram, the moving-tower, the tortoise, the catapult and the balista.

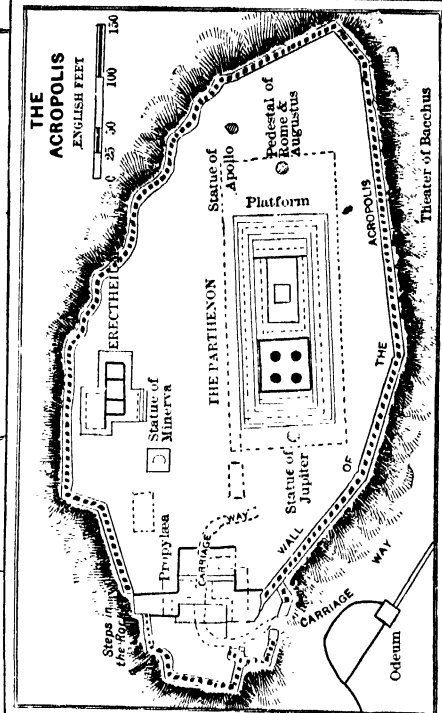
The battering-ram was a very large beam of wood, having at the end an iron head, shaped so as to partially resemble that of a ram. Some of these machines were suspended from the roof of a wooden building erected to screen the men who worked them from the missiles of the besieged; while others, smaller in size, were carried in the arms of men. They were used to batter down walls, and are said to have been sometimes dreadfully effective. For the purpose of deadening their blows, the besieged were in the custom of lowering bags of wool before those parts of the walls against which they were directed.

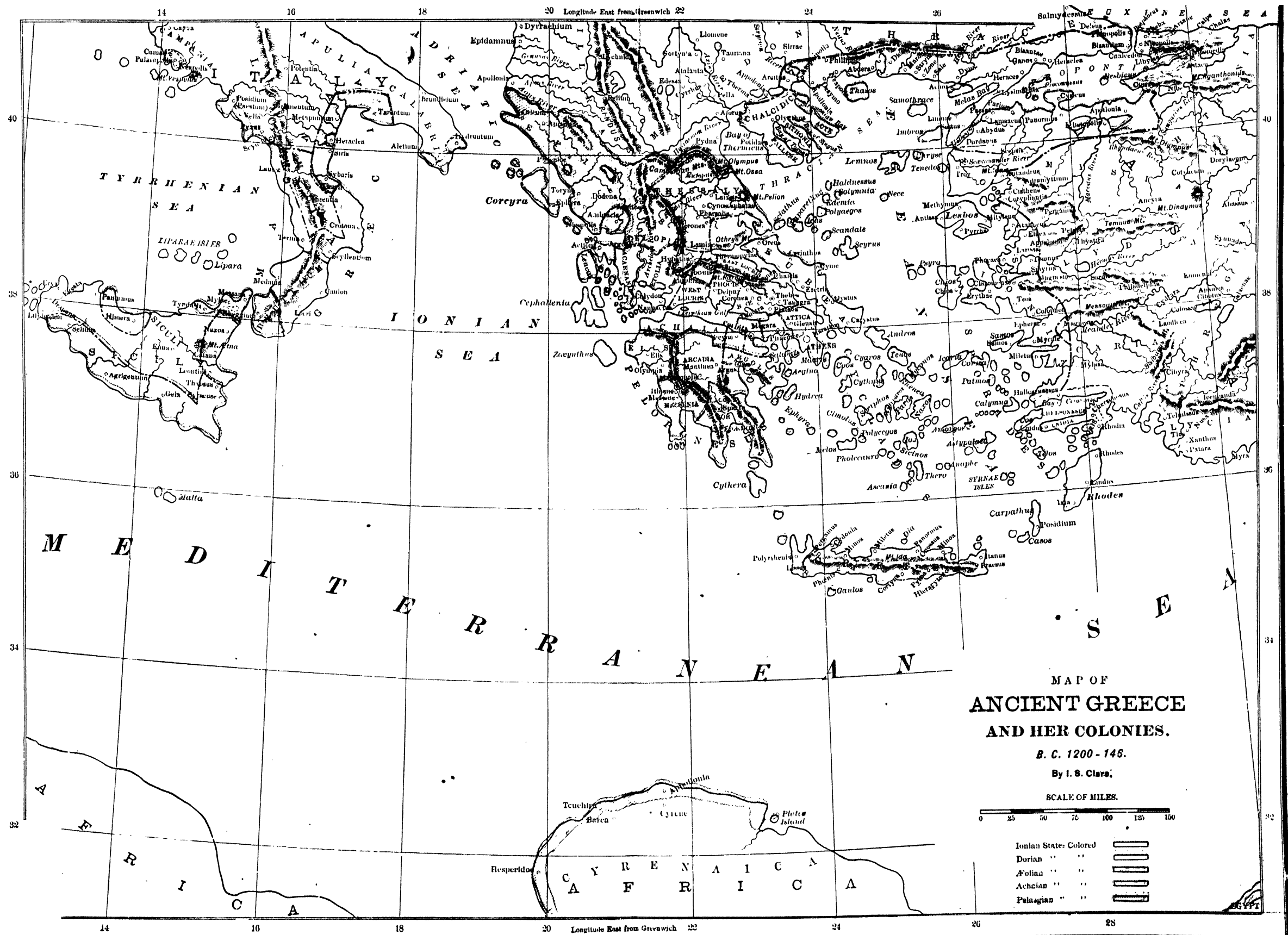
The moving-tower was a wooden building in the form of an obelisk, and was set on wheels, by means of which it could be pushed forward to the fortifications which were the objects of attack. These towers were from thirty to forty feet square at the base, and were higher than the ordinary walls of fortified towns. They contained a battering-ram in the lower story. In the middle portion they had a drawbridge, which could be lowered in such a way as to enable the assailants to pass over from the tower to the walls. At the top they were filled with soldiers, who hurled javelins and discharged arrows at the defenders of the walls.

The tortoise was a kind of wooden house, about twenty-five feet square and twelve feet high. Like the moving-tower, it was set on wheels, by means of which it could be moved forward to the walls. It was

V I C I M I T Y

SCALE OF MILES









covered with strong hides, which had been steeped in certain drugs to make them fire-proof. It was called a tortoise because of its immense strength, which rendered those inside of it as safe as a tortoise in a shell. It was used as a covering for the protection of persons employed in filling up the ditches and sapping the walls of fortified towns.

The balista and the catapult were machines used to hurl showers of darts and stones, and are described as having to a great extent resembled the modern cross-bow, but were proportionately of immense size.

In Homer's time the Greek ships of war were large open boats capable of carrying from fifty to one hundred and twenty men. A sail was hoisted when the wind was fair and moderate, but these vessels were ordinarily propelled by oars. At that early period the rowers sat in a single line along each side of the vessel, but afterwards the Corinthians invented a kind of galley, called the *trireme*, which had three tiers of rowers, and which was decked like the largest of modern vessels.

The largest triremes usually carried a crew of about two hundred men, composed partly of sailors and partly of soldiers, or, as moderns would call them, *marines*. In sea-fights these marines occupied the deck of the vessel and attacked the foe with darts or javelins; and when the vessels approached very closely to each other, they fought hand to hand with sword and spear. The trireme was the largest war-vessel in most common use, but there were many larger galleys. There were many ships of four or five tiers of oars, and sometimes vessels of enormous size had thirty or forty tiers of rowers, but these latter were built more for show than for use.

The prows of Grecian ships were generally ornamented with sculptured representations of gods, men or animals, like the figure-heads of modern vessels. A piece of wood, armed with a brass or iron spike, and called the *beak*, projected from the lower part of the prow. This was of great service in damaging or sinking an enemy's

vessel, as it was an important part of an ancient commodore's tactics to endeavor to strike his ship's beak against the side of the hostile ship and thus run it down. Very often another maneuver was resorted to, for the purpose of forcing an engagement, namely, bearing down upon the enemy's line, so as to break the oars of his ships, and thus make them unmanageable. The ships were then brought close to each other, and the fortune of the day was decided by the personal conflict which followed.

No other country in the world ever produced such magnificent and durable public buildings as did ancient Greece. The Grecian temples and public edifices have long been deservedly classed among the wonders of human art. They were constructed of polished stone or of the finest marble, and displayed the admirable proportions and beauty of the three styles of Grecian architecture—the Doric, the Ionic and the Corinthian. Though now in ruins, they are still objects of imitation to nations of the most refined taste. The modern architect congratulates himself upon being able to copy their characteristic excellences, without hoping to excel them.

The private houses of the mass of the Grecian people in the cities were built of clay or unbaked bricks, and were arranged in irregular lines along the sides of narrow streets. The wealthy, however, had large and elegant mansions. Their dwellings were divided into several apartments, having two or more stories, ascended by staircases. A large gate was in front; and outside of this was a heap of manure left there by the horses and mules, and a number of dogs and pigs were accustomed to gather there.

Thus the houses of the Greeks were generally as plain as their temples and public edifices were magnificent. The floors were of stone, and the walls were white until the time of Alcibiades, who ordered them to be painted in Athens. The houses generally stood away from the street. A laurel tree or altar sacred to Apollo was often placed in front of houses. Often an inscription was marked on the door as a good omen. In the

interior were apartments surrounding an open court, about which were porticos for exercise; while in the center was an altar on which sacrifices were offered to the household gods. The women's chambers were wholly separate from those of the men, and the girls were kept in a remote room under lock and key. The slaves were sheltered in an upper story, to which they ascended from steps on the outside of the house. The roofs of the houses were flat, and served as places of promenade in the cool of the day. Curtains were sometimes used instead of doors. Houses were heated by means of fire-places; and, as chimneys were unknown, the smoke escaped through openings in the ceilings. Roses and violets were planted side by side with onions. The first rooms seen upon entering the house were decorated with paintings. The houses of the wealthy were profusely embellished with paintings, sculptures, vases and ornamental works of art. The walls were plastered, and finished with joiner's work. The walls and ceilings were adorned with paintings. The furniture was set off with gold and ivory. Screens of rich tapestry were likewise in use.

The articles of Grecian household furniture were chairs, beds of geese feathers, bedsteads, bedsteads with mosquito-nets, sheep-skin-blankets, tables, candelabras, carpets, footstools, lamps, chafing-dishes, vases of different forms, baskets, basins, bellows, brooms, cisterns, ovens, frying-pans, hand-mills, knives, soup-ladles, lanterns, mirrors, mortars, sieves, spits, and most of the articles now in use, or substitutes for them. Dishes and other vessels were of pottery, metal or wood. Various-forms and beautifully-designed lamps were used.

The Greeks ate three daily meals, reclining on couches, and using neither table-clothes nor napkins. In primitive fashion, they used neither knives nor forks, but spoons were in common use. They washed their hands before and after each meal. Among the common people dried fish and barley bread, with dates, were the principal food. Animal food and many delicacies of cookery were also partaken of. The wealthy,

of course, indulged in all sorts of luxuries. After dinner came the *symposium*, when host and guests drank goblets of wine, mixed with hot or cold water. The master of the feast was chosen by lot. This drinking bout was enlivened by varied conversation, music, dancing, and all sorts of games and amusements. Guests invited to a banquet were met by slaves, who removed their sandals, washed their feet, and furnished them with water for their hands.

Before going to a feast, the Greeks washed their bodies and anointed them with oils; and when they arrived, their host welcomed them either by taking their hands or by kissing their lips, hands or feet, according as he desired to show them more or less respect. Before a repast was begun, a part of the provisions on the table was set apart for the gods, and a hymn was generally sung at the close of the meal. Before they quaffed their wine, the Greeks often poured some of it on the ground in honor of any god or absent friend whom they desired to remember. This was called a *libation*.

The Greeks had some notions of propriety. They considered long nails, dirty teeth, wiping the nose at meals, spitting upon the waiter at table, etc., as offensively **vulgar**. One who talked much about himself was regarded as a *bores*. Seeking to sit near the host at a ceremonious feast was looked upon as foppery; as were also bragging about taking a child to Delphi to deposit his hair; saying that one had taken care to have a black footman; placing garlands before a door when one offered sacrifice; erecting a monument to a lap-dog, etc.

The climate of Greece being one of the mildest in the world, the dress of the people was light and simple, being designed more as a graceful covering for the body than as a protection against the inclemencies of the weather. The dress of the Greeks was nearly the same for both sexes. Their garments were made of wool, linen, and later of cotton. The Greek dress consisted of an inner *tunic* and an outer robe or shawl called the *pallium*. The tunics of the men extended down to the knees, while those of

the women descended in flowing folds to the heels. The women bound their tunics at the waist by a broad sash; and their palliums, which were usually saffron-colored, were confined at the waist by a broad ribbon. Both these garments were bordered at the bottom by an edging of different color. In later times the Athenian women wore long loose dresses with flowing sleeves. Only travelers and workmen had their heads covered; all other men and all the women hav-

the ladies of Athens had a custom of painting their cheeks and eyebrows, sprinkling their hair with yellow-colored powder, and encircling their heads with wreaths of flowers. When they went out of doors they always wore a veil over the face.

The Greek women were kept in a state of seclusion and restraint, similar to that of the Turkish women and the women of other modern Oriental nations. They were closely confined to the house, except during solemn



TYPES OF GREEK WOMEN.

ing no covering for their heads. The flapped hats, which were worn by workmen and travelers, were tied under the chin. The better classes of Greeks wore sandals and shoes on their feet out of doors, and these were bound with thongs. The lower orders always went barefooted.

The Greek women braided and curled their hair in a very tasteful manner, and set it off with golden grasshoppers. They also wore golden ear-rings and bracelets; and in the days of Athenian luxury and splendor,

festivals and other public ceremonies, and employed their time in spinning, weaving, baking bread and superintending the labors of their female slaves. When they appeared in public, they walked in procession, with downcast eyes, with their slaves and attendant maidens around them, or went directly and without ostentation to the place to which they had been called by business. But the lower classes were not practically exempted from such restrictions, and females of rank even resorted to many contrivances

to evade them. The Spartan women also conducted themselves differently, as the laws of Lycurgus required them to exhibit themselves in public. These women did not mourn the loss of their husbands or sons who died the death of heroes in battle, but appeared in public with every indication of joy after such an occurrence, and only seemed sorrowful when those with whom they were connected had disgraced themselves by returning home unhurt from an unsuccessful battle with their country's enemies.

Thus Greek women were virtual slaves, and led secluded lives in their homes, both before and after marriage, devoting themselves to weaving, spinning and domestic duties. They took care of the sick and had charge of the servants, who were slaves. The *Hetære*, chiefly foreigners, were a class of women who enjoyed greater social privileges, living in their own houses, and receiving guests of both sexes. These were generally noted for their personal beauty and grace of manners, and also for literary accomplishments, and are said to have been "the most witty and brilliant talkers of Athens." The famous Aspásia, who became the wife of Pericles, belonged to this class.

The Greeks were divided into two great classes, freemen and slaves. We have observed that in Sparta the slaves performed all mechanical, agricultural and menial labors; while the free citizens employed themselves in war and military exercises, in superintending the public schools, in conversation, or in religious services. But in Athens and the other Grecian republics the citizens engaged in mechanical employments, as well as in the more lucrative pursuits of commerce; while the slaves engaged in various handicrafts, as well as agricultural and menial duties.

The Greeks had slaves of all classes and grades, such as domestic servants, agricultural laborers, and artisans. The rich families had many slaves, while the poor citizen had only one. The governments of the various Grecian states employed slaves upon

the public works. These slaves, generally foreigners, the Greeks called barbarians. Many Asiatics and Thracians sold their children into slavery, and the buying and selling of slaves was a regular business at Athens and in other parts of Greece. Children born of slave women were doomed to slavery. Menial slaves were at the mercy of their masters and mistresses. Slaves were often tortured, to make them confess their own guilt or the guilt of their masters.

The Greeks worked mines of silver, copper and iron, and obtained marble and other building stone from the quarries. They engaged in spinning and weaving, pottery, and the manufacture of arms and armor, gold and silver ornaments, hardware and furniture. Besides the large numbers employed in industrial arts were the merchants, shopkeepers, tradesmen and agriculturists. Piræus was the sea-port of Athens; but the wholesale trade, and most of the retail trade, were conducted in the market-places.

In ancient Greece were leather bottle-makers; bankers; barbers, some of them females; barber surgeons, whose shops were lounging-places; basket-makers; butchers; blacksmiths; carpenters; coppersmiths; cotton manufacturers; curriers; dyers; enamelers; factors; farmers; fishermen; flax-dressers; founders; fresco painters; fullers; gilders; goldsmiths; gardeners; weighers; paper-makers; perfumers; pilots; tutors; quack doctors; shepherds; tanners; weavers, etc.

In Athens many of the citizens had no private occupation, but lived on the pay they obtained for attending the political and judicial assemblies, on the provisions made to them at the public festivals, and on the money occasionally granted them from the public treasury or from the coffers of wealthy citizens. Their pastimes were conversation, or listening to the orators in the Agora, or market-place, walking in the public gardens, attending the lectures and disputations of the philosophers and assisting in the many processions, games and festivities, which were held in honor of the gods.

Writing was done with ink made from soot, on prepared skins, bark, papyrus, or with a

sharp-pointed instrument on thin sheets of lead or layers of wax. During the glorious days of Athens many private persons had large libraries. The Greeks very carefully attended to the education of the young. The Spartan system of training, as we have seen, consisted only of exercises calculated to discipline the mind to fortitude and to strengthen the physical powers; as the study of the arts and the sciences, and the pursuits of literature, were considered unworthy the attention of a Lacedæmonian citizen. But the Athenians, and other Grecians who imitated the usages and institutions of Athens, gave their youths a far more liberal education. Boys only went to school. The schoolmaster was the *grammaticus*, or grammarian. The sons of wealthy parents had a *pedagogue*, or private tutor, who watched over them when out of school, and who was generally selected from the slaves. The elementary branches, such as reading, writing, grammar, music, recitation, and later, philosophy and oratory, were taught. Passages from the works of the poets were committed to memory. The music taught consisted of singing, playing on the lyre, and reciting compositions in poetry. In early manhood the sons of the wealthy attended lectures on philosophy, oratory etc., in the Lyceum, the Academy, or some other institution. There were many schools; while attendance upon the public debates, where the first and greatest orators in the world were heard, was general. •

*Gymnasia*, provided at the public expense, were much resorted to for pastime and exercise; and there the body was rendered supple by running, leaping, boxing, wrestling, throwing the discus, the javelin, or the quoit, shooting with the bow and arrow, etc. The gymnasium was a part of Greek education, and was the training school for the Olympic Games. In later years the porticos became the resort of philosophers, rhetoricians and Sophists, who publicly discussed moral and metaphysical questions.

The Greeks were fond of music and played on stringed-instruments, such as the

harp and the lyre, and on wind instruments, such as the double and the single pipe. The Athenians highly prized musical accomplishments, and female musicians were hired at feasts and social gatherings to heighten the enjoyment of the guests.

Marriages among the Greeks were generally arranged by the parents, and dowries were expected. The Athenian marriages were generally formed at an early age, the Grecian women being marriageable when they were in their fourteenth year. Nuptial engagements were entered into with many formalities, yet they were dissolved very easily, as all that was required for that purpose was that the parties should furnish the Archon with a written certificate of their agreement to separate from each other. The Spartan marriages were of a singular character, like all the other Lacedæmonian institutions. After a Spartan had obtained the consent of the lady's parents, he was obliged to carry off his destined spouse, as it was regarded as very unbecoming in a lady to *consent* to be married. Even after they had become married, the young husband and wife were extremely careful to avoid being seen in each other's society; and when there happened to be no children, years sometimes passed before it was generally known that the parties were married, so secret were they in all their associations with each other.

The Greeks celebrated their funerals with great pomp and ceremony. The corpse was first washed, anointed, and dressed in a costly garment; after which it was laid out in state, for one, two, or sometimes even three days. A wreath of flowers was placed on its head, and in its hand was set a cake of flour and honey as an offering to Cerberus, the three headed watch-dog of Hades. The Greeks believed that before the remains of the dead were buried the soul wandered about in Hades without rest, not being permitted to cross the river Styx into Elysium. Immediately after death a small coin, called an *obolus*, and equal in value to about a penny and a half of English money, was placed in the mouth of the deceased to pay the ferryman

Charon for taking his spirit across the dark river Styx. Between the time of death and the funeral the body was constantly surrounded by relatives and friends as mourners, with hired women making loud lamentations, and with a chorus of flute-players. On the funeral day the corpse, enclosed in a cypress coffin, was put on a chariot and conveyed to the place where it was to be finally disposed of. The funeral procession accompanying the remains was arranged in the following order: First came musicians, playing or chanting mournful tunes; after which advanced the male relatives and friends in black attire; next followed the coffin, and behind it walked the women. In accordance with the directions of the deceased or of the family, the corpse was either buried in a grave, vault or tomb, or burned upon a funeral pile. Piles of wood, called *pyræ* (meaning pyres), were used for burning a corpse, and oil and perfumes were cast into the flames. When the *pyræ* had burned down, the remains were extinguished with wine, and the bones were gathered, washed with wine and oil, and deposited in urns, which were sometimes made of gold. Bodies which were buried were first put in coffins usually made of baked clay or earthenware. Vases and other articles were laid in the grave with the dead. Libations of wine were made at the same time, or a sacrifice was offered to the gods, prayers were said, and the name of the deceased was invoked aloud. The ceremony was ended with a funeral banquet, and it was customary to erect a monumental stone or statue over the grave. At stated times sacrifices were performed at the tomb, and the grave was decorated with flowers.

Religious rites and ceremonies mainly devolved upon the priests, but the people attended at the services in the temples, and furnished their finest cattle and their choicest products as offerings. No business was undertaken without consulting the gods by religious ceremonies.

There were three principal gymnasia, which were places of public exercise near Athens, and there the philosophers and

rhetoricians delivered their lectures. The most famous of these was the Academy, which was so named because it had been the country-seat of the wealthy Académus, who spent most of a large fortune in ornamenting this delightful site. It was here where Plato delivered his lectures, for which reason his followers were named Academics. On the opposite side of the city, near the river Ilyssus, was the Lycæum, with its shady groves in which Aristotlé lectured to his pupils. Cynosarges, about a mile from the Lycæum, was the residence of Antisthenes, the founder of the sect of the Cynics.

The whole country about Athens, especially the long road to Piræus, was ornamented with various kinds of monuments, particularly with tombs of eminent poets, statesmen and warriors. This road was enclosed by a double wall, called the Northern and Southern walls, erected during the administration of Themístocles. This double wall was almost five miles long on both sides, and enclosed the two harbors called respectively Piræus and Phalerum. The walls, which were constructed wholly of freestone, were more than eighty feet high and so wide that two baggage wagons could pass each other. Piræus and Phalerum were really small cities, with public squares, temples, market-places, etc. The crowd that enlivened the quays of Piræus gave that chief harbor a livelier appearance than Athens itself. The port of Munychia lay to the east of Piræus, and, like both Piræus and Phalerum, was formed by the bays of the coast. Munychia was a place of great natural strength, and the Spartans garrisoned it after they had conquered Athens.

Athens was located in a plain, which, on the south-east, extended for about four miles toward the sea and the harbors, but was enclosed by mountains on the other side. Several rocky hills arose in the plain, of which the largest and loftiest was fortified by Cecrops as the *Acropolis*, or citadel of Athens, and was sometimes named Cecropia. Most of the buildings were erected around

this citadel, spreading toward the sea. The summit of the hill was almost level for a space of about eight hundred feet long by four hundred feet wide, as if Nature herself had designed the site for those masterpieces of architecture which displayed the splendor of Athens at a distance. The only road leading to the Acropolis passed through the Propylæa, a magnificent gateway adorned with two wings and two temples filled with the finest samples of sculpture and painting. This gateway was erected by the architect Mnesicles, during the administration of Pericles, and was decorated with elegant sculptures by Phidias. Through these splendid portals was an ascent by steps leading to the summit of the hill, which was crowned with the temples of the guardian deities of Athens. On the left stood the temple of Athênê, the protectress of cities, containing a column which fable represented as having fallen from heaven, and an olive-tree believed to have sprung spontaneously from the ground at the decree of the goddess. The temple of Poseidon was beyond that of Athênê. On the right side towered the Parthenon, sacred to the virgin Athênê—"the glory of Athens, and the noblest triumph of Grecian architecture." The Parthenon, raising its lofty head above the city and the Acropolis, was the first object which caught the eyes of the traveler, whether he approached by land or sea.

At the foot of the Acropolis, on one side, stood the Odéum, or music hall, and the theater of Dionysus, where were celebrated the tragic contests on the festival of that

god. On the other side stood the Prytaneum, where the chief magistrates and the most worthy citizens were honorably entertained at a table furnished at the public expense. A small valley named Cœlé (*the hollow*) lay between the Acropolis and the hill on which the Court of Areopagus had its sittings. This valley also separated the Areopagus from the Pnyx, the small rocky hill on which the people met in their general assemblies. The simplicity of the furniture of the Pnyx contrasted remarkably with the grandeur of the neighboring edifices. On this spot the renowned orators of Athens addressed the assembled masses. This spot can still be seen, as it is cut in the natural rock, and has in the present century been cleared of its rubbish, and the four steps by which it was ascended.

The Ceramicus, or pottery-ground, containing the market-place, lay beyond the Pnyx. The market-place was a large square surrounded on every side with public buildings. On the south was the Senate-house and the statues of the Eponymi, ten heroes from whom the tribes of Athens derived their respective names. On the east stood two splendid Stoiæ, or porticoes—that of the Hermæ, or statues of Hermes, bearing inscriptions of the names of the citizens, allies and slaves, who had distinguished themselves in the Persian War; and that of the Poëcilé ornamented with numerous elegant paintings, especially one representing Miltiades at the battle of Marathon. Under this *Stoa* Zeno lectured to his pupils, wherefore the disciples were called *Stoics*.

## SECTION XVII.—CONQUESTS OF ALEXANDER THE GREAT.



THE condition of Greece at the time of the assassination of Philip of Macedon is sufficiently clear from the circumstances attending the general congress of the Grecian states at Corinth, where every Amphictyonic state, excepting

Sparta, virtually acknowledged, through its representatives, the supremacy of Macedon. Philip's views in convening that congress were fully shared by his son Alexander, who prepared to carry them into effect as soon as he had ascended his father's throne. Before he became securely seated on the Mace-

donian throne, Alexander encountered some little opposition from his first cousin, the son of Philip's brother; but the young king soon overcame this opposition. His qualifications rendered it extremely difficult for any pretender to dispute his claims. Alexander was calculated to win his way to a throne amid a multitude of rival competitors, as he was in the flower of youth, possessed of a handsome and active though slight person, and also of a countenance full of manly beauty, and winning manners, and as he was already famed for his military skill and his chivalrous valor. Alexander was only twenty years of age when he ascended his father's throne.

Frequent allusion is made to a remarkable instance of his extraordinary readiness of judgment. One day a fiery horse was brought out before Philip and his courtiers, when it was discovered to be impossible for any one to mount the beast, until Alexander came forward and easily accomplished the task, after he had discovered that the direct cause of it being unmanageable was that its head was turned to the sun. This royal youth was the only one present who had sufficient penetration to perceive this. This animal became the celebrated war-horse which carried Alexander through many of his campaigns, and was named *Bucéphalus*. This remarkable quickness of intellect had all the advantages of culture through the care of Aristotle.

The young king first devoted himself to measures for the preservation of the Macedonian ascendancy in Grecian affairs. He made a journey to Corinth for this purpose, and received the submission of the states of Thessaly on his route thither. When he reached Corinth he convened the deputies of the Amphictyonic republics, took his seat among them as an Amphictyon, and easily obtained from them his appointment as generalissimo, or captain-general of the Græco-Macedonian confederacy, the post so recently occupied by his father.

Philip's designs on Asia by the conquest of the Medo-Persian Empire, which had formally been approved by the Grecian con-

gress at Corinth, were revived by the youthful Alexander, and the congress again promised the assistance of the Grecian republics (B. C. 335). The young monarch then returned to Macedon, where his presence was demanded; as the Illyrians, the Triballi, the independent Thracian tribes, and other nations bordering on Macedon, had risen in arms against that suddenly-risen power and menaced it with serious calamities; but Alexander, by his military skill and his valor, subdued the hostile tribes very easily, and proved to his barbarian neighbors what he had told his subjects in a different spirit when he became sovereign, namely, that "the king's name only was changed; but the king remained the same."

Alexander likewise gave a terrible proof of his equal ability with his father, soon afterward, in his treatment of the Grecian states. While he was occupied in Illyria, a rumor of his death was circulated. The democratic party at Athens was elated by the news, and Sparta once more thought of becoming supreme in Greece; but the report excited the greatest sensation at Thebes. That city beheld a humiliating memorial of departed freedom, in the Macedonian garrison which Philip had placed in the *Cadmæa*. When intelligence arrived that the youthful Macedonian sovereign was dead, a favorable opportunity seemed to have arisen for casting off the Macedonian thralldom. The democratic party in Thebes, which had opposed the interests of Alexander, now arose and put to death Amyntas and Timolaüs, the commanders of the Macedonian garrison in the citadel, but who did not reside in it.

Seeing the necessity of decisive measures to nip this revolt in the bud, Alexander immediately led his army against Thebes, which he reached in the remarkably-short space of fourteen days. He desired to give the rebels an opportunity for peaceful submission, but they sallied from the city with rash impetuosity and attacked his troops; and the consequence was that Alexander took Thebes, and utterly destroyed the city, in punishment for the revolt. A vast mul-



titude of the inhabitants were slain, and about thirty thousand were carried into captivity. The walls and houses of the celebrated city which had given Greece such an illustrious poet as Pindar and such renowned warriors as Pelópidas and Épaminóndas were leveled with the ground, and Thebes ceased to exist forever. Amidst this merciless destruction, Alexander displayed several traits of generous and honorable feeling. His veneration for literary genius prompted him to spare from the general ruin the house which had been the residence of the bard Pindar. A band of Thracians had invaded the house of a noble lady named Timocléa, who had been subjected to the grossest violence by the Thracian leader. When this brutal leader afterward requested the lady to show him where her treasure was hidden, she conducted him to a well, and, as he was stooping over it, she pushed him into it, and overwhelmed him with stones. She was instantly seized and taken into the presence of Alexander, who was so struck by her majestic appearance that he asked: "Who are you, that can venture to commit so bold a deed?" She replied: "I am Timocléa, the sister of Théagenes, who fell at Chæronéa, fighting at the head of the force he commanded, against your father, for the liberties of Greece." This courageous reply only won the admiration of Alexander, who accordingly spared Timocléa and her children from the doom of slavery, to which the patriotic Thebans had been reduced, regardless of age, sex or rank, excepting a few individuals who escaped in the tumult to Athens.

A feeling of awe was excited by the destruction of Thebes which was most favorable to Alexander's influence among the Grecian states; all of which, excepting Sparta, which still maintained an appearance of gloomy indifference to passing events, sent addresses of congratulation to Alexander when he had returned to Macedon. On this occasion Alexander gave Athens a sharp and displeasing answer, thus showing that he was fully aware of the ani-

mosity of a great party there to his cause. He demanded of the republic that Demosthenes and nine others, whom he mentioned as the principal instigators of disorders in Greece, be given up. In reply, the Athenians displayed an obsequious willingness to comply with his demand, but humbly asked that the parties he left to be dealt with in accordance with the ordinary course of law. The young monarch acceded to their request, and before long was too closely engaged with more important matters to concern himself much about the punishment of a few Athenian politicians, who in this way escaped his wrath.

Soon after he had returned to Macedon, Alexander started upon his long-contemplated invasion of Asia. At this time the vast Medo-Persian Empire, which still reached from the borders of India on the east to the western shores of Asia Minor on the west, thus including all of Western Asia except Arabia, had fallen into decay, in consequence of the corrupting influence of wealth and luxury, which the Persians had enjoyed for two centuries. Darius Codomannus had just ascended the throne of Persia in the very year in which Alexander became King of Macedon (B. C. 336). He was personally the best of the successors of Cyrus the Great, but was unfitted for the difficult crisis in which he found himself.

Alexander started from Pella in the spring of the year B. C. 334 at the head of an army of thirty thousand infantry and almost five thousand cavalry. Twelve thousand of the foot soldiery were furnished by the Grecian republics, but five thousand of these were mercenaries. Twelve thousand of the infantry were furnished by Macedon itself, while the remainder were obtained mainly from Thrace and Illyria. Macedon, Thessaly and Thrace, being always better supplied with horses than the republics of Greece, provided Alexander with his cavalry.

The whole Græco-Macedonian army crossed the Hellespont at Sestos, in galleys and transports, and thus stood upon the soil of Asia, in the dominions of the Persian king,

who was all the while perfectly aware of the designs and movements of Alexander's army, but left the task of opposing the invaders to his satraps in Asia Minor. These officials made formidable preparations for the defense of their provinces; and with the standing armies of Lydia, Phrygia, Cappadocia, Bithynia and Ionia, they advanced toward the Hellespont to encounter Alexander's army soon after it had landed on the Asiatic shore.

The Persian satraps, headed by Memnon of Rhodes, took a position on the eastern bank of the little river Granicus, about thirty miles from the Hellespont, where they determined to oppose the further progress of the invader. Alexander also advanced to the Granicus, after having visited Troy and sacrificed to the gods there. The Macedonian king made a skillful disposition of his troops, and then attempted to cross the river in the face of the enemy. He himself led the cavalry across the little stream, leaving Parmenio to follow with the infantry. The Persians resisted bravely and drove the Macedonians back into the river, but Alexander encouraged his troops with word and gesture and succeeded in landing safely on the opposite side of the stream. In the battle of the Granicus, which followed, the young Macedonian monarch, who was conspicuous by his shining armor and his position in front of his followers, performed prodigies of valor, slaying with his own hands Mithridates, son-in-law of King Darius Codomannus, and also piercing the heart of Ræses, another Persian noble of high rank. Alexander's reckless courage would have cost him his life, had not Clitus, one of his father's old officers, come to his rescue and cut off the arm of a Persian whose cimex was about to descend upon Alexander's head.

When the Macedonian phalanx and the remainder of Alexander's infantry under Parmenio had succeeded in crossing the Granicus, the victory was soon decided in favor of the invaders. It has never been ascertained how many Persians were slain in this engagement, but it is said to have

been large, while Alexandér lost only thirty of his infantry and eighty-five of his cavalry. Several satraps and other dignitaries of high rank among the Persians were slain. After the battle the triumphant Macedonian king exhibited much humanity to his captives, and likewise to the wounded of his foes, as well as to those of his own troops who were suffering from wounds. Among his prisoners were a large body of Greek mercenaries who served in the Persian ranks, and these he punished for fighting against their country and kindred by sending them to work in the mines of Thrace.

Alexander, with consummate policy, made the Grecian states share in his victory, by sending to Athens three hundred suits of Persian armor to be placed in the temple of Athênê, with this inscription: "Alexander, son of Philip, and the Greeks—excepting the Lacedæmonians—offer these, taken from the barbarians of Asia."

The consequence of the battle of the Granicus was the death-blow to Persian authority in Asia Minor, of which Alexander was now virtual master. After this first victory, Alexander proceeded to deliver the Greek cities on the Mediterranean coast of Asia Minor from Persian thralldom. He marched to Sardis, the Lydian capital, which opened its gates to him and implored and received his favor and friendship. He then visited Ephesus, the Ionian capital, and also treated its inhabitants generously, assuring them of his assistance to secure them against Persian exaction in the future, and aiding them to rebuild their famous temple to Artemis, which was one of the Seven Wonders of the World.

Milétus and Halicarnassus, the capitals of Caria, presented closed gates to Alexander; but both were taken after being vigorously besieged, although Halicarnassus made a heroic and vigorous defense, the garrison being under the command of Memnon of Rhodes, one of the ablest of the Persian generals. Memnon managed to shut himself up in a strong castle, which Alexander did not consider of sufficient account to waste any time in assailing. Alexander



VICTORY OF ALEXANDER THE GREAT ON THE GRANICUS.

demolished Halicarnássus, as a war measure, to prevent it from affording a post of vantage to the foe in the future.

This was almost the first instance in which the young Macedonian king had thus far committed the slightest injury to private or public property. He had bestowed benefits wherever he had made his appearance; and by his generous treatment of the inhabitants of the conquered provinces, and by his wise regard for established customs and institutions, Alexander secured their attachment to his cause. He restored the democratic institutions of the Greeks, and allowed the Asiatics to retain their own hereditary laws, being thus as generous to the native races as to the descendants of the Hellenic colonists. As winter overtook him at Halicarnássus, he spent a part of the season in that vicinity, employing himself in establishing the government of the maritime provinces which he had subdued. He allowed such of his troops as had recently married to return to Macedon to spend the winter in their own homes. This was one of those acts of kindness and indulgence which won for him the affections of his soldiers.

Before starting out on his invasion, Alexander had a powerful fleet collected to support his operations on land; but he now found it to be thoroughly useless, because of the superior numbers of the Persian ships, and he accordingly ordered its dispersion, saying to his generals that he would make himself master of the sea by conquering on land, as every harbor that surrendered to him would diminish the enemy's naval resources. This gave him an additional reason for limiting his early operations to the coast; and he therefore passed some time in Caria, where he was welcomed with exceeding hospitality. He preferred a frugal diet and unostentatious fare, although he was greatly urged to partake of the luxuries of the place.

From Caria, Alexander passed to Lycia, a large maritime province, which contained more than thirty large and important towns and sea-ports. After he had received the

submission of these places, he proceeded to Pamphylia, the next maritime province in the line of his advance eastward. He found himself obliged to use stringent measures in dealing with Aspendus, the Pamphylian capital, whose inhabitants seemed disposed to trifle with him. While he was in Pamphylia, Alexander decided to depart for a time from his course along the sea-coast, and to march northward into Phrygia, where he expected reinforcements from Greece, and to unite with his army the detachment under Parmenio, who had been sent to secure the Macedonian king's interests in that province. After overcoming some trifling obstruction from an inland tribe named the Posidians, Alexander effected this junction of his forces and arrived at Gordium, the early capital of Phrygia, where an occurrence transpired, which was regarded as prophetic of his future conquest of Asia.

In the citadel of Gordium there was a very ancient consecrated chariot, which had of old afforded a savior to Phrygia in an important emergency, when the people were ordered by an oracle to look for one such a chariot. The chariot had been preserved with reverent care from that time, being suspended by the yoke to a wall and fastened with a knot constructed in so intricate a manner from the rind of a carnel-tree that no eye was able to discover where the knot commenced or ended. It had for a long time been said that an oracle had declared that whoever should untie this complicated knot should win the dominion of Asia. Alexander visited the consecrated chariot; and, according to some writers, finding himself unable to unfasten the intricate knot, he cut it with his sword; but, according to the statement of his general, Aristobólus, who witnessed the affair, Alexander wrested the pin from the beam, saying that that was sufficient to make him lord of Asia. Whatever he did, his army and the multitude of the time believed him to have succeeded in unfastening the *Gordian Knot*, and a storm of thunder and lightning, occurring at the time, confirmed the impression. Alexander countenanced this opinion by performing a

splendid sacrifice in gratitude for the future glory which had been thus decreed for him.

Alexander met Parmenio in Phrygia, in accordance with expectation, and likewise obtained there a reinforcement of new troops from Greece, accompanied by those troops who had been allowed to pass the winter at their homes. The new recruits numbered a little over a thousand infantry and five hundred cavalry. The smallness of this reinforcement was mainly attributable to the powerful check which the Persian fleet under Memnon the Rhodian exercised upon all the coasts and isles of the *Ægean*.

While Alexander was in Phrygia, he heard of Memnon's death, and of the subsequent retirement of a great part of the marines, or land troops serving on board, from the fleet. This circumstance caused him to order Antipater to raise another fleet in Greece. After he had completed his purpose in Phrygia, the Macedonian king directed his attention to the provinces of Paphlagonia and Cappadocia, as the possession of them was essential in order to make him master of all Asia Minor. He found this an easy task, as Paphlagonia was not governed by a Persian satrap, but by a native prince who had been a vassal of Persia, and who was willing and glad to acknowledge Alexander as lord-paramount, instead of Darius Codomannus. The Macedonian monarch therefore made a treaty with the Paphlagonians; after which he directed his attention to Cappadocia, which was a Persian satrapy at that time without a satrap, the recent occupant of that office having lost his life in the battle of the *Granicus*. Accordingly the Macedonians found it very easy to overrun this vast province, and to subject it to their king's dominion.

Alexander was as prudent in securing his conquests as he was active in making them. In all the provinces through which he passed, wherever he discovered an existing power friendly to him, he did not disturb it; and wherever there was a vacancy in such authority, he placed some of his own trusty followers in the vacant office, assigning them a military detachment to aid them in exe-

cuting the duties of their station and to strengthen their power as firmly as he was well able to do.

In the spring of B. C. 333 Alexander left Cappadocia, advancing southward, with the prospect of having soon to engage in the severest conflict he would have to encounter in Asia. He had some time previously received intelligence that Darius Codomannus was raising a vast host on the plains of Babylon to drive the Macedonian invaders from his empire. The Persian king had the most unworthy reasons for not appearing sooner in the field personally. He had at first hoped and tried to relieve himself of his enterprising foe by the treacherous means of private assassination; and, on one occasion during Alexander's career in Asia Minor, just related, he almost accomplished his base design. A Macedonian noble, Alexander, the son of *Æuropus*, whom the young Macedonian king had loaded with bounties, was prevailed upon, by the offer of ten thousand talents, to plot against the life of his royal benefactor; but the treason was detected in time to prevent its execution. These were the means by which the Persian monarch at first endeavored to get rid of his adversary; and he did not entirely relinquish the ignoble design of suborning the followers of his antagonist, even after he had recourse to the more manly and more honorable method of leading an army to expel the invaders from his dominions. The fact that Darius Codomannus had now an army of about seven hundred thousand men, with which to confront his foe, made these nefarious schemes the more disgraceful.

With this immense host, Darius, accompanied by his family, in accordance with Persian custom, and surrounded by all the trappings of Oriental splendor, moved slowly from the plains of Babylonia into Syria. Alexander likewise led his army from Cappadocia into Syria, but first made himself master of Cilicia, the only remaining province of Asia Minor, which had not until then submitted to his arms. While at Tarsis, the capital of Cilicia, Alexander fell into a dangerous illness, in consequence of

imprudently bathing in the cold waters of the Cydnus, at a time when his body was heated by violent exercise. His condition was considered alarming by all his attendants, excepting Philip the Acarnanian, an eminent physician, who acquired celebrity in consequence of his connection with a certain incident arising from this illness. While Philip was handing a potion to the king, the latter received a letter from Parmenio, warning him that the physician had been bribed to poison him. When Alexander had raised the potion to his lips, he handed the letter to Philip, and observing that there was no change in his countenance while reading it, drank the liquid without saying a word. His confidence was well placed. The physician calmly assured him that the charge was utterly false, and the result proved the truth of his words, as Alexander recovered hourly from the time that he drank the potion given him by the physician.

The mountains separating Syria from Cilicia were only passable by an army at two points, one called the Syrian Gate, and the other named the Amanic Gate. His confidence in the devotion and valor of his troops, and his eagerness for a decisive encounter, induced Alexander, upon his recovery, to lead his army through the Syrian Gate into the plains of Syria. As soon as he had done so, he learned to his surprise and satisfaction that Darius had withdrawn from the open country of Syria, and had moved into Cilicia through the Amanic Gate, almost at the very moment that the Macedonian king had conducted his army through the Syrian Gate.

Alexander assembled his followers and eagerly pointed out to them the error committed by the Persian king in withdrawing his army from the open Syrian plains and taking up a new position in a hilly country, where his cavalry, the most efficient portion of his vast host, could be of but little avail. This and other circumstances so encouraged the Græco-Macedonian soldiers that they requested to be led to battle immediately. Their enterprising leader soon gratified their

military ardor. He retraced his course to the Syrian Gate, repassed it, and soon reached the river Pinarus, on the plain of Issus. The vast Persian host was posted on the opposite bank of the stream. Alexander took charge of the right wing of his army, leaving the left wing under the conduct of Parmenio.

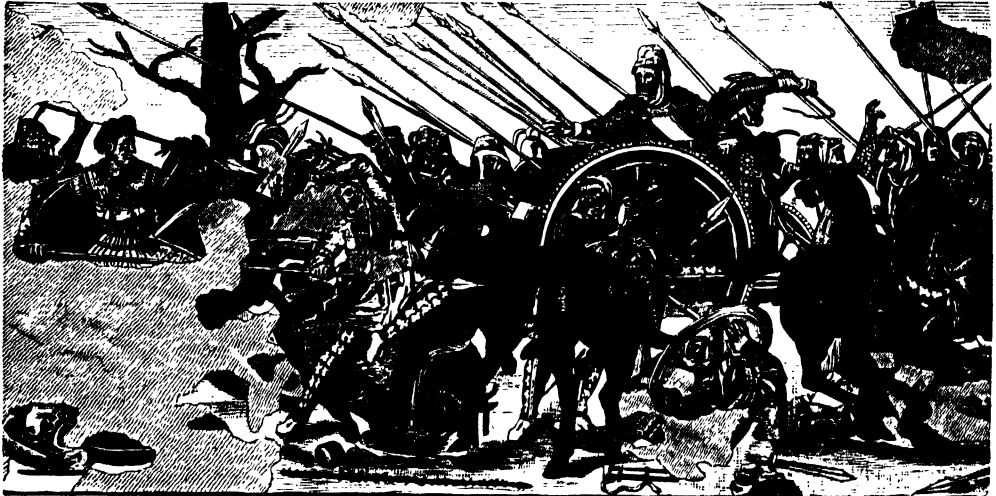
On the approach of Alexander's army, Darius Codomannus posted his Greek mercenaries, the part of his army upon which he himself mostly relied, in the front, opposite to the Macedonian phalanx. These Greek mercenaries were a very powerful body of troops numbering altogether thirty thousand. The Persian king flanked these choice troops with his heavy-armed barbarians, but the greater part of his unwieldy host was left behind in a condition of absolute inutility, because the confined nature of the ground would allow of no better disposition of them.

Upon reaching the bank of the Pinarus, Alexander dashed boldly into the river and safely landed on the opposite side. The barbarian hosts composing the right and left wings of the Persian army fled in confusion before the young Macedonian monarch, but the Greek mercenaries of the King of Persia for a while gallantly held their ground. After an obstinate contest they gave way, and the Persians on all sides followed their example. A force of the Persian cavalry remained on the field longest, and gave their king an opportunity to save himself by flight. The retreating troops of Darius Codomannus were cut down in vast numbers, and one hundred and ten thousand are said to have been left dead upon the field. The battle of Issus ended in a complete victory for Alexander, but his own loss, principally in the struggle with the Greek mercenaries, was severe. The historians have given us no exact account of the number of the Græco-Macedonian slain, and the number of his troops in this engagement is uncertain, as it is only known that he had recently received some reinforcements from the Greek cities of Asia Minor to the force which he had originally brought with him from Macedon.

King Darius Codomannus fled from the field in the midst of the battle; and his camp, with all its treasures, and his family, consisting of his mother, Sysigambis, his wife, Statira, his daughters and his infant son, fell into the hands of the triumphant Alexander. The Macedonian king, contrary to the ancient custom, treated his royal captives with the greatest kindness. The wife of Darius, who was considered the most beautiful woman in Asia, died soon after her capture, and received a most magnificent burial from the king of Macedon. On hearing of this, Darius is said to have exclaimed: "If it be the will of heaven that I am to be no longer King of Asia, may Alexander be my successor!"

not enter into amicable negotiations except on condition of being acknowledged King of Asia, and Lord of Darius and all he possessed."

The negotiations then ceased, and Alexander pursued his march along the coast of Phœnicia. At Damascus a vast amount of treasure belonging to the King of Persia fell into Alexander's possession. The famous Phœnician seaport of Sidon and other cities, the emporiums of commerce between Asia and the Mediterranean for many centuries, very readily submitted to the conqueror; but Tyre, the greatest and the most flourishing one of them all, refused him its allegiance and prepared for a resolute resistance. Although the Tyrians had sent ambassa-



ALEXANDER'S VICTORY AT ISSUS.

Such was the famous battle of Issus, which made Alexander the Great master of most of Syria and Phœnicia (B. C. 333). Alexander followed up his victory by marching along the coast of Syria, which everywhere submitted on his approach, into Phœnicia. While marching thither, Alexander received a deputation from the unfortunate Persian king, who had escaped safely to Susa, and who now made propositions for a treaty of peace and friendship with his young conqueror. Fully conscious of his power, and irritated at the lordly terms in which Darius Codomannus still considered proper to address him, Alexander replied that he could

dors to the Macedonian king, declaring themselves ready to yield to his orders, they boldly told him, when he announced his intention to visit their city and offer sacrifice to Hercules, that they would admit neither Persian nor Macedonian within their walls.

The strength of Tyre's position encouraged its inhabitants to thus brave the Macedonian power. Old Tyre, as a colonial settlement of the Sidonians, had been built upon the mainland (B. C. 1252); but after its destruction by Nebuchadnezzar, the great Babylonian king, its people sought refuge upon a neighboring island, about half a mile from the mainland, where New

Tyre rapidly arose, becoming more powerful and flourishing than the older city. Relying upon the depth of the surrounding waters, and upon the gigantic wall, more than a hundred feet high, and proportionately thick, which enclosed New Tyre, its inhabitants now ventured to deny an entrance to Alexander, whom they knew, to have no fleet at command, and whom they accordingly hoped to resist with success.

But the Tyrians did not comprehend the indomitable energies of the young Macedonian king. He clearly perceived the danger of allowing such a nucleus of naval power to continue in alliance with Persia; and he therefore determined to obtain possession of the island city at whatever cost. His followers, whose efforts had thus far been un baffled, zealously adopted his views; and the siege of Tyre began in earnest. For the purpose of opening a passage for his army, Alexander undertook to construct a great mole between the insular city and the mainland, as other modes of access to New Tyre were beyond his reach. He defended his men, while they were laboring at this work, by means of wooden towers and other contrivances; but the Tyrians galled them severely and retarded their operations by means of ignited darts, projectiles of different kinds, and fire-ships. But the mole advanced slowly and surely, until one night the besieged Tyrians towed a large hulk filled with combustibles to the mole, and, setting fire to it, succeeded in destroying completely the result of many weeks' labor. This disaster convinced Alexander of the necessity of having the aid of a fleet in his attack upon the city, and he was so fortunate as to soon obtain what he needed.

Sidon and other Phœnician maritime cities sent all their war-galleys to assist Alexander in his siege of Tyre, and these were reinforced by the squadrons from the islands of Cyprus and Rhodes, which had been tributaries of Persia, but which now determined to cultivate Alexander's favor. When he had received these valuable auxiliaries, Alexander recommenced siege operations by sea and land with redoubled vigor. The mole was

reconstructed, and the apparently-impregnable city of Tyre was finally taken by storm, after a siege of seven months (B. C. 332). It would seem that the final and successful assault was made from both the mole and the besieging fleet, and that it lasted two days, the Tyrians defending themselves with the most determined obstinacy. They emptied on their assailants vessels of boiling tar and burning sand, which penetrated to the bone, and exhausted every means suggested by patriotism or despair to save their city. But at length breaches were made in the walls of the city by the battering rams and other engines of the besiegers, and Tyre was carried by storm. The Tyrians suffered a heavy punishment for their obstinate defense of their city, eight thousand of them being slain and thirty thousand sold into slavery. Alexander is said to have lost four hundred men in the siege.

During the siege of Tyre, Alexander received a second letter from King Darius Codomannus, offering his daughter in marriage to the conquering Macedonian monarch, along with all the region between the Euphrates and the Mediterranean for her dower, as the basis of a treaty of peace and amity; but Alexander's haughty answer to this proposition caused its failure. It is said that Parmenio said to Alexander when this offer was made by the Persian king: "I would accept the terms." To this Alexander is said to have replied: "So would I, were I Parmenio."

After the capture of Tyre, Alexander marched toward Jerusalem to chastise its inhabitants for refusing to furnish him with provisions during the siege; but his wrath against them was disarmed when, upon nearing the city, he was met by a deputation of the people, headed by the High Priest, who had come to him to offer their submission. The High Priest was attired in white robes, and Jehovah's name was inscribed on his miter. Alexander advanced with great respect and bowed reverently before the High Priest, thus exciting the surprise of his officers, but the young conqueror



said: "It is not the priest whom I adore, but the God whom he serves."

After having taken Tyre and obtained the submission of Jerusalem, Alexander directed his course southward and besieged and took the Philistine city of Gaza, which had refused to acknowledge his sway. The conqueror on this occasion departed from his accustomed magnanimity and inflicted a heavy punishment on the captured city, massacring the entire garrison of one thousand men, and causing the governor, Bætis, to be dragged around the city behind his chariot-wheels, in barbarous imitation of Achilles, who dragged Hector around the walls of Troy. The fall of Gaza completed the conquest of Palestine by Alexander the Great (B. C. 332).

After the reduction of Gaza, Alexander advanced into Egypt for the purpose of bringing that country under his authority. The Macedonian conqueror was joyfully received by the people of Egypt, who were tired of Persian oppression, and they gladly submitted to his sway; so that Alexander's career in Egypt was one continued triumphal march. Sabaces, the Persian satrap of Egypt, having been slain in the battle of Issus, the land of the Nile was governed by a subordinate official, who made no resistance to the conquering Macedonian king, but, on the contrary, united with the Egyptian people in welcoming him and hailing him as their lord and sovereign. Alexander proceeded to Memphis, the Egyptian capital, where he held a magnificent festival, and still further won the affections of the Egyptians by joining them in their worship of the old bull-deity, Apis.

From Memphis, Alexander passed down the main branch of the Nile to the city of Canopus, at the mouth of that branch. Observing with surprise that a region so fertile and so rich in commercial resources had no suitable harbor, he determined to found a maritime metropolis which should give Egypt one everlasting memorial of his name and dominion—a purpose which he fulfilled in the founding of the city of *Alexandria*, named in his honor (B. C. 332).

The site of this new city was so well chosen that it rapidly attained the condition of a flourishing commercial emporium. For many succeeding ages Alexandria continued to be the center of the world's commerce and civilization, and it has remained a city of the highest importance to Egypt to the present day.

After Alexander had projected this monument of his name and his sagacity, he proceeded to the Libyan desert, accompanied by a small escort, for the purpose of seeing the temple of Ammon, and consulting the oracle of that deity, as his illustrious ancestors, Perseus and Hercules, had done many centuries before him. The temple of Ammon was located in the oasis of Siwah, to the south-west of Alexandria, and about one hundred and fifty miles from the sea-coast. Alexander admired the enticing beauty of this fertile spot in the barren sands of the desert. He received a most favorable response from the oracle of Ammon, after which he returned to his army at Memphis.

In the meantime King Darius Codomannus had assembled a new army in Assyria, consisting of more than a million men, gathered from the Eastern provinces of his empire. Alexander arranged the government of Egypt, putting some of his own trusty followers in the most important offices; and in the spring of B. C. 331 he led his army directly from Egypt toward the very heart of the Medo-Persian Empire, declaring that "the world no more admitted of two masters than of two suns." He crossed the Euphrates and the Tigris and advanced against the Persian king, whose immense hosts he encountered near the Assyrian town of Arbéla, on the plain of Gaugaméla, east of the Tigris, where was fought the battle that decided the fate of Asia.

Alexander's army had been increased, by recent reinforcements from Europe and from his newly-acquired Asiatic dependencies, to forty-seven thousand men, of whom almost one-seventh part consisted of cavalry. The lowest estimate of the Persian horsemen makes them number forty thousand, and their strength was increased

by fifteen elephants and two hundred scythe-armed chariots. Darius Codomannus did not on this occasion have so powerful a body of Greek mercenaries as he had at Issus, though his army was now a more efficient one in other respects. His forces were not now composed of the effeminate guards and standing troops of Persia, but consisted mainly of Parthians, Bactrians, Hindoos, Hyrcanians and others from the central East—troops which were hardy and courageous, if they were undisciplined.

Such were the characters and numbers respectively of the Græco-Macedonian and the Medo-Persian armies that contended with each other in the vicinity of Arbéla for the the dominion of Asia. In the evening the Macedonians ascended an eminence from which they first beheld the widespread army of the Persian king, drawn up in good order on the plain of Gaugaméla; Darius having seen, but too fatally, the disadvantages of a confined position with his immense force of cavalry. Both armies lay quiet for the night. The next morning Alexander led down his troops, in two heavy-armed phalanxes of sixteen thousand men each, into the plain of Gaugaméla. The Persians began the battle by a charge of the Scythian cavalry on the right wing of the Macedonian army, but after a desperate contest they were forced back, and Darius ordered his lines to advance. Alexander broke the lines of the enemy by suddenly pushing his phalanxes in between the left wing and the centre of the Persian army. This movement threw the Persians into disorder, and in a great measure decided the battle in favor of Alexander. From that moment the scene was more of a massacre than a battle, excepting in one point, where a powerful force of Parthian and Indian horse maintained an obstinate struggle, but were finally routed by the Thessalian cavalry, thus terminating the battle in the utter defeat of the Persians. A destructive pursuit of the flying Persian hosts by the triumphant Macedonians completed the disasters of the army of Darius. The loss of the defeated Persians was about forty thou-

sand in killed, while the Macedonians lost only about five hundred. Such was the famous battle of Arbéla, which put an end to the great Medo-Persian Empire after an existence of two centuries, thus making Alexander the Great lord of Asia at the early age of twenty-five years (B. C. 331).

After the battle Darius Codomannus fled to Ecbatana, the capital of Media, and the summer capital of the Medo-Persian Empire, accompanied by a few followers, resolving, if Alexander pursued him thither, to retire still farther to the eastward, and seek refuge in Bactria. Though determined, if practicable, to obtain possession of the person of Darius Codomannus, for the purpose of depriving the Central Asian tribes of a rallying point in the future, Alexander found himself obliged to first devote his attention to the consolidation of his power in the provinces which his decisive victory in the battle of Arbéla had placed in his power.

From Arbéla, Alexander therefore led his army southward to the opulent city of Babylon, the winter capital of the Medo-Persian Empire, where a large part of the accumulated wealth of the Persian monarchy fell into his hands. He was accordingly enabled to distribute ample pecuniary rewards to every one of his soldiers. After arranging the government of Babylonia, Alexander proceeded to Susa, the capital of Susiana, and the chief capital of the Medo-Persian Empire, where he received a still greater accession to his treasury, a sum equal to about fifty million dollars of our money coming into his possession at this place. While at Susa, Alexander exhibited a remarkable instance of his humanity by settling the family of Darius Codomannus in the royal palace of their ancestors, and also displayed a great deal of prudence in appointing a native chieftain to the government of Susiana. He had pursued the same prudent and liberal policy at Babylon, thus securing the affections of the people. From Susa, Alexander marched to Persepolis, the capital of Persia proper, where still greater accessions of wealth came into his possession.

During his stay at Persepolis, which lasted several months, the conqueror gave one of the first indications of his having been overcome by excessive prosperity. At a magnificent banquet, Alexander, heated with wine, gave his assent to a proposition offered by one of his companions that a bonfire should be made of the old palace of the early Persian kings. The Macedonian conqueror soon repented of having given his assent to this mad outrage, but most of the palace was destroyed before the fire could be extinguished.

After arranging the government of Persia proper, Alexander left Persepolis and proceeded to Ecbatana, with the view of obtaining possession of the Persian king, who was still at the Median capital, whither he had fled after the battle of Arbéla. On the approach of the Macedonian conqueror, King Darius Codomannus fled to the mountainous region of Bactriana, whither he was hastily pursued by Alexander, who, on reaching Ecbatana, heard that his intended prey had escaped only five days before. After following upon the footsteps of the fugitive king to the eastward, in a long and toilsome march, performed with wonderful celerity, Alexander came near the object of his pursuit upon the frontiers of Bactriana. But Alexander was here apprized that the treacherous Bessus, the Persian satrap of Bactriana, who had accompanied the Persian king, had thrown off his allegiance to the unfortunate Darius Codomannus, and had kept him bound as a prisoner. The Macedonian monarch continued his pursuit with increased speed, and at length discovered the fugitive party fleeing before him. As he was going onward in hot pursuit, Alexander, to his deep and sincere affliction, beheld Darius Codomannus dying by the roadside, having been stabbed by two Persian nobles in attendance on Bessus, for the purpose of stopping the pursuit or of facilitating their own flight (B. C. 330). The generous Macedonian king honored the remains of his unfortunate rival with a magnificent burial in the tombs of his illustrious ancestors at Pasargadæ, the original capital of

Persia proper, and treated the family of Darius Codomannus with all due respect. Alexander had never sought the life of the fallen king, and he now pursued the assassins with a spirit of the keenest resentment. Bessus and the two assassins afterwards fell into Alexander's hands, and he punished them with a most cruel death, in imitation of the barbarous customs of the East.

The provinces of Bactriana, Ariana and Sogdiana—comprising an important part of the vast region of Central Asia, anciently known as Scythia, but now called Tartary and Turkestan—were subdued by Alexander the Great, only after great exertions and sacrifices on his part, and after a campaign of almost three years. The people of these regions are said to have expostulated with Alexander, and to have asked him this question: "Have you furnished yourself with winged soldiers?" This allusion to the impregnable character of their country aroused the pride of Alexander, and he resolved to conquer the country at any cost. Nowhere else, during his wide career of conquest, did Alexander display so many of the qualities of the warrior as upon the plains of Scythia, not being deterred from his purpose by heat or cold, hunger or thirst, danger or toil, wounds or disease. Soldiers who have a commander who can bear all these casualties can accomplish anything. But the gallant Macedonian warriors, who had defied sword and lance on many a sanguinary field, narrowly escaped perishing from hunger and fatigue.

Before the close of his Scythian campaign, Alexander married the beautiful Roxana, "the Pearl of the East," a Bactrian princess, whom he had taken prisoner at the capture of a Scythian fortress. Alexander's love of conquest did not deter him from devoting some attention to the civilization and durable welfare of the countries which he had subjugated. Four new towns, named Alexandria, in his honor, became the centers of the caravan trade, and diffused the Grecian civilization among the people of Central Asia. Parmenio and other officers had been engaged meanwhile in the

subjugation of Hyrcania and Parthia, which, with the reduction of Bactriana, Ariana and Sogdiana, completed Alexander's conquest of the Medo-Persian Empire (B. C. 327).

But Alexander's fair fame was tarnished by several brutal acts. Elated by his conquests, he had assumed the pomp and dress of an Oriental monarch, and had thus offended some of his officers. Philotas, the son of Parmenio, the ablest of Alexander's generals, had made some disparaging remarks upon the change in the king's manners and habits, and was put to death on an unproven charge of conspiring against his sovereign's life. Parmenio himself was executed for alleged complicity in the same pretended conspiracy.

The next year (B. C. 327), while in winter-quarters in Bactriana, Alexander committed a deed which has left an indelible stain upon his memory, and which showed that he was by degrees deteriorating under the corrupting influence of success. He had originally been noted for his temperate habits, but now he began to indulge occasionally to excess in wine and to claim the ceremony of prostration and divine honors from his followers. On one occasion, during a feast held in Bactriana, in honor of Castor and Pollux, at which Alexander was present, the conversation turned upon the comparative brilliancy of his own exploits and those of Dionysus, the god of wine, who is said to have also conquered Asia. Many of those present conceded the superiority to Alexander, and for this they were rebuked by Clitus, the old officer who had saved Alexander's life in the battle of the Granicus. As all were heated with wine, the discussion grew animated, and at length Clitus censured the king severely for allowing himself to be compared to the gods. Intoxicated with the rest of the party, Alexander was so irritated by the reproof that he arose and advanced in an angry manner to Clitus, who was thereupon forced to leave the room by some of the more prudent of the party. But Clitus returned, and, being still exasperated, again reproached the king in severe terms, whereupon Alexander,

losing all self-control, killed Clitus with his sword. This crime had no sooner been committed than it caused Alexander much bitter repentance; and so profound was his remorse that he did not eat or drink, nor leave his chamber, for three days, until his faithful and sorrowing followers succeeded in their entreaties to induce him to return by degrees to his usual manner of living.

While Alexander the Great was pursuing his conquering career in Asia, the general peace of the Grecian republics was disturbed by a revolt of the Peloponnesian states, with Lacedæmon at their head, which attempted to shake off the hated yoke of Macedonian supremacy. Sparta, as we have seen, had been maintaining a sullen neutrality during the agitations of the Grecian confederacy in the later years of Philip's reign preceding his conquest of Greece, and had also declined to participate in Alexander's campaigns in Asia. Three years after Alexander had started on his career of Oriental conquest, and while his viceroy, Antipater, was occupied in Thrace, the Spartan king Agis II. took advantage of the apparently-favorable opportunity to head a revolt of the Peloponnesian states against the Macedonian power; but the effort ended in a signal failure, Agis II. being defeated and killed in battle with Antipater, who had returned to Greece; and the haughty Spartans humbly begged for peace, which Alexander, when applied to, magnanimously granted to them.

About the same time there was an oratorical contest in Athens between Demosthenes and Æschines. These renowned orators engaged in a trial of strength, before the assembly of the Athenian people, on the results of which depended the best interests of the one or the other. Demosthenes came forth triumphant from this oratorical contest, and Æschines was condemned to exile. To the lasting honor of Demosthenes, he treated his fallen rival with exceeding generosity, giving him a purse of gold to support himself in his misfortune. Æschines showed that he also was noble-hearted and magnanimous. Upon his banishment from

Athens, he retired to the island of Rhodes, and there established a celebrated school of eloquence. When he read to his pupils the masterly oration of Demosthenes which had made himself a homeless wanderer, they were unable to refrain from giving the most vehement applause, whereupon Æschines said to them: "Ah! what would you have said, had you heard the wild beast himself roaring it out?"

About this time Alexander sent to Athens the statues of the tyrannicides, Harmódios and Aristogíton, which he had taken at Susa, whither Xerxes had carried them. By these kindly and politic donations, along with the share in his glory accruing to the republic through the auxiliaries furnished him by Athens, which was then the ruling power in Greece outside of Macedon, Alexander kept that state in a friendly and peaceful attitude during the entire period of his conquering career.

Antípater managed to weaken the anti-Macedonian party in Athens by procuring the banishment of the orator Demosthenes, the life and head of the party. Harpalus, one of Alexander's captains, had incurred his master's displeasure, and fled from Asia to Athens in consequence, hoping to purchase an asylum there with his peculated gold—an expectation in which he was not disappointed, as the favor of many leading Athenians was to be bought with a price. Phocion and Demosthenes were the only ones who discountenanced Harpalus; but, ultimately, even Demosthenes was said to have accepted a bribe. Whether this charge was true or false, it finally procured the banishment of the illustrious orator. A threat from Antípater forced the Athenians to quickly expel Harpalus from their city, and to impeach those who had taken his presents or espoused his cause. A heavy fine was imposed on Demosthenes, as one of this number; and, as he was unable to pay it, he was obliged to retire in exile to the island of Ægina.

After this nothing transpired to agitate the public mind in Greece until Alexander caused a proclamation to be issued by his

representatives at the Olympic Games, declaring "that all the Grecian cities should immediately recall and receive those persons who had been expelled from them, and that such cities as refused to do so should be forced to compliance by the Macedonian arms." When this decree was issued, there were at least twenty thousand exiles from the various Grecian republics. Most of the states regarded this decree as a piece of despotic insolence, as they were thus called upon to receive into their society persons whom the public voice had expelled as guilty of the most enormous crimes. Athens, especially, felt intense indignation at this imperious edict, but failed in her efforts to awaken a spirit of resistance among some of the other Grecian states.

Ambitious of further conquests, Alexander the Great, in the year B. C. 327, invaded India with a powerful army composed of European and Asiatic soldiers. He had been frequently reinforced during his last campaigns by fresh contingents from Europe, which was very necessary in order to leave small detachments behind him to secure his conquests. Large numbers of Scythians likewise enrolled themselves under his standard, on his conquest of their country. Thus he entered upon his Indian campaign with a powerful army. This campaign was mainly confined to the Indus valley and the Punjab.

Alexander's progress was vigorously opposed by the warlike tribes inhabiting those regions, while the natural difficulties of the ground were likewise very troublesome. He passed the celebrated city of Nysa, fabled to have been founded by Dionysus, the god of wine, after which he crossed the Indus in the upper part of its course, and continued his advance amidst its widening tributaries. Alexander pushed forward to the Hydaspes, one of the tributaries of the Indus, on the opposite bank of which a powerful Indian prince, Porus, King of the Punjab, had assembled an army of thirty-four thousand men, with many armed chariots and elephants, to dispute the passage of the river by the Macedonian army. Alexander perceived the impossibility of crossing with

prudence in the face of the enemy, and he therefore resorted to the expedient of lulling to rest the vigilance of Porus, who exhibited both valor and activity.

Alexander succeeded in crossing the Hydaspes, and, in a fierce engagement, he defeated Porus and took him prisoner. When brought into the presence of Alexander, the conqueror admired the loftiness and majesty of person of his royal captive. Said Alexander: "How shall I treat you?" Porus calmly replied: "By acting like a king?" Thereupon Alexander responded, smiling: "That I shall do for my own sake; but what can I do for yours?" Porus repeated that all he desired was contained in his first request; and Alexander was so well pleased with the profound sense of what was great and becoming in a sovereign, as exhibited in the captive monarch's words, that he not only gave Porus his liberty and restored him to his throne, but afterwards made him viceroy of all the Macedonian conquests in India.

Alexander founded two new cities on the Hydaspes, Nicæa and Bucéphala, the former meaning *city of victory*, and the latter named in honor of Alexander's celebrated war-horse, Bucéphalus, which died near the spot. After besieging the city of Sangala, Alexander found himself master of the entire region drained by the tributaries of the Indus, and above the point where their confluence makes the Indus one mighty stream. The conqueror then marched eastward to the Hyphasis, and was preparing to add the fertile region drained by the Ganges to his empire, when his soldiers, seeing no end to their toils and hardships, positively refused to follow him any further; and Alexander was obliged, with great reluctance, to abandon his career of conquest and to return to Persia.

After marching back to the Hydaspes, Alexander resolved upon returning by a new route, along the coasts of the Erythræan (now Arabian) Sea and the Persian Gulf; and, with this end in view, he procured all the vessels he could find and built new ones, to convey his army down the

Indus. The passage of the army down the river occupied several months, on account of the opposition from the barbarians on the banks of the stream. Upon reaching the ocean, Alexander is said to have sat upon a rock near the shore, gazing at the wide expanse of waters, and to have wept bitterly that there were no more worlds to conquer. Disembarking his land troops, Alexander marched along the sea-coast with his main force, leaving his admiral, Neárchus, to pursue his way to the Euphrates by sea. The toils and hardships of this march were extremely severe. Three-fourths of the army perished in the deserts of Gedrosia (now Beloochistan) from hunger, thirst, fatigue, and from the miseries of the climate. Alexander cheered his troops in their march by magnanimously sharing in all their privations. Upon reaching the shores of the Persian Gulf, Alexander's army was rejoined by the fleet under Neárchus. The march of Alexander's army through the fertile district of Carmania (now Kerman), a province of Persia, resembled a triumphal procession; and the soldiers, once more in a friendly country, believed their hardships over, and abandoned themselves to enjoyment. Alexander himself imitated in public the conduct attributed to Dionysus, the god of wine, who was said to have sung and danced with his companions all over Asia.

After his return to Persia, Alexander punished the governor of Persepolis, who had been tempted to assume independent authority during the conqueror's absence. Alexander now devoted his attention to the organization of a permanent government for the extensive empire which he had established. He aimed at uniting the Medes and Persians with the Greeks and Macedonians into one great nation, possessed of the institutions and the civilization of Greece; and during his stay at Persepolis, the Macedonian customs permitting polygamy, Alexander married Statira, daughter of the murdered Darius Codomannus, and ten thousand of his officers and soldiers married Median and Persian women. Alexander's mild and generous treatment of the con-

quered people made him as much respected and beloved by the Persian nobility and people as if he had been their native, legitimate prince. During the last years of his life, Alexander's mind was occupied with schemes, which, to his credit, were directed to the durable improvement of the countries which he had subdued. He opened the navigation of the Euphrates, founded many towns, and marked out commercial depots to connect the trade of the Nile, the Euphrates, the Tigris and the Indus.

While planning schemes for fresh conquests, Alexander the Great met with a premature death from the effects of his dissolute and intemperate habits. After visiting Susa and Ecbatana, and projecting important improvements in those cities, Alexander proceeded toward Babylon, which city he intended to make the capital of his vast empire. He was reluctant to enter Babylon, on account of various prophecies announcing that spot as destined to prove fatal to him; but grief for the death of Hephæstion, the intimate friend of his youth, at Babylon, determined him to visit that city.

Upon reaching Babylon, the conqueror was attacked with a sudden illness, caused by his excessive indulgence in strong drink, which carried him to his grave, at the early age of thirty-two years, and after having reigned over Macedon and Greece twelve years (June 28, B. C. 324).

During the progress of his illness, his soldiers, as on various other occasions of sickness, hung about him in a state of indescribable anxiety and grief. When his condition became desperate, his favorite soldiery were allowed to enter his room, when an unparalleled scene transpired. The dying conqueror, pale and speechless, but thoroughly conscious, beheld his gallant warriors enter one by one, weeping bitterly, to take a last look at the chieftain who had so often led them to battle. He had sufficient strength to hold out his arm; and each soldier, in passing by, kissed the beloved hand which had on so many occasions waved them on to victory. When asked, just before his death, to whom he left his vast empire, Alex-

ander replied: "To the most worthy." He, however, gave his signet-ring to Perdicas, but said: "I am afraid my obsequies will be celebrated with bloody ceremonies." The remains of Alexander the Great were conveyed to Alexandria, in Egypt, where they were interred.

The character of this wonderful man will be best understood by a reference to his deeds. Although he was a scourge to many nations, he accomplished much permanent good among them. He awakened millions of mankind from the sleep of barbarism, and diffused among them the arts, the institutions and the civilization of Greece. On the wide extent of his conquests he founded at least seventy cities, whose sites were generally so well selected that they redounded to the commercial greatness and civilization of the countries in which they were located. In his other measures of general polity, Alexander was solicitous for the welfare of the nations which he had conquered.

In his private character, Alexander seemed to have been constitutionally liberal, generous and humane. Though his remarkable good fortune brought errors and vices in its train, he was guilty of fewer odious actions than most other conquerors. The tone and temper of his time furnish the only excuse for his insatiable ambition and his disregard of human life. Although Alexander's thirst for power seems almost insane to us, we must remember that the great philosopher Aristotle "nursed in Alexander's boyish breast the spirit which blazed forth so fiercely in his manhood," and that the wisest men of his time looked upon his career with approval and admiration. Other blemishes upon Alexander's character, such as his excessive indulgence in wine, which brought him to a premature grave, and his murder of his friend and benefactor, Clitus, were peculiarly his own.

The death of this man, whose word and will constituted the law of most of the then-known world, produced the most important consequences, which, of themselves, afford the most convincing evidence of Alexander's wonderful personal ability. While he lived,

the many commanders who served under him, and who had constantly before them the most enticing example of successful ambition, seem ever to have instinctively felt and recognized the presence of a master, and to have cherished no thought of aiming at the possession of independent power. No sooner, however, had the mighty conqueror breathed his last, than each of these officers, in looking around among his fellows, discovered none to whose claims he was willing to yield his own, and therefore all began to put forward pretensions to a share of dominion.

The great and permanent result of Alexander's conquests was the Hellenizing of all Western Asia and Egypt—that is, the diffusion of Grecian civilization, ideas, language and literature, over this vast region; and thus preparing the way for the birth and development of Christianity, a religion which arose from the commingling of the Greek and Hebrew civilizations in Judæa. On the other hand, Greece became influenced by Oriental habits; Grecian patriotism and public spirit declined; art and literature decayed; and the Greeks became a nation of pedants and adventurers.

## SECTION XVIII.—DISSOLUTION OF ALEXANDER'S EMPIRE.



ALEXANDER the Great having appointed no successor, his vast empire was about to fall to pieces upon his death. He left behind him no heir of his person, or no descendant of his dynasty, capable of holding his vast empire together under one head. His half brother, Philip Arrhidæus, was weak-minded, and neither of the conqueror's widows, Statira or Roxana, had as yet any children, though both expected to become mothers at the time of Alexander's death. A council of Alexander's leading officers, at his death, in the great palace of Babylon, decided that Philip Arrhidæus and Roxana's expected child, if it should be a son, should be joint sovereigns of the empire, and that Perdicas, to whom Alexander had left his signet-ring just before his death, should be regent in their name. None of the parties to this arrangement intended that Philip Arrhidæus and Roxana's expected child should be any more than nominal sovereigns, as they at the same time divided all the real authority among themselves, under the title of lieutenants or viceroys. There were at first almost forty of these lieutenants, but this form of government did not continue very long. The most important of these vice-

roys were Antipater and Craterus in Macedon and Greece; Ptolemy in Egypt; Antigonus in Phrygia, Lycia and Pamphylia; Leonnatus in Hellespontine Phrygia; Eumenes in Paphlagonia and Cappadocia; and Lysimachus in Thrace.

After these arrangements the last rites were paid to the remains of Alexander the Great. His body was conveyed to Syria, whence it was transported to Alexandria, in Egypt, where it was deposited in a mausoleum erected by Ptolemy, the Macedonian viceroy of Egypt.

In due time Roxana gave birth to a son, and put Statira to death before a similar event could occur in her case. Roxana's infant son, thus the posthumous child of Alexander the Great, was named Alexander IV., and was declared joint sovereign of the empire with Philip Arrhidæus; but the real ruler was Perdicas, who for two years held the Macedonian Empire together and loyal to the family of its illustrious founder. Four regents, or guardians of the realm, were appointed—two in Asia and two in Europe; but Perdicas murdered his co-regent, thus becoming the sole ruler of Asia, while Antipater and Craterus governed Macedon and Greece.

When intelligence of the death of Alex-



The battle of Ipsus resulted in a permanent division of the vast empire founded by Alexander the Great, after twenty-two years of sanguinary wars among his generals, during which the whole of Alexander's family and all his relatives perished. The triumphant Seleucus and Lysímachus divided the dominion of Asia between them; Seleucus receiving the Euphrates valley, Northern Syria, Cappadocia and part of Phrygia; while Lysímachus obtained the remainder of Asia Minor in addition to Thrace, which extended along the western shores of the Euxine as far north as the mouths of the Danube. Ptolemy was allowed to hold Egypt, along with Palestine, Phœnicia and Cœle Syria; while Cassánder was allowed to reign in Macedon and Greece until his death.

These twenty-two years of war among Alexander's generals had disastrous consequences for Macedon, by the exhausting expenditure of blood and treasure, and likewise by the introduction of Oriental habits of luxury and unmanly servility, in the place of the free and simple manners of previous ages. The minds of the Greeks were enlarged by a knowledge of the history and philosophy of the Asiatic nations, and by the observation of the physical world with

its products in new climates and circumstances, but most of the influences which had kept the free spirit of the Grecian race alive no longer operated. Grecian patriotism was a thing of the past. Genius gave way to learning, and art to imitation.

The gains to Asia were many splendid cities and a vastly-increased commerce, along with the Greek military discipline and forms of civil government, which added new strength to her armies and states. The Greek language prevailed among the educated and ruling classes from the Adriatic on the west to the Indus on the east, and from the northern shores of the Euxine, or Black Sea, to the southern frontier of Egypt. The influence of Hellenic thought prevailed during a thousand years in Asia Minor, Syria, Palestine and Egypt, until the hosts of Mohammed changed the face of this quarter of the world anew by the establishment of a new Semitic dominion. The wide diffusion of the Greek language throughout the whole West of Asia was one of the most important preparations for the spread of the Christian religion. Had Alexander lived to complete his great project of amalgamating the Greek and Oriental nations, Asia would have been still more the gainer, and Europe more the loser, in consequence.

## SECTION XIX.—MACEDON AND GREECE.



DEMÉTRIUS Poliorcètes, son of Antígonus, proceeded to Greece, after the battle of Ipsus, but the Athenians refused to receive him. After entering into an alliance with Seleucus, King of Syria, Demétrius appeared before Athens, which, after a long siege, he captured; but instead of punishing the Athenians for their obstinate resistance, he treated them with unexpected magnanimity, supplied their wants, and did all in his power to relieve them from the miseries which the long siege

had occasioned. After the death of Cassánder, Demétrius seized the throne of Macedon and Greece; but seven years afterward, Pyrrhus, King of Epirus, and Lysímachus, King of Thrace, successively possessed themselves of the kingdom of Macedon, and Demétrius died in captivity (B. C. 283). After Lysímachus had reigned over Macedon six years, a war broke out between him and Seleucus, King of Syria; and Lysímachus was defeated and slain in battle near Sardis. Soon afterward, Seleucus was assassinated in Thrace by Ptolemy

Ceraunus, son of Ptólemy, King of Egypt, who then became King of Macedon and Greece (B. C. 280).

In the year 280 B. C., Macedonia was invaded by an immense horde of barbarians, called Gauls, under their chief, Brennus; and Ptólemy Ceraunus, who had usurped the throne of Macedon, was defeated and slain in battle against them. After frightfully ravaging Macedonia, the Gauls, under the leadership of Brennus, invaded Greece the next year (B. C. 279), and marched into Phocis for the purpose of plundering the temple to Apollo at Delphi. The Grecians met and defeated the barbarians at the pass of Thermopylæ, where their ancestors under the brave Leonidas two centuries before had made so heroic a defense against the immense Persian hosts of Xerxes; but the Gauls, like the Persians, marched by a secret path over the mountains, revealed to them by a traitor from the Grecian army; and the Greeks were finally obliged to retreat. Finding their way unobstructed, the barbarians then pushed forward to Delphi; but the Phocians soon arose against them and harassed their flank and rear, and at Delphi a very violent storm and earthquake so terrified the superstitious Gauls, and caused such a panic in their ranks, that they fought against each other, and were at last so weakened by mutual slaughter that they retired from Greece, many being slaughtered by the exasperated Greeks without mercy. The Gallic leader, Brennus, who had been severely wounded before Delphi, killed himself in despair. The shattered remnants of the Gauls then passed over into Asia Minor, and settled in the country named after them, Galatia.

After the death of Ptólemy Ceraunus, ANTIGONUS GONÁTUS, son of Demétrius Poliorcétes, seized the throne of Macedon and Greece; but he found a powerful rival competitor in the ambitious Pyrrhus, King of Epirus. After having failed in an expedition into Italy against the Romans, Pyrrhus aimed at reducing the whole of Greece and Macedonia under his own dominion, and with this end in view he invaded Macedonia;

but he was soon obliged to retire into the Peloponnesus, and after being repulsed in an attack on Lacedæmon, he entered Argos, where a terrible conflict ensued, in which Pyrrhus was killed by a huge tile hurled upon him from a house top by an Argive woman, who was enraged at seeing that he was about to slay her son (B. C. 272). The death of Pyrrhus put an end to the long struggle for power among Alexander's successors in the West.

A new power now arose in Greece which soon became a formidable adversary to Macedonian supremacy in Greece, and which at one time promised fair to revive the former glory and influence of the Hellenic race. This power was the celebrated *Achæan League*, which at first consisted only of twelve towns of Achæa associated together for common defense and forming a little confederated republic, all the towns being equally represented in the federal government, which was entrusted with all matters concerning the general welfare, while each town retained the right of managing its own domestic affairs. The Achæan League did not possess much political influence until about the middle of the third century before Christ, when Arátus, an exile from Sicyon, with a few followers, took the city by surprise in the night, and, without the cost of a single life, liberated it from the sway of the tyrants who had long oppressed it with their despotic rule (B. C. 251). Dreading the hostility of the King of Macedon, Arátus induced Sicyon to join the Achæan League. Arátus soon became the idol of the Achæans, and soon after the accession of Sicyon to the League he was placed at the head of the Achæan armies. Corinth, which had been seized by a stratagem of Antígónus Gonátus of Macedon, and whose citadel was occupied by a Macedonian garrison, was delivered by a gallant enterprise of Arátus of Sicyon, and was also induced to join the Achæan League. Other cities joined the confederacy; but Argos and Corinth, influenced by the Spartans, at length seceded from the League. In wars with the Macedonians, the Achæans triumphed.

Besides the King of Macedon, the enemies of the Achæan League were the Ætolian League and the Spartans. The Ætolian League, which was a confederation of the rudest of the Grecian tribes, had by degrees extended its supremacy over Locris, Phocis, Bœotia and other Grecian states. The valiant Spartan kings, Agis III. and Cleómenes, endeavored to restore the ancient glory and greatness of Lacedæmon by reviving the long-neglected laws of Lycurgus, the foundation of Sparta's former glory. They met with considerable opposition from the wealthy and aristocratic citizens of Lacedæmon, and Agis III. was cruelly murdered in prison; but Cleómenes succeeded in his endeavors by causing the opponents to his schemes to be removed by assassination. The ambitious Cleómenes aimed at the elevation of Sparta to the rank of the first power in Greece; and as the Achæan League was the chief obstacle in the way of his cherished designs, all his energies were directed to efforts for the dissolution of that formidable confederacy.

Seeing that the liberties of Greece were in greater danger from Spartan than from Macedonian ambition, Arátus of Sicyon, the Achæan chieftain, entered into an alliance with King ANTIGONUS DOSON of Macedon, the old enemy of the Achæan League. Cleómenes was defeated and Lacedæmon captured by the King of Macedon (B. C. 221). Afterwards, in a war against the Ætolian League, Arátus formed an alliance with PHILIP V., the successor of Antígonus Doson on the throne of Macedon; but when Arátus displeased Philip by advising him not to enter into an alliance with the Carthaginians in their war against the Romans, the Macedonian king caused the valiant leader of the Achæan League to be poisoned (B. C. 213).

The successor of Arátus of Sicyon in the administration of the affairs of the Achæan League was the talented and virtuous Philopœmen, who subdued the Spartans, and compelled them to abolish the laws of Lycurgus and to join the Achæan League. In a general assembly of the Greeks, Philopœ-

men was hailed as the restorer of Grecian liberty.

During the second war between Rome and Carthage, King Philip V. of Macedon entered into an alliance with the Carthaginians against the Romans. To give Philip sufficient employment in Greece, the Romans induced the Ætolians and the Spartans to wage war against the King of Macedon. After the conclusion of peace between Rome and Carthage, the Roman general Flaminius, who had been sent into Greece with a large army, defeated King Philip V. in a decisive battle fought in Thessaly, near a range of low hills, called from their peculiar shape, Cynoscéphalæ, or dogs' heads (B. C. 197). Philip V. was obliged to accept peace and to acknowledge the independence of Greece. At the Isthmian Games, the Roman general, to gratify the vanity of the Greeks, proclaimed the liberation of Greece from Macedonian oppression; but the Romans were now as intent on extending their supremacy over Greece as the King of Macedon had been in maintaining his sway there.

Several years after the defeat of Philip V., of Macedon, the Ætolians took up arms against the Romans, and formed an alliance with Antiochus the Great, King of Syria, the enemy of Rome. The Ætolians were completely defeated and deprived of their independence by the Romans; and their ally, the Syrian king, having suffered disastrous defeats by the Romans at Thermopylæ and in the great battle of Magnesia, in Asia Minor, was compelled to accept a disadvantageous peace (B. C. 190).

The Messenians attempting to secede from the Achæan League, Philopœmen was sent to reduce them to submission; but being taken prisoner, the valiant Achæan leader was compelled to drink the cup of poison (B. C. 183). The Achæans, however, conquered Messenê the following year, and put the murderers of Philopœmen to death.

The wicked PÉRSEUS, who, on the death of his father, Philip V., had made his way to the throne of Macedon by the bloodiest crimes, was driven by the ambition of the

Romans into a war against that people; but he suffered a crushing defeat in the great battle of Pydna by the Roman army under the command of Paulus Æmilius (B. C. 168), and being soon afterward taken prisoner, the unfortunate king was carried to Rome, to grace the triumph of his conqueror; and Macedonia became a Roman province. One thousand Achæan chiefs, who were accused of having a secret understanding with Pérseus, were seized and carried to Rome as hostages. After many of these chiefs had died at Rome, the rest returned to Greece, burning with vengeance against the Romans.

Twenty years after the overthrow of the Macedonian monarchy, the arrogance of the Romans, who assisted the Spartans in a war

against the Achæans, and who demanded that the Achæan League should be reduced to its original limits, induced the Achæans to take up arms in defense of the independence of Greece against Roman encroachments (B. C. 148). The Achæans were defeated in several bloody battles, and finally the Roman army, commanded by Consul Mummius, took Corinth by storm and reduced it to ashes. Greece then became a Roman province under the name of Achæa (B. C. 146). Thus ends the history of the celebrated and once-flourishing republics of Ancient Greece. We shall next proceed to a brief notice of the two most powerful and extensive kingdoms that arose from the dismemberment of the vast empire of Alexander the Great.

#### KINGS OF MACEDON.

B. C.	KINGS.	B. C.	KINGS.
795	CARANUS.	360	PHILIP THE GREAT.
	CŒNUS.	336	ALEXANDER THE GREAT.
	THURYMAS.	324	PHILIP ARRHIDÆUS.
729	PERDICCAS I.	317	CASSANDER.
684	ARGÆUS.	298	PHILIP IV.
640	PHILIP I.	297	ALEXANDER IV. and ANTIPATER.
	ÆROPUS.	294	DEMETRIUS I.
	ALECTAS.	287	PYRRHUS.
540	AMYNTAS I.	286	LYSIMACHUS OF THRACE.
500	ALEXANDER I.	281	PTOLEMY CERAUNUS.
454	PERDICCAS II.	280	MELEAGER.
433	ARCHELAUS.	278	SOSTHENES.
399	ORESTES.	277	ANTIGONUS GONATUS.
394	PAUSANIAS.	239	DEMETRIUS II.
393	AMYNTAS II.	229	ANTIGONUS DOSON.
369	ALEXANDER II.	220	PHILIP V.
366	PTOLEMY.	178	PERSEUS (to 168 B. C.)
364	PERDICCAS III.		

#### SECTION XX.—SYRIAN EMPIRE OF THE SELEUCIDÆ.



THE Syrian Empire of the Seleucidæ dates from the year B. C. 312. After SELEUCUS had been restored to the government of Babylonia, in that year, he extended his dominion over all the provinces of Alexander's empire between the Euphrates on the west and the Indus on the east, and between the Jaxartes on the north and

the Erythræan (now Arabian) Sea on the south. He also waged war against an Indian kingdom upon the western head-waters of the Ganges, thereby acquiring a vast extension of commerce, and the addition of five hundred elephants to his army. After the victory of Antígonus off the Cyprian Salamis, Seleucus assumed the royal title. The battle of Ipsus (B. C. 301) gave Seleu-

cus the dominion of the country as far west as the Mediterranean, and gave him possession of Cappadocia, part of Phrygia, Northern Syria, and the right bank of the middle Euphrates, as his share of the territory which the conquerors divided between them; thus making his kingdom by far the most extensive that had been formed from the fragments of Alexander's vast empire.

Seleucus skillfully and thoroughly organized his extensive dominion, which was the most important of all the monarchies which sprang from the fragments of Alexander's empire. He divided his dominions into seventy-two provinces, all of which were placed under the rule of Greek or Macedonian governors. A standing army of native troops was organized and officered by Greeks or Macedonians. New cities sprang up in each of the seventy-two provinces, as monuments of the power of Seleucus, and as centers of Greek civilization. Sixteen of these cities were named Antioch, in honor of the father of Seleucus; five Laodicæa, in honor of his mother, Laódicæ; seven Seleucia, in honor of himself; and several in honor of his two wives, Apamæa and Stratonice. For the purpose of watching the movements of his rivals, Ptólemy and Lysímachus, more effectually, Seleucus removed his capital from Babylon to the new city of Antioch, on the Orontes, which for almost a thousand years remained one of the largest and most celebrated cities of the East. The new cities of Seleucia and Antioch in Syria became the centers of Grecian culture and refinement in Asia. The ancient Baálbec—the Greek Heliopolis—was a splendid city, as attested by its ruins.

In B. C. 293, Seleucus divided his empire with his son Antiochus, giving him all the provinces east of the Euphrates. Demétrius Poliorcètes, who had won and lost Macedonia, invaded the dominions of Lysímachus in Asia Minor in B. C. 287, for the purpose of acquiring for himself a new kingdom with his sword. Failing in this quarter, he invaded Cilicia and attacked the dominions of Seleucus, by whom he was defeated and held a prisoner the remainder of his life.

In B. C. 281 Lysímachus, King of Thrace, murdered his son, at the instigation of his Egyptian wife, Arsinoë, and her brother, Ptólemy Ceraunus; thus alienating the affections of his subjects. The widow of the murdered prince fled to the court of Seleucus, who espoused her cause and invaded the dominions of Lysímachus in Asia Minor. Seleucus and Lysímachus, now both aged, were the only survivors of Alexander's companions and generals. Lysímachus was defeated and slain in the battle of Corupédion (B. C. 281), and all his possessions in Asia Minor fell into the hands of the victorious Seleucus, who thus became master of the greater part of the empire of Alexander the Great. After committing the government of his present dominion to his son, Antiochus, the triumphant Seleucus crossed the Hellespont into Thrace and advanced to Lysimachia, the capital of his late rival, but was there assassinated by Ptólemy Ceraunus, who thereby became King of Thrace and Macedonia (B. C. 280).

ANTIOCHUS I., Soter, the son of Seleucus, inherited his father's Asiatic dominions, and soon after his accession he waged war against the native kings of Bithynia, one of whom, Nicomédes, called to his aid the Gauls, who were then ravaging Thrace, Macedonia and Greece, and rewarded them for their assistance by assigning them a large territory in Northern Phrygia, which had formed part of the dominions of Antiochus, and which was thereafter called *Gálátia*. North-western Lydia was likewise wrested from Antiochus and erected into the *Kingdom of Pérgamus*. Antiochus acquired the title of *Soter* (the Deliverer), from his only important victory over the Gauls (B. C. 275); but his operations were generally unsuccessful, and his kingdom was very much diminished in wealth and power during his reign. Antiochus Soter was defeated and killed in battle with the Gauls, near Ephesus, in B. C. 261.

ANTIOCHUS II., Theos, (the God), who bore such a blasphemous title, succeeded his father Antiochus Soter. He was a weak and licentious monarch, and abandoned his

government to his wives and dissolute favorites, who were neither feared nor respected in the remote provinces, and the empire rapidly declined. In the East, Bactria and Parthia revolted and formed themselves into independent kingdoms. These new monarchies greatly reduced the dominions of the Seleucidæ in the East. Through the influence of his wife, Laódicé, Antíochus Theos became involved in a war with Egypt, which he ended by divorcing his wife and marrying Berenicé, the daughter of Ptólemy Philadelphus, King of Egypt.

On the death of Ptólemy Philadelphus, Antíochus sent away Berenicé and took back his former wife, Laódicé, who, doubting his constancy, murdered him, along with Berenicé and her infant son, to secure the kingdom for her son, Seleucus (B. C. 246).

SELEUCUS II., Callinícus, the son of Antíochus Theos and Laódicé, succeeded his father, and was at once involved in a war with Ptólemy Euérgetes, King of Egypt, who invaded the dominions of the Seleucidæ to avenge the murder of his sister and nephew, and who the next year conquered almost the whole Syrian Empire, becoming master of all Asia west of the Tigris, excepting part of Lydia and Phrygia; even Susiana, Media and Persia submitting to the invader, who carried his victorious arms as far east as the Indus. But his severe exactions aroused discontent, and a revolt in Egypt called him home, whereupon he lost all his conquests, Seleucus reëstablishing his authority from the Indus on the east to the Ægean on the west. Soon afterward Antíochus Híerax (the Hawk), younger brother of the king, only fourteen years old, revolted and was aided by his uncle and a troop of Gauls; while, at the same time, the Parthian king, Arsáces II., gained some important advantages in the East, and signally defeated Seleucus Callinícus in a great battle (B. C. 237). The civil war between Seleucus and his youthful brother continued until B. C. 229, when the rebellious prince was defeated and obliged to flee for his life. Seleucus Callinícus was killed by a fall from his horse (B. C. 226).

SELEUCUS III., Ceraunus, the son and successor of Seleucus Callinícus, reigned only three years; and in an expedition against Attalus, King of Pérgamus, he was killed by some of his mutinous officers (B. C. 223).

ANTIOCHUS III., the Great, the great-grandson of Seleucus, the founder of the dynasty of the Seleucidæ, had an eventful reign of thirty-six years (B. C. 223-187). He began his reign by crushing the revolt of Molo, the ablest of his generals, who had made himself master of the provinces east of the Euphrates, and had annihilated every army sent against him. Antíochus finally defeated Molo in B. C. 220, after which he waged war with Ptólemy Philópator, King of Egypt, for the recovery of Phœnicia and Palestine, which had hitherto been held by Ptólemy. He first conquered those provinces; Palestine having become alienated from Egypt by Ptólemy Philópator's profanation of the Temple of Jerusalem, and willingly submitting to Antíochus the Great, who advanced southwards and encountered the Egyptian army at Raphia, where he suffered a great defeat, which deprived him of all his conquests except Seleucia in Syria, the port of Antioch (B. C. 217).

Archæus, the cousin of Antíochus the Great, and hitherto the loyal servant of Antíochus and his father, had revolted in consequence of the false accusations of Hermías, the king's prime minister. Archæus made himself master of all the provinces west of the Taurus mountain-range. After making peace with the King of Egypt, Antíochus the Great marched against the rebel chieftain, wrested all his possessions from him in one campaign, besieged him in Sardis two years, and finally captured him by treachery and caused him to be put to death (B. C. 214).

Antíochus then led an army to the eastern portion of his empire to meet the Parthian king Arsáces III., who was advancing toward Média. By a rapid march across the desert to Hecatómpylos, the Parthian capital, Antíochus took that city (B. C. 213), after which

COURT FEST AT SUSAN AFTER THE DEATH OF ALEXANDER THE GREAT



ander the Great reached Greece, the Athenians, the Ætolians and other Grecian allies, decided upon rising in revolt against Antípater for the purpose of throwing off the hated yoke of Macedonian supremacy. The revolted allies assembled a considerable army and placed it under the command of the able Athenian general Leósthenes; while the Athenian people sent a galley to the island of Ægina to bring back Demosthenes, thus clearly showing that they would have had no objection to Alexander's Olympic proclamation had it only applied to such men as the illustrious orator and patriot. When Demosthenes approached Athens, his countrymen of every age, rank and sex flocked out to meet him, and brought him into the city with the warmest demonstrations of respect and joy. But neither Demosthenes nor Phocion, the two most experienced patriots of Athens, appear to have expected any permanent benefit from this momentary outburst of the old spirit of Athenian patriotism.

At the beginning of the struggle with Antípater, however, there did seem to be some hope of permanent success. Leósthenes led the allied Grecian army into Thessaly, where he defeated Antípater in a spirited engagement. But Antípater sustained his military reputation by the excellent order of his retreat, and was enabled to throw his forces into the town of Lamia, where he was besieged by the victorious army under Leósthenes. After an obstinate defense, Antípater finally made a successful sally, escaping with his troops through the lines of the besiegers. This enabled him to join the reinforcements which he had sent for from Asia, and soon afterward he encountered and defeated the allies at Cranon. The vanquished allies were obliged to sue for peace, which Antípater only granted on the most humiliating terms to the Athenians. Athens was required to abolish her democratic form of government; a Macedonian garrison was to be placed in the city, and Demosthenes and other orators were to be delivered to the Macedonians. This struggle was called the *Lamian War*, because its seat was the Thessalian town of Lamia.

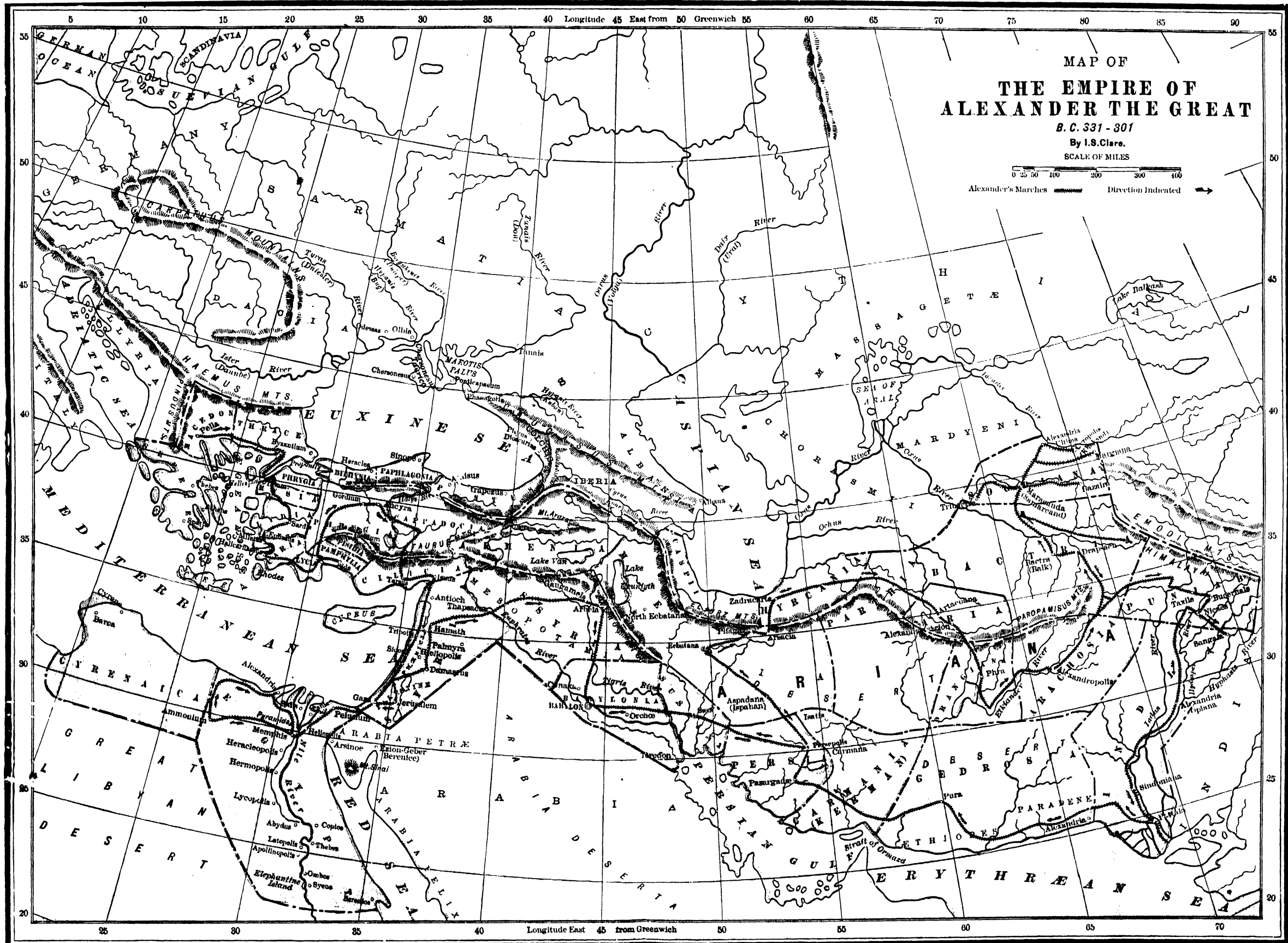
When Demosthenes was informed of the conditions of peace imposed upon his country, he fled to Calauria, a small island near Ægina, in the mouth of the Saronic Gulf. Thither he was followed by Archias, a man who had basely undertaken to deliver the renowned orator and other proscribed persons to Antípater, and who now sought to persuade Demosthenes that the Macedonians intended to do him no injury. The great orator was seated calmly in the temple of Poseidon; when Archias found him, and, when the deceptive words were addressed to him, he begged to be permitted to retire a little farther into the fane, for the purpose of writing a few words to his family. He then stepped aside and chewed a quill containing poison, and then, moving towards Archias, fell dead at the foot of the altar. Thus ended the life and career of an orator acknowledged by the unanimous voice of mankind to have never had an equal.

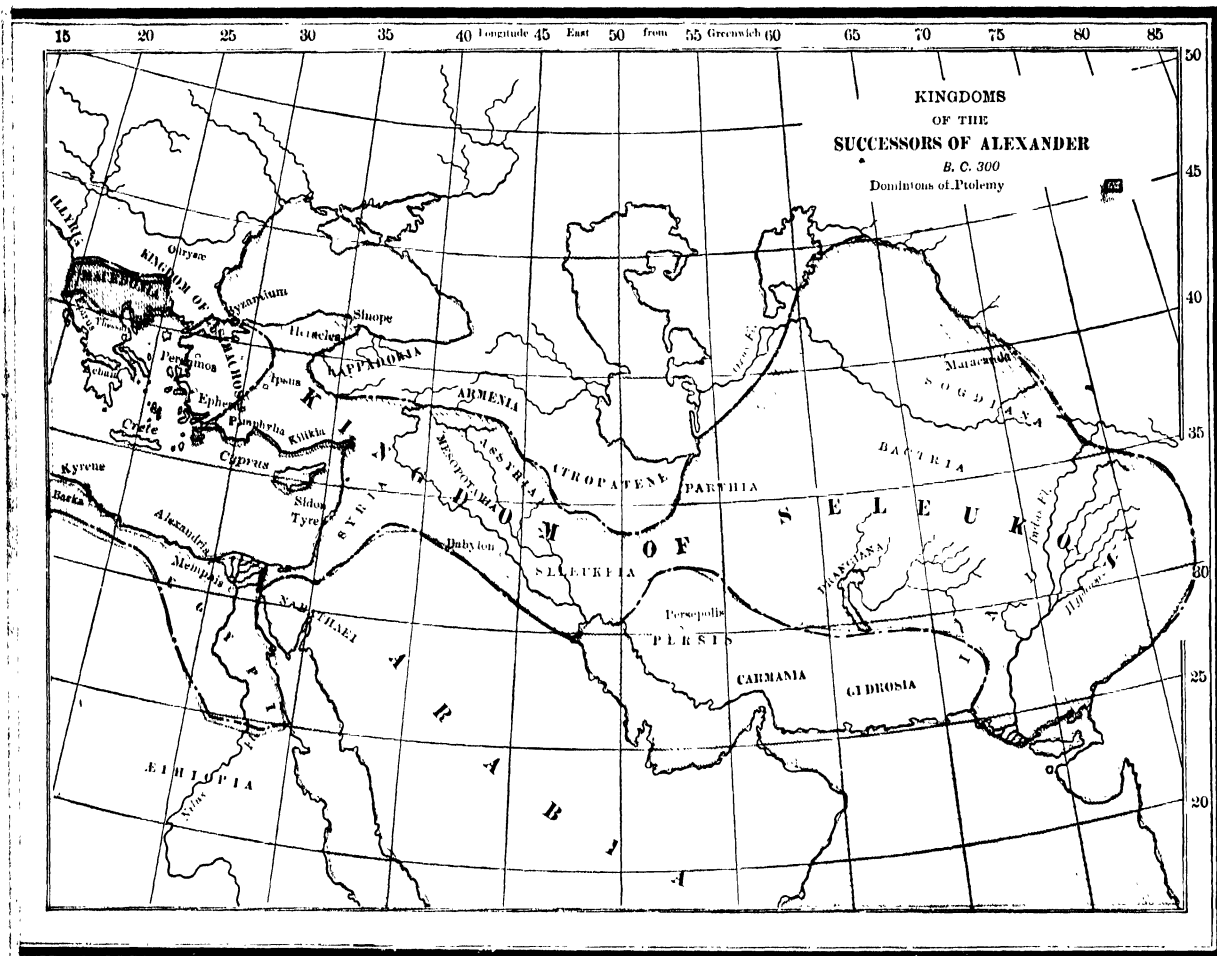
When Antípater was called to Asia soon afterward to quiet the dissensions prevalent there, the Ætolians embraced the opportunity to again attack the Macedonian territories, but failed as signally as in the previous enterprise. Peace was restored before Antípater's return.

The various viceroys and commanders who had been appointed to the different provinces of the great Macedonian Empire, as was very easy to see from the beginning, soon sought to retain the dominions assigned to them, and in a short time realized these anticipations. When the regent Perdícças saw that it was impossible to preserve the crown for the infant Alexander IV., he aspired to the sovereignty of the whole Alexandrian dominions himself; but encountered opposition from Antígonus, one of the viceroys of Asia Minor, and Ptólemy, the viceroy of Egypt. Eúmenes, another viceroy of Asia Minor, supported him. Antígonus aimed at the sovereignty himself, while Ptólemy designed erecting his province in the Nile valley into an independent kingdom. Perdícças was slain by his mutinous troops in a campaign against Ptólemy, and Cráterus perished in a battle with Eú-









menes in Cappadocia, thus leaving Antípater sole regent of the entire Macedonian Empire. Antípater silenced Euridicé, the young wife of the puppet king, Philip Arrhidæus, who demanded to be allowed a share in the government, and caused the empire to be newly divided (B. C. 320). Antígonus, being assigned to the conduct of the war against Eúmenes, seized the larger portion of Asia Minor, under the pretext of upholding the royal authority.

Antípater died in Macedon in B. C. 319; and on his death-bed gave a striking example of his disinterested regard for the interests of the Macedonian power, by appointing Polysperchon, the oldest of Alexander's generals then in Europe, as his successor to the viceroyalty of Macedon and Greece and to the regency of the entire Alexandrian dominions, thus disregarding the claims of relationship. When some one had once asked Alexander the Great whether Antípater did not need a crown, the conqueror replied: "Antípater is royal within."

One of Polysperchon's first acts caused the death of Phocion, the last of the Athenians worthy of being ranked with the great men of former times. Desiring to remove the governors appointed by Antípater, to enable him to more advantageously concentrate the power of the empire in his own person, Polysperchon ordered the Macedonian garrisons to be dismissed from Athens and other cities. The Athenians rejoiced at this decree; but Nicánor, the governor of the Macedonian garrison in Athens, declined to obey the viceroy's orders, and Phocion was charged with abetting his contumacy. The Athenians did not pause to inquire into the truth or falsity of the accusation, nor did they allow Phocion to defend himself; but, in their blind rage, they first proscribed the venerable patriot, and afterwards compelled him to drink the cup of poison. Phocion was a citizen of spotless virtue, and a talented warrior and statesman. He had for a long time beheld the degeneracy of the Athenian character, and the inability of his countrymen to occupy their former lofty position among nations, and for that

reason he had, in the days of Philip and Alexander, counseled such measures as tended to promote the tranquillity of his country and permit her to cultivate those ingenious arts from which the noblest trophies had sprung in the period of her glorious career. When their temporary and misguided passion had passed away, the Athenians, as they had so frequently done in the case of other patriots, sorrowfully remembered all of Phocion's virtues and all the benefits for which they were indebted to him, and they erected a statue of brass to him and paid other honors to his memory. Phocion may be regarded as the last of the wise and able leaders of ancient Greece, and this circumstance doubtless accounted for the insignificance into which the Grecian republics gradually sunk after this period.

The appointment of Polysperchon as Antípater's successor disgusted Cassánder, Antípater's son, and Cassánder accordingly joined Antígonus, who was prosecuting the war against Eúmenes. Polysperchon and Eúmenes were endeavoring to uphold the unity of Alexander's great empire, while Cassánder, Antígonus and Ptólemy were seeking to dismember it for their own aggrandizement. Antígonus defeated a royal fleet near Byzantium, after which he drove Eúmenes beyond the Tigris, where the latter was joined by many of the Eastern satraps; but, in spite of this reinforcement, Eúmenes was defeated after two indecisive battles and was seized by his own troops and delivered up to Antígonus, who put him to death (B. C. 316).

In Macedon during the same year the puppet king, Philip Arrhidæus, and his wife were put to death by order of Olympias, the mother of Alexander the Great. But Olympias herself fell into Cassánder's power at Pydna; and, in utter violation of the conditions of her surrender, was murdered by her enemies. Cassánder became master of Macedon and Greece. He secured his power by marrying Thessalonica, the half-sister of Alexander the Great, and founded in her honor the city bearing her name (B. C. 316).

The ambition of Antígonus now began

to alarm the other Macedonian generals and viceroys, as it was very evident that he was aiming at the undivided sovereignty of the whole of Alexander's dominions. He disposed of the Eastern satrapies at his pleasure, and drove Seleucus from Babylonia. Seleucus thereupon sought refuge in Egypt, and united with Ptólemy, viceroy of Egypt, Cassándér, viceroy of Macedon and Greece, Lysímachus, viceroy of Thrace and Bithynia, in a league against Antígonus. Thereupon a four years' war followed (B. C. 315-311), resulting in the recovery of Babylon and the East by Seleucus, while Antígonus gained power in Syria, Asia Minor and Greece. The peace of B. C. 311 provided for the independence of the Greek cities of Asia Minor, but permitted Ptólemy to hold Egypt and Lysímachus to retain Thrace; and left Cassándér as regent of Macedon and Greece until Alexander IV. should attain his majority, that prince being now sixteen years of age. But both Alexander IV., and his mother Roxana were murdered by order of Cassándér.

Cassándér entrusted the government of Athens to Demétrius Phaléreus, whose administration of ten years was so popular that the Athenians raised three hundred and sixty brazen statues to his honor; but at length, having lost all his popularity by his dissipated habits, Demétrius was compelled to retire into Egypt, all his statues but one being thrown down.

Seleucus, having recovered Babylon, also made himself master of Susiana, Media and Persia, and was not a party to the peace. All the allies probably considered him fully able to hold all his conquests. The peace of B. C. 311 lasted but one year, and was broken by Ptólemy, on the pretext that Antígonus had not liberated the Greek cities of Asia Minor, as provided for by the treaty, and that Cassándér still maintained his garrisons in the cities of European Greece. The war was thereupon renewed. Ptólemy gained an important success at first in Cilicia, but was finally checked by Demétrius, son of Antígonus, known as Demétrius Poliorcétes (the *town-taker*). Ptólemy then

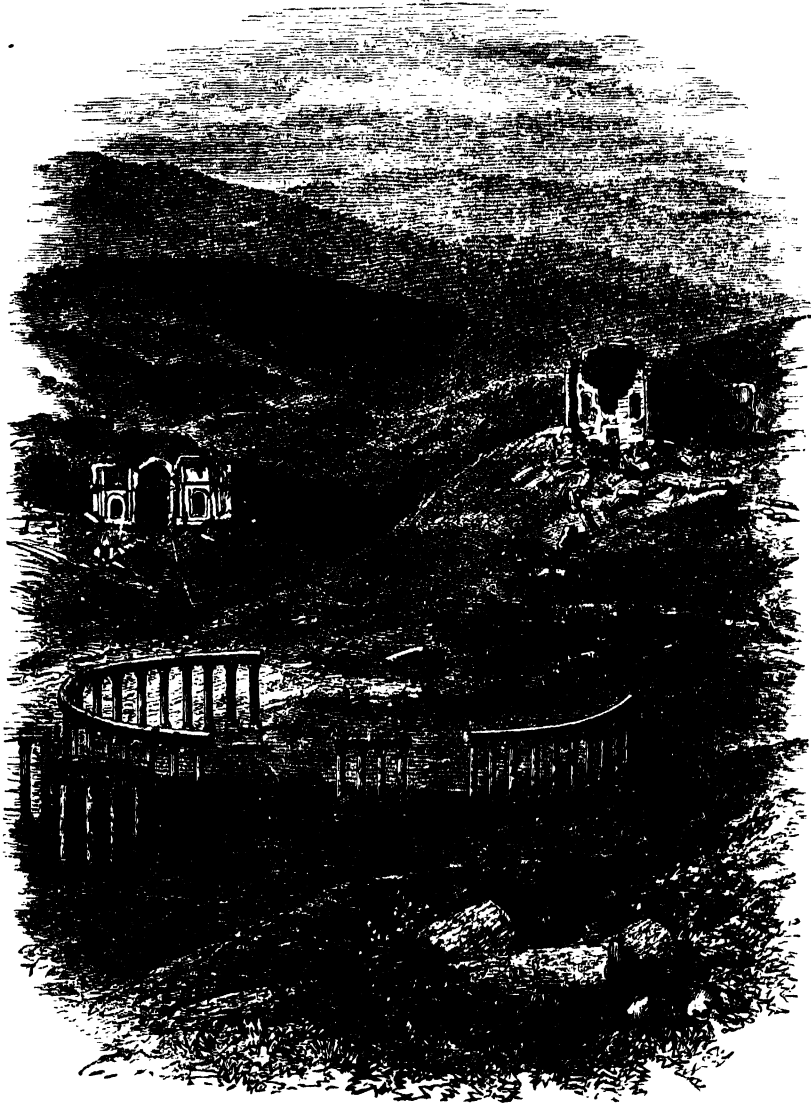
invaded Greece and occupied Sicyon and Corinth. He sought to marry Cleopatra, the sister of Alexander the Great, and the last survivor of the royal family of Macedon, but the princess was assassinated by order of Cassándér (B. C. 308). Demétrius Poliorcétes now arrived with a large fleet for the relief of Athens, whereupon Ptólemy retired to Cyprus and seized the island, but was followed by Demétrius Poliorcétes in B. C. 306. A great naval battle occurred off Salamis, in Cyprus—one of the most severe sea-fights in the world's history—in which Ptólemy was thoroughly defeated, with the loss of all but eight of his ships, while seventeen thousand of his soldiers and sailors were made prisoners by the victorious fleet under Demétrius Poliorcétes.

The five leading generals now assumed the royal title. Demétrius Poliorcétes vainly besieged Rhodes for an entire year; and that town, by its heroic defense, secured the privileges of neutrality during the remaining years of the war. During this year (B. C. 305) Cassándér made progress in his efforts to bring Greece under his authority. He had captured Corinth and was besieging Athens when Demétrius Poliorcétes arrived in the Euripus for the relief of the beleaguered city. Thereupon Cassándér relinquished the siege and marched against Demétrius, but was defeated by him in a battle near Thermopylæ, after which the victorious Demétrius entered Athens, where he was joyfully welcomed by the inhabitants. Demétrius assembled a congress at Corinth, which conferred upon him the title of generalissimo.

Cassándér, in great alarm, stirred up his allies to invade Asia Minor; and in the spring of B. C. 301, Demétrius was recalled to the aid of his father, who was menaced by the united forces of Lysímachus and Seleucus, the latter of whom had come from the East with a large army, including four hundred and eighty elephants. A great and decisive battle was fought at Ipsus, in Phrygia, B. C. 301. Antígonus and Demétrius being utterly defeated, and Antígonus slain in the eighty-first year of his age.

he passed the mountains and entered Hyrcania, where he fought an indecisive battle with the Parthians, in consequence of which he agreed to a treaty of peace, by which he acknowledged the independence of Parthia and Hyrcania as one kingdom under Arsá-

Euthydémus, and Demétrius, the son of Antíochus. Antíochus then crossed the Hindoo Koosh mountain-range and penetrated into India, where he renewed the old alliance of Seleucus Nicátor with the Indian kingdom of that region, after which he re-



SCENE IN THE REGION OF DECAPOLIS.

ces. Antíochus then made war on Bactria, but after he had won some successes he made peace with the Bactrian king, Euthydémus, leaving him in possession of Bactria and Sogdiana. A marriage was arranged between the daughter of the Bactrian king,

turned home through Arachosia, Drangiana and Carmania, wintering in the last-named province. The next year Antíochus undertook a naval expedition in the Persian Gulf against the Arabs on the western shore of that body of water, to punish them for their

piracies, after which he returned home (B. C. 205), after an absence of seven years, whereupon he received the title of *the Great*, by which name he is generally known in history.

Antíochoſus now renewed his designs againſt Egypt, in which country Ptólemy Epíphanes, a child of only five years, ſucceeded his father, Ptólemy Philópator, the government being conducted by a regent. Antíochoſus, conſidering the opportunity favorable for aggrandizing himſelf at the expenſe of the Egyptian monarchy, made a treaty with Philip V. of Macedon to divide the kingdom of the Ptólemies between them. Philip's deſigns were interrupted by his unfortunate war with Rome; but Antíochoſus proſecuted hoſtilities with great activity in Cœle-Syria, Phœnicia and Paleſtine, and recovered thoſe provinces by the deciſive battle of Páneas, B. C. 198. Antíochoſus gave his daughter Cleopatra, in marriage to Ptólemy Epíphanes, the young King of Egypt, and promiſed Cœle-Syria and Paleſtine as her dower, but neither Antíochoſus nor his ſucceſſors fulfilled this promiſe. Antíochoſus then overran Asia Minor, croſſed the Hellespont, and ſeized the Thracian Chersonéſus.

In B. C. 196, the Romans, after having defeated Philip V. of Macedon and assumed the proteſtorate of Egypt, ſent an embaſſy to Antíochoſus the Great, requiring him to ſurrender all the conqueſts of territory which he had made from Egypt and from Macedon. Antíochoſus rejeſted this intervention of the great republic of the Weſt with intense indignation, and prepared for war, with the aſſiſtance of Hannibal, the great Carthaginian leader, who had found refuge at his court. In B. C. 192 Antíochoſus invaded Greece and took Chalcis, but he was deciſively defeated by the Romans at Thermopylæ and forced to retire into Asia Minor. The Romans followed up their ſucceſs, and by two naval victories wreſted from Antíochoſus the whole weſtern coaſt of Asia Minor. The Roman army under the two Scipios croſſed the Hellespont into Asia Minor, and in the great battle of Magnesia, in

Lydia, B. C. 190, reduced Antíochoſus to ſuch ſtraits that he was obliged to ſue for peace, which he only obtained by ceding all Asia Minor except Cilicia to the Romans, and by agreeing to pay a war-indemnity of fifteen thouſand talents, equal to about fifteen million dollars, and giving twenty hoſtages, among whom was his ſon, Antíochoſus Epíphanes, for the payment. The territory which Antíochoſus ſurrendered to the Romans was given to the Kingdom of Pérgamus, which was thus ſufficiently powerful to ſerve as a check upon the Syrian Empire of the Seleúcidæ. Theſe loſſes were followed by the revolt of Armenia, which ſucceeded in eſtabliſhing its independence of the Seleúcidæ, (B. C. 190). While endeavoring to ſuppreſs the Armenian revolt, Antíochoſus, in order to obtain the money to pay the indemnity impoſed upon him by the Romans, plundered the temples of Asia of their treaſures, thus exciting a tumult in Elymaïs, in which he loſt his life (B. C. 187).

SELEUCUS IV., Philópator, ſucceeded his father, Antíochoſus the Great, and had an uneventful reign of eleven years. His kingdom was exhausted, and the Romans were ready to ſeize any of its expoſed provinces if he made the leaſt hoſtile movement. Seleúcus Philópator was finally aſſaſſinated by his treaſurer, HELIODORUS, who then uſurped the Syrian crown (B. C. 176), but the uſurper was ſoon overthrown by ANTI- OCHUS IV., Epíphanes, the brother of Seleucus Philópator, who, aided by Eúmenes, King of Pérgamus, eſtabliſhed himſelf upon the throne.

Antíochoſus Epíphanes had been a hoſtage at Rome thirteen years, and after his acceſſion he introduced many Roman cuſtoms into his kingdom, to the utter ſurpriſe of his ſubjeſts. He waged war with Armenia, and, irritated at the demand of Ptólemy Philométor, King of Egypt, for the ſurrender of Syria and Paleſtine, which his father had promiſed as a dowry to the wife of Ptólemy Epíphanes, he invaded Egypt, and had almoſt conquered the country when the Romans interfeſed and compelled him to relinquish all his conqueſts. Being thus

obliged to obey the Romans, Antíochus Epíphanes vented his rage upon the Jews by capturing Jerusalem by assault, and plundering and desecrating the Temple. His attempt to suppress the worship of Jehovah, and to introduce the Grecian polytheism into Judæa, aroused the Jews to revolt, and that people flew to arms under the leadership of the High Priest, Mattathías, and his heroic son, Judas Maccabæus, and several times defeated the army sent by Antíochus Epíphanes to subdue them. Antíochus, who was then in the East, set out in person to punish the Jews for this insult to his authority. On the way he stopped to plunder the temple at Elymaïs, but was seized with a superstitious insanity which caused his death (B. C. 164). Both the Jews and the Greeks believed that his madness was inflicted upon him as a punishment for his sacrilege.

ANTIOCHUS V., Eúpator, the son of Antíochus Epíphanes, succeeded his father. As he was only twelve years old, the government was conducted by Lysias as regent. Lysias and the youthful king proceeded to Judæa to prosecute the war against the rebellious Jews, and forced Judas Maccabæus to shut himself up in Jerusalem and besieged the city. Philip, whom Antíochus Epíphanes had appointed guardian of his son, now appeared at Antioch with the royal signet and seized the government. When Lysias heard of this, he immediately caused the young king to make peace with Judas Maccabæus, and at once returned to Antioch, defeated Philip, captured him, and put him to death. Lysias appears to have cared nothing for the interests of the kingdom, as he made no effort to check the Parthians, who were overrunning the eastern provinces of the kingdom, and as he did not resist the Romans, who were ravaging the kingdom on the west and harshly enforcing the terms of the treaty made with Antíochus the Great. In the midst of the serious danger thus threatening the kingdom of the Seleucidæ, Demétrius, the son of Seleucus Philópator, escaped from Rome, where he had been kept for many years as a hostage, and seized

the throne, after causing both Antíochus Eúpator and Lysias to be put to death (B. C. 162).

DEMÉTRIUS I. spent some years in unsuccessful efforts to crush the Jewish rebellion. He was at first successfully resisted by Judas Maccabæus; but when that valiant chieftain perished in battle, the Romans entered into an alliance with the Jews and forbade Demétrius to conquer the revolted province of Judæa, which they recognized as an independent kingdom under the Maccabees. Demétrius then endeavored to dethrone Ariaráthes, King of Cappadocia, and bestowed the Cappadocian crown upon Orophérnes, his illegitimate brother. The deposed satrap of Babylon instigated the impostor, Alexander Balas, an illegitimate son of Antíochus Epíphanes, to claim the Syrian crown. The pretender was aided by the forces of Rome, Cappadocia, Pérgamus, Egypt and Judæa, which had entered into an alliance in his interest; and when Demétrius was slain in battle, B. C. 151, his rival acquired the crown.

ALEXANDER BALAS reigned five years. His success was chiefly owing to Egypt, and he had married Cleopatra, the daughter of the Egyptian king, Ptólemy Philométor; but he proved himself wholly unfit for his royal station, as he relinquished the government to a worthless favorite named Ammónius, and abandoned himself to licentiousness and self-indulgence. His ingratitude to his father-in-law, Ptólemy Philométor, caused that monarch to withdraw his support, and to take his daughter Cleopatra from him and give her in marriage to Demétrius Nicátor, the son of Demétrius I., who had been encouraged to make pretensions to the crown in consequence of the hatred of the Syrians towards Alexander Balas. Demétrius Nicátor landed in Cilicia, and, aided by the Egyptian army under King Ptólemy Philométor, defeated Alexander Balas in a battle near Antioch, whereupon Alexander fled into Arabia, where he was assassinated by his own officers (B. C. 146).

DEMÉTRIUS II., Nicátor, soon alienated



the favor of his subjects by his tyranny and cruelty. The people of Antioch having rebelled against him, he permitted his body-guard, composed of Jewish mercenaries, to plunder the city. Diódotus Tryphon, of Apaméa, now set up ANTIOCHUS VI., the two-year-old son of Alexander Balas, as a claimant for the crown. Three years later Diódotus removed this infant pretender, and, with the aid of Judas Maccabæus, declared himself king, assuming the name of TRYPHON (B. C. 143). After fighting ineffectually for seven years against his rivals, Demétrius left the government in Syria to his wife, Cleopatra, as regent, and took the field against the Parthians, who had almost conquered the eastern province of the Seleucidæ; but Demétrius, after some successes, was defeated and made prisoner by the Parthian king, Arsáces VI., who kept him in captivity ten years, but treated him with all the honors of royalty, and gave him a Parthian princess for his second wife.

Unable to maintain her position without assistance, Cleopatra called to her aid her husband's brother, Antíochus Sidétes, who defeated and killed the usurper, Diódotus Tryphon, after a war of two years, and seated himself upon the vacant throne as ANTIOCHUS VII., Sidétes (B. C. 137). He married Cleopatra, his brother's wife, who considered herself free on account of her husband's captivity in Parthia and his marriage with a Parthian princess. Antíochus Sidétes made war on the Jews, captured Jerusalem, after a siege of almost a year, and again reduced Judæa under the dominion of the Seleucidæ, in which condition that country remained two years (B. C. 135-133).

Antíochus Sidétes then led an expedition against the Parthians for the purpose of releasing his brother from captivity. He gained some success at first, but was finally defeated, with the loss of his army, and slain, after a reign of nine years (B. C. 128). Just before the death of Antíochus Sidétes, the Parthian king had liberated Demétrius Nicátor and sent him to Antioch to claim his crown, for the purpose of forcing Antíochus to retire from Parthia to preserve his

kingdom. Demétrius Nicátor resumed his authority, and the death of his brother soon afterward left him without a rival for a short time. Ptólemy Physcon, King of Egypt, soon raised up a pretender named Zabínas, for the purpose of revenging himself upon Demétrius for the support which he had given the Egyptian queen Cleopatra. Zabínas, who claimed to be a son of Alexander Balas, defeated Demétrius near Damascus. Thereupon Demétrius fled to his former wife, Cleopatra, at Ptólemaïs (now Acre), but she refused to receive him. He then attempted to enter Tyre, but was captured and put to death (B. C. 126).

SELEUCUS V., the eldest son of Demétrius Nicátor, assumed the crown without the permission of his mother, Cleopatra, who then caused him to be put to death, and placed herself and her second son, ANTIOCHUS VIII., Grypus, on the throne as joint sovereigns. Zabínas, the pretender, at the same time reigned in part of Syria for seven years, during which he quarreled with his patron, Ptólemy Physcon, King of Egypt, who abandoned him (B. C. 124); and finally Zabínas was defeated and captured by Antíochus Grypus, who compelled him to take poison (B. C. 122). The next year Antíochus Grypus found his mother conspiring against his life, whereupon he caused her to be executed.

The Syrian Empire of the Seleucidæ now enjoyed eight years of peace, and well did this kingdom need rest, as it was exhausted by the long foreign wars and the domestic commotions which distracted it, and had lost Parthia, Bactria, and all the other provinces east of the Euphrates, along with Judæa, thus becoming a mere petty state, without energy and thoroughly corrupt. The wealth of the country was in the possession of weak nobles enfeebled by luxury, the masses of the people being in a condition of abject poverty.

In B. C. 114 the king's half-brother, ANTIOCHUS X., Cyzicénus, the son of Cleopatra by her third husband, Antíochus Sidétes, headed a rebellion against the king, thus involving the kingdom in a bloody war of

three years, and finally compelling Antiochus Grypus to divide the kingdom with him. But the war was renewed in B. C. 105 and continued until B. C. 96, bringing dreadful loss and misery upon the kingdom, without any decisive gain to either party. During this period Syria was terribly ravaged by the Arabs on the east and by the Egyptians on the south. The province of Cilicia and the cities of Tyre, Sidon and Seleucia revolted and achieved their independence. Finally, in B. C. 96, Antiochus Grypus was assassinated by Herácleon, an officer of the court, who made an unsuccessful effort to seize the crown.

SELEUCUS V., the son of Antiochus Grypus, succeeded his father on the Syrian throne, and continued the war against Antiochus Cyzicénus, defeating him in a great battle. The vanquished pretender committed suicide to avoid capture, but his eldest son, ANTIOCHUS X., Eúsebes, maintained the pretensions of the rival house, assumed the royal title, and drove Seleucus V. into Cilicia. Seleucus endeavored to raise money by a forced contribution from the people of the Cilician town of Mopsuestia, but they seized him and burned him alive.

PHILIP, the brother of Seleucus V., and

the second son of Antiochus Grypus, succeeded to the Syrian throne, and with the assistance of his younger brothers, Demétrius and Antiochus Dionysus, continued the war against Eúsebes for some years; and Eúsebes was finally defeated and obliged to seek refuge in Parthia. But peace was still not restored to the country, as Philip and his brothers could not agree upon a satisfactory division of power between them, and made war upon each other; and the unhappy kingdom only obtained rest when the Syrians, tired of these dynastic quarrels, invited Tigránes, King of Armenia, to become their sovereign.

TIGRÁNES readily accepted the invitation and governed Syria wisely and well for fourteen years (B. C. 83-69), and the country enjoyed tranquillity. Finally Tigránes incurred the vengeance of the Romans by assisting his father-in-law, Mithridátes the Great, King of Pontus, and was forced to relinquish Syria, whose crown was then conferred upon ANTIOCHUS XIII., Asiáticus, who reigned four years (B. C. 69-65), and was the last of the Seleucidæ. In B. C. 65 the Roman general, Pompey the Great, defeated Antiochus Asiáticus and converted Syria into a Roman province.

## THE SELEUCIDÆ OF SYRIA.

B. C.	KINGS.	B. C.	KINGS.
312	SELEUCUS NICATOR.	146	DEMETRIUS NICATOR (deposed).
280	ANTIOCHUS SOTER.	137	ANTIOCHUS SIDETES.
261	ANTIOCHUS THEOS.	128	DEMETRIUS NICATOR (restored).
246	SELEUCUS CALLINICUS.	125	ANTIOCHUS GRYPUS.
226	SELEUCUS CERAUNUS.	111	ANTIOCHUS CYZICENUS.
223	ANTIOCHUS THE GREAT.	95	SELEUCUS IV.
187	SELEUCUS PHILOPATOR.	94	ANTIOCHUS EUSEBES.
175	ANTIOCHUS EPIPHANES.	85	PHILIP.
164	ANTIOCHUS EUPATER.	83	TIGRANES OF ARMENIA.
162	DEMETRIUS SOTER.	69	ANTIOCHUS ASIATICUS (to B. C. 65).
150	ALEXANDER BALAS.		

## SECTION XXI.—EGYPT UNDER THE PTOLEMIES.



THE conquest of Egypt by Alexander the Great in B. C. 332 entirely changed the character of Egyptian history and of the Egyptian people, and laid the foundation of their future greatness and glory. He made Alexandria the capital of Egypt, and conferred upon it the advantages of Greek civilization, which rapidly spread among the native population. This change brought Egypt into constant and familiar intercourse with the rest of the world, and the old exclusiveness of the ancient Egyptians was forever broken down. Thus the Macedonian kingdom in Egypt presented a remarkable and striking contrast to the native kingdoms and the Persian satrapy. When Palestine was annexed to the Macedonian-Egyptian kingdom, the Jews were specially favored; and the Græco-Macedonian conquerors, the native Egyptians, and the Jewish merchants—representatives of the Aryan, Hamitic and Semitic branches of the Caucasian race—were united as they had never been before. The native Egyptians, who had never been reconciled to the Medo-Persian dominion, hailed the Græco-Macedonians as deliverers. Commercial pursuits were adopted by the larger portion of the nation. The masses of the people zealously engaged in the new industries that promised wealth as the reward of enterprise. The learned class found delight in the intellectual society and in the rare treasures of literature and art for which the court of the Ptolemies was distinguished.

The Greek, Macedonian and Jewish elements were principally found in and about Alexandria. The native Egyptians in the interior of the country retained the language and religion which they had inherited from their ancestors; but they were also powerfully affected in manners and thought, and were brought more into intercourse and sympathy with the rest of mankind, by their commingling with the Greeks. They be-

came the willing subjects of Alexander the Great and his successors, the Ptolemies, and under that dynasty they engaged actively in commerce and commenced the cultivation of a literature which soon made Alexandria the chief seat of Grecian learning and civilization, and one of the most renowned cities of the ancient world.

Upon the death of Alexander the Great, in B. C. 324, Egypt was conferred on PTOLEMY I., Soter, or Lagi, one of his most distinguished generals. Ptolemy immediately took possession of his share of the great conqueror's vast empire, and from the very beginning he intended to retain this renowned country for his own personal benefit, and proceeded, with great wisdom and energy, to its organization into an independent kingdom for himself and his posterity. He abandoned all other ambitious designs for the purpose of confining himself to the strengthening of this country and the development of its internal resources, restricting his conquests to those regions which could be acquired without too much risk.

Ptolemy's chief effort was to make Egypt a great maritime power, and in this enterprise he eventually succeeded far beyond his expectations. To secure the success of this design, he sought to conquer Palestine, Phœnicia and Cyprus, whose forests he needed for ship-building, and whose hardy sailors he wanted to man his fleets. He occupied Palestine and Phœnicia in B. C. 320, and retained possession of them for six years, after which he lost them in a war with Antígonus, and only fully recovered them after the battle of Ipsus, in B. C. 301. Many conflicts occurred in and about Cyprus, the most severe and decisive of which was the great naval battle off Salamis in B. C. 306. Ptolemy then lost Cyprus, but recovered it in B. C. 294 or 293, and that island constituted the most important foreign possession of the Ptolemies as long as their kingdom remained in existence. The first

Ptolemy also annexed Cyréné and all the Libyan territory between it and Egypt.

The kingdom founded by Ptolemy Soter was an absolute monarchy, in which the political power was vested entirely in the king, and was administered by Macedonian and Greek officials exclusively. The rank and file of the standing army was likewise composed almost wholly of Macedonians and Greeks, and was entirely officered by those people. The Greek inhabitants of the cities alone possessed full civil and political freedom. No important changes were, however, made in the political system or the ancient laws of the land, and Ptolemy reconciled the native Egyptians to his rule by respecting their laws, religion and usages. The kingdom remained divided into nomes, each having its own ruler, who was generally a native Egyptian. The Ptolemies rebuilt the temples, paid special honor to the bull-deity, Apis, and took full advantage of all points of resemblance between the Greek and Egyptian religions. Ptolemy erected a magnificent temple to Serápis at Alexandria. The priests remained in possession of their privileges and honors.

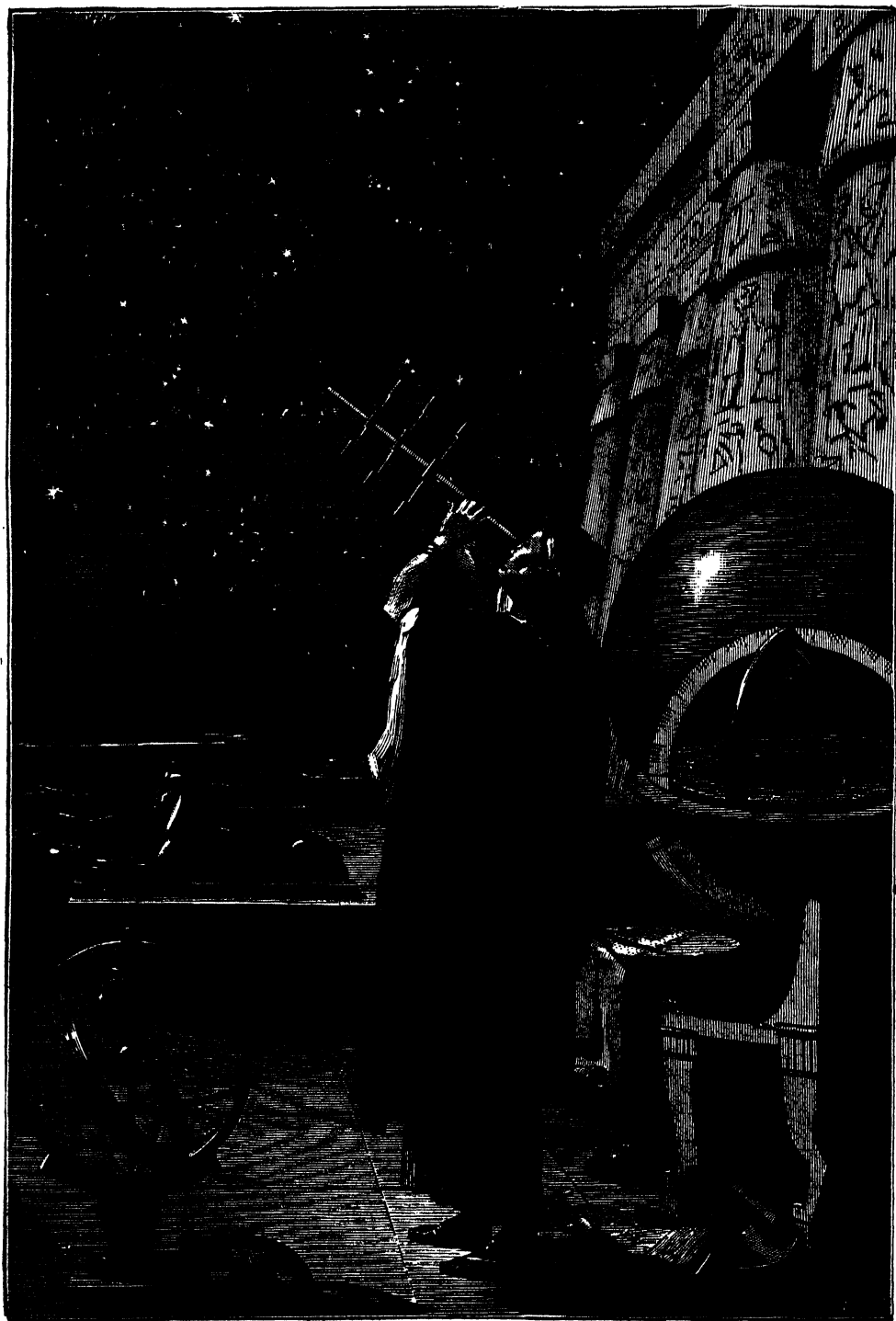
As Ptolemy was an author himself, he was a liberal patron of learning and literature, and pursued the most munificent policy toward men of genius and letters. He collected the celebrated library of Alexandria and placed it in a building connected with the palace.

He also founded the *Museum*, which attracted students and professors from every quarter of the globe. No place ever surpassed Alexandria in its intellectual and literary activity, and that city was preëminently "the University of the East." Ptolemy induced the most renowned scholars of the world to take up their residence at his court; and under his auspices Alexandria became what Athens had previously been—the great center of Greek civilization, learning, wealth and refinement, and the great emporium of the world's commerce; while a mingled civilization—Greek, Egyptian and Jewish—arose in this famous metropolis of the ancient kingdom of the Pharaohs.

In that city Euclid first unfolded the "*Elements of Geometry*." There Eratósthenes discoursed of geography; Hippárchus of astronomy; Aristóphanes and Aristárchus of criticism; Manetho of history. There Apélles and Antíphilus added their paintings, and Philétas, Callímachus and Apollonius their poems for the delight of a court which has never had a parallel in its munificent patronage of men of talent and scholarship.

Ptolemy adorned Alexandria with numerous costly and magnificent edifices, such as the royal Palace; the Museum; the great light-house on the island of Pharos, built of white marble, four hundred feet high, the light at the top of which could be seen at a distance of forty miles, and which was one of the *Seven Wonders of the World*; the mole or causeway connecting this island with the mainland; the *Hippodrome*; the temple of Serápis; and the *Soma*, or *Mausoleum*, to contain the remains of Alexander the Great. Ptolemy likewise rebuilt the inner chamber of the great temple at Karnak.

Ptolemy Soter died after a brilliant reign of forty years (B. C. 323-283), and was succeeded on the throne of Egypt by his renowned son, PTOLEMY II., Philadelphus, who was then twenty-six years old, and who had been carefully educated by the learned men whom his father had gathered at the court of Alexandria. Ptolemy Philadelphus encouraged science and literature on a still more liberal scale than did his illustrious father, and Alexandria reached its zenith of greatness and glory as the intellectual metropolis of the world. He increased the Alexandrian Library to five hundred volumes, and is often spoken of as the founder of that famous repository of ancient learning. He appointed agents to search Europe and Asia for every valuable and meritorious literary work and to obtain it at any cost. He founded the minor library at Serapeium, and invited learned men from every portion of the world to his court; and under his patronage and auspices literary works of the greatest value were undertaken.

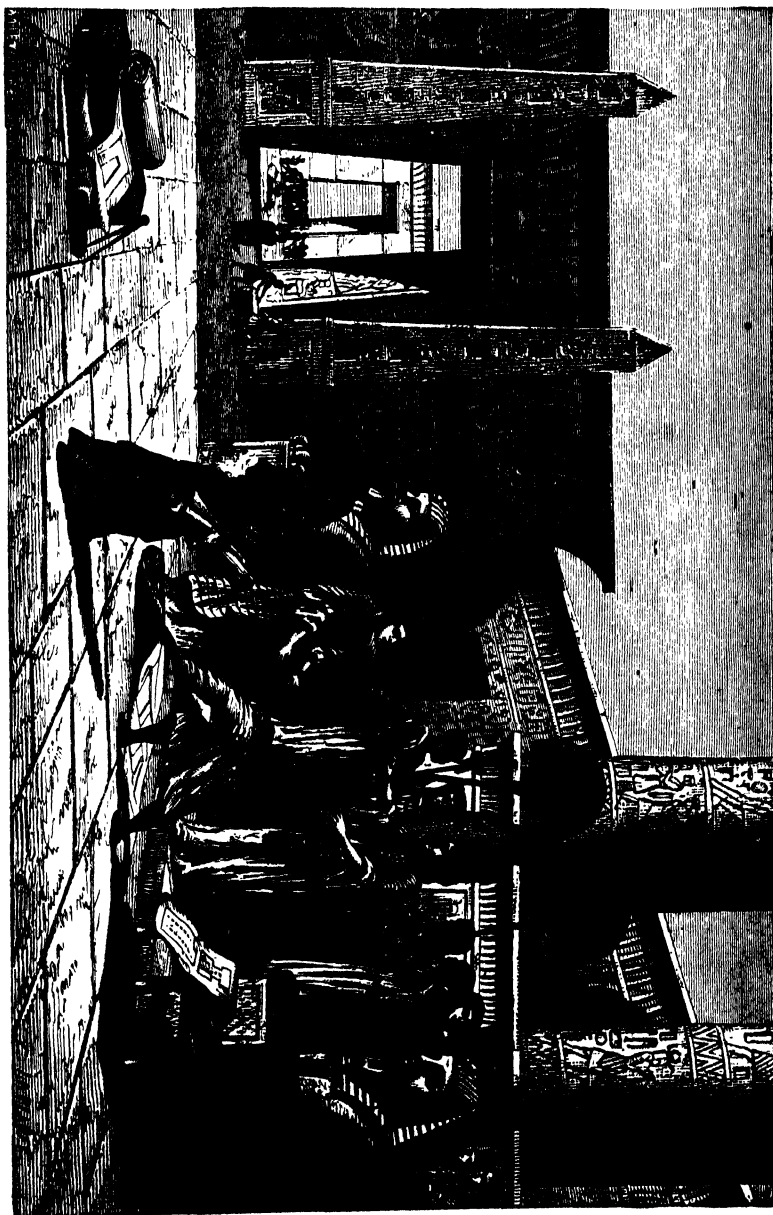


AN ALEXANDRIAN ASTRONOMER.

The most important of these literary enterprises was the translation of the Hebrew Scriptures into the Greek language, by which these sacred writings have become the common property of the Jewish and

late them into Greek. The king entertained the translators with the greatest honor. The books of the Pentateuch were completed during the reign of Ptolemy Philadelphus, but the remaining books of the Old Testa-

PTOLEMY SOTER ORDERING THE ERECTION OF THE ALEXANDRIAN MUSEUM.



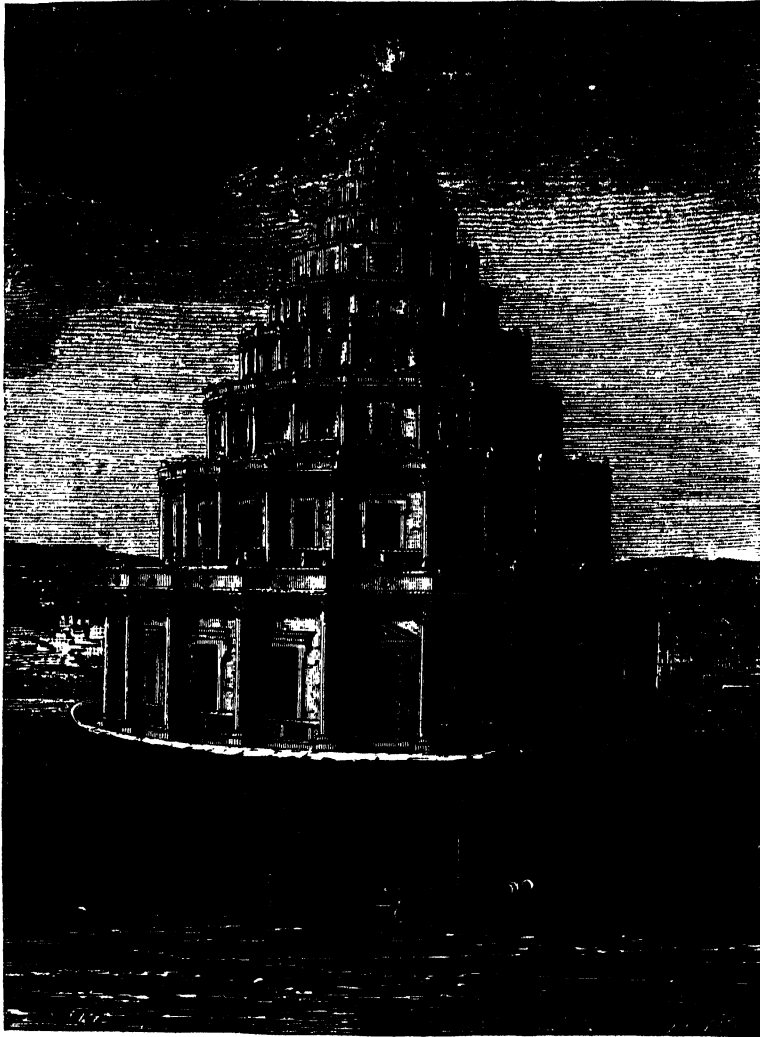
Christian world. Ptolemy Philadelphus had sent an embassy to the High Priest at Jerusalem to bring a copy of the sublime works of the Hebrew bards and sages, along with a body of scholars who were able to trans-

late them into Greek. The king entertained the translators with the greatest honor. The books of the Pentateuch were completed during the reign of Ptolemy Philadelphus, but the remaining books of the Old Testa-

thorized by the *Sanhedrim* of Alexandria, which consisted of seventy members. The Septuagint translation was an important event in history; and, by spreading knowledge of the Hebrew sacred literature, prepared the way for Christianity.

It was also during the reign of Ptolemy

Red Sea and the Nile, founded the port of Arsinoë (now Suez), and also Berenicé, on the Red Sea; and established a caravan route from it to Coptos, near Thebes. Ptolemais, on the Red Sea, became a flourishing emporium of the ivory trade; and various industries flourished, such as the weaving of



THE PHAROS AT ALEXANDRIA.

Philadelphus that the Egyptian priest, Manetho, wrote in Greek his celebrated *History of Egypt*. Ptolemy Philadelphus liberally encouraged painting and sculpture and adorned Alexandria with numerous grand and noble edifices. He reopened the great canal built by Rameses the Great, connecting the

linen, glass-blowing and paper-making. Ptolemy Philadelphus boasted that no citizen was idle in Alexandria. His revenue was immense, being equal to that which Darius Hystapes had derived from the vast Medo-Persian Empire, thus amounting to fourteen thousand eight hundred talents,

equal to about seventeen million seven hundred and sixty thousand dollars of our money, without counting the tribute in grain. His army numbered two hundred and fifty thousand men, and his fleet embraced fifteen hundred vessels.

Under Ptolemy Philadelphus, Egypt reached the culminating point of her commercial prosperity. The rich products of India, Arabia and Ethiopia crowded the marts of Alexandria; and for centuries this commerce followed the route established by this great and enterprising monarch, and having its center at Alexandria, which was the point of its distribution to the European nations. The Ethiopian trade was particularly important.

Ptolemy Philadelphus did not inherit his father's military *genius*, and his wars were therefore not as successful as those of his illustrious predecessor's reign. His first war was against Macedon for the protection of the Achæan League. The second was against his half-brother Magas, King of Cyrênê, who cast off his dependence upon the Egyptian king, and marched against Egypt, about B. C. 266. Thereupon Magas entered into an alliance with Antiochus Soter, King of Syria, and invaded Egypt a second time in B. C. 264. The Egyptians prevented Antiochus from coming to Africa to aid Magas by vigorous movements in Asia, and checked the advance of Magas. In B. C. 259 Magas was recognized as independent sovereign of the Cyrenaïca, and his daughter Berenicé was betrothed to the eldest son of Ptolemy Philadelphus. Ptolemy made himself master of the coast of Asia Minor and many of the Cyclades, during his war with Antiochus Soter of Syria. Peace was made in B. C. 249, and Ptolemy Philadelphus gave his daughter in marriage to Antiochus Soter.

The personal character of Ptolemy Philadelphus was not so amiable as that of his father. He began his reign by banishing Demétrius Phaléreus, merely because he had advised Ptolemy Soter not to alter the succession. Soon afterward he caused two of his brothers to be put to death. He was

first married to Arsinoë, the daughter of Lysimachus, King of Thrace; but afterwards became enamored of his sister Arsinoë, who had already been married to his half-brother, Ptolemy Ceraunus, whereupon he divorced his first wife and banished her to Coptos, in Upper Egypt. He then married his sister, to whom he was thenceforth most affectionately attached, though no children resulted from the marriage. The custom thus introduced by Ptolemy Philadelphus was followed by all his successors, and was the cause of untold mischief and misery to the kingdom of the Ptolemies. Ptolemy Philadelphus died in B. C. 247, after a glorious reign of thirty-six years from the death of his father.

PTOLEMY III., Euérgetes, the son and successor of Ptolemy Philadelphus, was the most enterprising monarch of this celebrated dynasty, and was a great conqueror, as well as a liberal patron of literature and art. He was the son of the first wife of his father. He departed from the defensive policy of his father and grandfather, and began a series of conquests, thus reviving the glories of Egypt under the Pharaohs, and extended his dominions far beyond those of his predecessors or successors of the Ptolemaïc dynasty. He acquired the Cyrenaïca by his marriage with Berenicé, the daughter and heiress of Magas. In the second year of his reign he waged war with Antiochus Theos, King of Syria, to avenge the wrongs of his sister Berenicé, who had been divorced by Antiochus and murdered by Laódicé. In B. C. 245 Ptolemy Euérgetes led an army into Syria and took Antioch, after which he crossed the Euphrates and conquered Mesopotamia, Babylonia, Susiana, Media and Persia, and reduced all the eastern provinces of the Seleucidæ as far as Bactria; while his fleet ravaged the coast of Asia Minor and Thrace. But when he was suddenly recalled to Egypt by coming troubles, all his Eastern conquests were at once lost, and those provinces were soon recovered by Antiochus Theos. The Egyptian king, however, retained his conquests on the sea-coast, because his command of the sea, by means of



his powerful navy, enabled him to hold them. Thus the Egyptian empire of Ptolemy Euergetes was one of immense extent, following the Mediterranean coast from Cyrenê to the Hellespont, and embracing a part of Thrace and many islands of the Mediterranean.

In the latter years of his reign, Ptolemy Euergetes annexed a part of the western coast of Arabia and portions of Ethiopia. He participated in the wars in Greece, first assisting the Achæan League until it made peace with Antigonus Gonatus of Macedon, when he aided Cleomenes, King of Sparta, against the Achæan confederates. During this war the Egyptian fleet defeated the Macedonian fleet off the island of Andros. Ptolemy Euergetes remained on amicable terms with Rome, but declined the aid offered him by that republic against the King of Syria. He seems to have been suspicious of Roman ambition.

Ptolemy Euergetes was likewise a great patron of literature and art, and added many valuable manuscripts to the Alexandrian Library. The native Egyptians were still more gratified by the recovery of some of the oldest images of their gods, which had been taken to Assyria by Sargon and Esar-haddon, and were brought back to Egypt by Ptolemy Euergetes from his Eastern campaign.

Ptolemy Euergetes died in B. C. 222, after a prosperous reign of twenty-five years; and with his death ended the glory of the Ptolemaic dynasty. Under him Hellenized Egypt had reached the zenith of her power and prosperity. Under the nine succeeding Ptolemies, who were weak and generally worthless, Egypt rapidly declined from the exalted position which it had held under the first three monarchs of this famous Macedonian dynasty.

PTOLEMY IV., Philopator, the son and successor of Ptolemy Euergetes, was suspected of having murdered his father, and, to allay this suspicion, he assumed the title given him—Philopator meaning *lover of his father*. He, however, began his reign by murdering his mother, his brother and his

uncle, and marrying his sister Arsinoë, whom he also put to death a few years later, after she had borne him an heir to the throne. This last crime was committed at the instigation of a worthless favorite of the king. Ptolemy Philopator was a weak and shamefully-licentious sovereign, and left the government to Sosibius, a minister who was as wicked and incompetent as his master. Through his negligence the Egyptian army became so weak, on account of lack of discipline, that Antiochus the Great, King of Syria, considered the opportunity favorable to recover the lost possessions of the Seleucidæ, and he accordingly endeavored to reconquer Palestine and Phœnicia from the Ptolemies. The Syrian king was, however, defeated by the Egyptians at Raphia, and recovered only Seleucia in Syria, the port of Antioch (B. C. 217). No sooner had this Syrian war closed than a general revolt of Ptolemy Philopator's Egyptian subjects broke out, and continued through many years of his reign, requiring a vast expenditure of blood and treasure for its suppression. Although of so infamous a character, Ptolemy Philopator was a liberal patron of learning and the arts, and dedicated a temple to Homer. His excesses shortened his life, and he died B. C. 205.

PTOLEMY V., Epiphanes, was only five years old when he succeeded his father, Ptolemy Philopator, and was the son of the murdered Arsinoë, the sister and wife of his father. He was readily acknowledged king, and Agathocles, one of his father's worthless favorites, was made regent. He soon fell a victim to the people's wrath, along with all his relatives; whereupon the honest but incompetent Tlepolemus was invested with the regency. The Kings of Syria and Macedon plotted to divide the dominions of the Ptolemies between them, and the incompetent ministers of Egypt had recourse only to Roman assistance. A united attack by the allies deprived Egypt of all her foreign possessions except Cyprus and the Cyrenaica. In response to the appeals of Tlepolemus for Roman aid, the Romans sent M. Lepidus, in B. C. 201, to undertake

the management of Egyptian affairs. By his efforts Egypt was preserved to the young Ptolemy Epíphanes, but Lepidus was either unable or unwilling to recover for Egypt her lost foreign dependencies. Lepidus was succeeded as regent by Aristómenes, an Acarnanian, whose energy and justice restored the prosperity of the kingdom for a time. Ptolemy Epíphanes was declared of age at the age of fourteen, and thenceforth the government was conducted in his name. He married Cleopatra, the daughter of Antíochus the Great of Syria, and was assassinated B. C. 181.

PTOLEMY VI., Philométor, succeeded his father, Ptolemy Epíphanes, at the age of seven, under the regency of his mother, Cleopatra, who ruled vigorously and wisely for eight years. At her death, in B. C. 173, the government passed into the hands of two corrupt and incompetent ministers, who involved Egypt in a war with Antíochus Epíphanes, King of Syria, who invaded Egypt, defeated the Egyptians at Pelusium, and gained possession of Ptolemy Philométor, whom he used as a tool to effect the conquest of the whole kingdom. The Alexandrians crowned the king's younger brother, Ptolemy Physcon, and successfully withstood a siege by the army of Antíochus Epíphanes, who was finally forced to retire by the intervention of the Romans.

The two brothers agreed to reign jointly, and Ptolemy Philométor married his only sister, Cleopatra. The two Ptolemies then renewed the war with Antíochus Epíphanes of Syria. The Syrian king seized Cyprus and invaded Egypt a second time in B. C. 168. He would have taken Alexandria and conquered the whole of Egypt, had not the Romans again interfered in favor of Egypt and again forced him to withdraw from the country. After reigning four years in peace the two Ptolemies quarreled, and Ptolemy Philométor went to plead his cause before the Roman Senate, which sustained him and reinstated him in the possession of Egypt, assigning his younger brother, Ptolemy Physcon, the dominion of Libya and the Cyrenaica. Ptolemy Physcon refused to

accept the adjustment of the Roman Senate, and went to Rome and obtained the grant of Cyprus also; but Ptolemy Philométor refused to relinquish that island, whereupon the two brothers prepared for civil war, when a revolt in Cyrénê occupied the attention of Ptolemy Physcon. Nine years later he renewed his claim, and obtained from Rome a small squadron to aid him in seizing Cyprus; but he was defeated and taken prisoner by his brother, in B. C. 155. His life was, however, spared, and Cyrénê was restored to him. Some years afterward Ptolemy Philométor encouraged the rebellion of Alexander Balas in Syria, for the purpose of revenging himself upon the Seleúcidae, and to gain possession of the Syrian throne. Disgusted with the ingratitude of Alexander Balas, Ptolemy Philométor espoused the cause of his rival, Demétrius, and aided him in hurling Alexander from the Syrian throne. Ptolemy Philométor was killed by a fall from his horse, in his last battle with Alexander Balas, near Antioch, B. C. 146.

PTOLEMY VII., Eúpator, succeeded his father, Ptolemy Philométor, but was assassinated a few days later by his uncle, Ptolemy Physcon, who, aided by the Romans, became King of Egypt and Cyrénê with the title of PTOLEMY VIII. Ptolemy Physcon married his sister, Cleopatra, the widow of his brother Ptolemy Philométor, and became a cruel tyrant. He produced such terror by his inhuman cruelties, and such disgust by his licentiousness, that the Alexandrians fled in such numbers that his capital became half depopulated, and those who remained were almost constantly in rebellion. He was so bloated and corpulent that he could scarcely walk. He repudiated his wife Cleopatra, although she had borne him a son, and married her daughter Cleopatra, the child of his brother. To grieve his first wife more deeply, he assassinated her son, and sent her the head and hands of the victim. This atrocity aroused the Alexandrians to rebellion, and they fought bravely for the elder Cleopatra, whom they made queen, whereupon Ptolemy Physcon fled to Cyprus, B. C. 130. A civil war of three years followed.

In B. C. 127 the reigning Cleopatra imprudently solicited the aid of Demétrius II., King of Syria, whereupon the Alexandrians became so alarmed that they recalled Ptolemy Physcon, who so profited by the experience of his exile that he desisted from his cruelties and devoted his attention to literature, gaining some reputation as an author. But he did not desist from war, and, to avenge himself on Demétrius II. of Syria for the support he had given to Cleopatra, induced Alexander Zabínas, the son of Alexander Balas, to revive his father's claims to the Syrian crown. Aided by Ptolemy Physcon, Alexander Zabínas became King of Syria, but, like his father, ungratefully turned against his patron, who consequently hurled him from the Syrian throne and put Antíochus Grypus in his place, giving the latter his daughter in marriage.

PTOLEMY IX., Láthyus, succeeded his father, Ptolemy Physcon, on the latter's death in B. C. 117. Ptolemy Physcon had bequeathed the kingdom of Cyrénê to his natural son, Apion, who at his death left it to the Romans, thus severing it from Egypt. Cyprus almost became a separate kingdom, being first governed by Alexander, Ptolemy Láthyus' brother, as king. Ptolemy began his reign as King of Egypt, but the real power was exercised by his mother, Cleopatra, who compelled her son to divorce his sister Cleopatra and marry his other sister Selênê, who was more easily controlled by their mother. In B. C. 107 Ptolemy Láthyus began a policy of his own in Syria antagonistic to that of his mother, who thereupon forced him to retire to Cyprus and placed his brother, Ptolemy Alexander, King of Cyprus, on the Egyptian throne. Soon afterward the queen-mother attempted to deprive Ptolemy Physcon of Cyprus also, but he successfully maintained himself there as king.

After Ptolemy Alexander and his mother had reigned jointly over Egypt for eighteen years, they quarreled, whereupon Ptolemy Alexander put his mother to death, and proclaimed himself sole King of Egypt with the title of PTOLEMY X.; but the Alexandrians

thereupon rose against him, drove him from the capital, and recalled his brother, Ptolemy Láthyus, from Cyprus to resume the sovereignty of Egypt. Ptolemy Alexander soon afterward made an effort to recover Cyprus, but was defeated, and died shortly afterwards. Soon afterward a revolt broke out in Thebes, but the royal troops took and destroyed the city after a siege of three years (B. C. 89-86). Ptolemy Láthyus reigned eight years in peace and died in B. C. 81.

BERENICE, the only legitimate child of Ptolemy Láthyus, and his daughter by Selênê, succeeded him on the Egyptian throne, and reigned six months alone, after which she married her cousin, PTOLEMY XI., also called Ptolemy Alexander II., the son of Ptolemy X., or Ptolemy Alexander I. The claims of Ptolemy XI. were sustained by the Romans, and his marriage with Berenicé was consummated for the purpose of preventing civil war, with the agreement that the king and the queen were to reign jointly, but Ptolemy XI., murdered his wife three weeks after their marriage. The Alexandrians were so enraged at this that they rose in revolt against Ptolemy XI. and killed him (B. C. 80). During the next fifteen years (B. C. 80-65) a number of pretenders claimed the crown, and great confusion prevailed, while Cyprus became an entirely independent kingdom.

PTOLEMY XII., Aulêtes, or "the flute-player," an illegitimate son of Láthyus, obtained undisputed possession of the Egyptian throne in B. C. 65, though he dated his reign from the death of his half-sister, Queen Berenicé, in B. C. 80. Ptolemy Aulêtes did not succeed in obtaining recognition from the Romans until six years after he had secured his crown (B. C. 59), when he accomplished this purpose by bribery, after Julius Cæsar had just become one of the Consuls of the Roman Republic. Ptolemy Aulêtes had been obliged to deplete his treasury in order to buy the acknowledgment of his title by the Roman Republic, and he sought to replenish it by increased taxation. His

profligacy and oppression so disgusted his subjects that they rose in revolt and drove him from the kingdom, thus forcing him to seek refuge in Rome. The Alexandrians then placed his two daughters, *TRYPHENA* and *BERENICÉ*, upon the Egyptian throne. *Typhœna* died a year afterward, and *Berenicé* ruled until B. C. 55, when her father returned to Egypt under the protection of a powerful Roman army under *Gabinus*, sent by *Pompey the Great* to restore him to the throne. *Berenicé* resisted, for the purpose of retaining the crown, but was overpowered and put to death. *Ptolemy Aulètes* reigned under the protection of the Romans until his death four years later (B. C. 51), when he left the kingdom on the verge of ruin.

The celebrated *CLEOPATRA*, the eldest daughter of *Ptolemy Aulètes*, aged seventeen, and *Ptolemy XIII.*, his eldest son, aged thirteen, then became joint sovereigns, in accordance with their father's directions, and under the patronage of the Romans. Their father had ordered that they should jointly reign, and marry each other when *Ptolemy XIII.* was of full age. *Ptolemy Aulètes* also left two younger children, a son named *Ptolemy* and a daughter named *Arsinoë*. The Romans approved his directions, but *Cleopatra* was unwilling to submit to any control and quarreled with her youthful brother and husband, *Ptolemy XIII.*, and civil war ensued between them. *Cleopatra* sought refuge in Syria, where she met *Julius Cæsar*, who was so fascinated with her wonderful beauty that he became her protector. With *Cæsar's* aid, she conquered her brother-husband, who perished

in the struggle. *Cleopatra* then became sole sovereign of Egypt, on condition of marrying her younger brother when he became of age (B. C. 47). Three years later (B. C. 44) she formally complied with her agreement, but released herself by causing her second brother-husband to be poisoned soon after their marriage. Thenceforth she reigned without a rival, and in great prosperity for seventeen years, displaying marked ability, along with the unscrupulous cruelty characteristic of her race. *Julius Cæsar*, whom she had captivated, protected her during the remainder of his life; and after his death *Mark Antony* allowed himself to be enslaved by her charms, and finally abandoned his second wife and sacrificed all his interests, honor, ambition and power, to her slightest caprices. For the sake of this beautiful but wicked queen, this great Roman general deserted his country, and ungratefully left his army to its fate, after it had faithfully stood by him through prosperity and adversity. When *Mark Antony's* fleet was defeated by the fleet of his rival, *Octavius Cæsar*, during the civil wars of the Roman Republic, and *Mark Antony* was pursued in his flight to Alexandria by his triumphant rival, *Cleopatra* showed herself willing to abandon her guilty lover to secure her own safety and to retain her kingdom. Upon the capture of Alexandria by the triumphant legions of *Octavius Cæsar*, in B. C. 30, *Antony* and *Cleopatra* both committed suicide, and Egypt became a Roman province. Thus ended the Egyptian kingdom of the Ptolemies, after an existence of almost three centuries (B. C. 323-B. C. 30).

## THE PTOLEMIES OF EGYPT.

B. C.	KINGS.	B. C.	KINGS.
323	PTOLEMY LAGUS, or SOTER.	89	PTOLEMY LATHYRUS (restored).
283	PTOLEMY PHILADELPHUS.	81	PTOLEMY ALEXANDER II. and CLEOPATRA I.
247	PTOLEMY EUERGETES.	80	PTOLEMY AULETES.
222	PTOLEMY PHILOPATOR.	58	BERENICE and TRYPHENA.
205	PTOLEMY EPIPHANES.	55	PTOLEMY AULETES (restored).
181	PTOLEMY PHILOMETOR.	51	PTOLEMY and CLEOPATRA II.
146	PTOLEMY PHYSCON.	46	CLEOPATRA II. and the younger PTOLEMY (to B. C. 30).
117	PTOLEMY LATHYRUS.		
107	PTOLEMY ALEXANDER I. and CLEOPATRA I.		

## SECTION XXII.—THE SMALLER GREEK KINGDOMS.



BESIDES the three great monarchies whose history we have just related—Macedon and Greece, the Syrian Empire of the Seleúcidæ, and Egypt under the Ptolemies—a number of smaller kingdoms were erected from the ruins of the vast empire of Alexander the Great. The most important of these will now be noticed. One of these minor kingdoms—Thrace—was in Europe. The others were all in Asia.

The Hellenic KINGDOM OF THRACE has no important history. It contributed nothing to art, science, literature or general civilization, as did the kingdom of the Ptolemies in Egypt and that of the Seleúcidæ in Syria. The several Thracian tribes were powerful on account of their numbers, their hardy contempt of danger and exposure, and their uncontrollable love of freedom. Their strength was, however, too frequently exhausted in fighting against each other; and thus they were reduced either to the condition of subjects, or that of humble allies, of the more civilized nations to the south of them. Their position on the Danube also rendered them the most exposed, of all the ancient kingdoms, to the inroads of the fierce barbarians from the North.

As we have already related, the Greek Kingdom of Thrace was founded by Lysímachus, one of the generals of Alexander the Great, who was confirmed in its possession by the battle of Ipsus in B. C. 301. The Kingdom of Thrace was of short duration, Lysímachus being its first and last sovereign. By his defeat and death in the battle of Corupédion, in B. C. 281, his kingdom was absorbed into the dominions of his conqueror, Seleucus I. of Syria.

## THE KINGDOM OF PÉRGAMUS.

The city of Pérgamus, on the river Caius, in Mysia, was considered one of the great strongholds of Asia Minor. Lysíma-

chus, King of Thrace, made it the repository of the treasures of his kingdom, placing it in charge of his eunuch Philetærus. When Lysímachus was slain in the battle of Corupedion, Philetærus kept possession of his principality for himself, and, with the help of the treasures of Lysímachus, succeeded in establishing himself as an independent ruler. He ruled twenty years, from B. C. 283 to B. C. 263, but did not assume the royal title.

Eúmenes I., the nephew of Philetærus, became his successor. Soon after his accession, Eúmenes was attacked by Antíochus I., King of Syria, whom he defeated in a pitched battle near Sardis, thus vastly increasing his territory. He died in B. C. 241, from the effects of intemperance, after ruling twenty-two years.

ATTALUS I., the cousin of Eúmenes I., became his successor. The Gauls, who had been then settled in the North of Phrygia, afterwards called *Galátia*, for about thirty years, made frequent predatory incursions into the territories of their neighbors. They made a descent upon the territories of Pérgamus, about B. C. 239, and were terribly defeated by Attalus. In consequence of this victory, Attalus assumed the title of king, which none of his predecessors had taken. Ten years afterwards he was obliged to defend his kingdom against an invasion of the Syrians under Antíochus Hierax, the brother of Seleucus II. This ambitious prince was seeking to make himself King of Asia Minor, but was defeated by Attalus and driven away. Attalus likewise succeeded in extending his dominions, which, by the year B. C. 226, included almost all of Asia Minor west of the Halys and north of Mount Taurus, but was deprived of his conquests by Kings Seleucus Ceraunus and Antíochus the Great of Syria, so that by the year B. C. 221 he was merely sovereign of the territory of Pérgamus. He recovered Æolis in B. C. 218 by wise management and by a ju-

then crossed the Euphrates and ravaged Syria, but were soon defeated and driven from Syria and Armenia, and the victorious Romans occupied Mesopotamia and took the cities of Seleucia, Ctesiphon and Babylon, burning the royal palace at Ctesiphon (A. D. 165). Thereupon Parthia sued for peace, which she only obtained by ceding Mesopotamia to the Romans and allowing Armenia to again become a Roman fief.

Vológeses III. was succeeded by his son, VOLOGESES IV., or ARSACES XXVIII., who reigned about twenty-one years (A. D. 192-213). Vológeses IV. became involved in a war with the Roman Emperor Septímus Sevérus, A. D. 193, in consequence of the aid which he rendered Pescennius Niger, the rival claimant against Sevérus for the sovereignty of the Roman Empire. After the overthrow and death of Pescennius Niger, the Roman army marched across Mesopotamia into Assyria and occupied Adiabênê, descended the Tigris in ships to Ctesiphon, captured Ctesiphon, Seleucia and Babylon, and returned in safety after suffering a repulse at Hatra. Vológeses IV. purchased peace in A. D. 199 by ceding Adiabênê, or Northern Assyria, to the Roman Empire.

After the death of Vológeses IV. a civil war arose between his sons for the possession of the Parthian crown, which VOLOGESES V., or ARSACES XXIX., acquired after a short struggle. His successor, ARTABÁNUS III., or ARSACES XXX., was the last King of Parthia, and is supposed to have been a son of Vológeses IV. and a brother of Vológeses V. He reigned about ten years (A. D. 216-226). When he refused to give his daughter in marriage to the Roman Emperor Caracalla, at the demand of the latter, Caracalla instantly crossed the Euphrates, seized Osrhoênê, proceeded through Mesopotamia to the Tigris, invaded Adiabênê, took Arbêla, and drove the Parthians into the mountains (A. D. 216). Caracalla then returned to Edessa, in Osrhoênê, but was assassinated the next year by Macrínus, who renewed the war with the Parthian king, by whom he was twice defeated

near Nísibis, in consequence of which Macrínus only obtained peace by the payment of a large amount of money and the cession of the Roman territory east of the Euphrates to the Parthian king.

The Parthian Empire thus recovered its old limits, and Artabánus III. exercised the old Parthian suzerainty over Armenia by supporting the claims of his own brother to the Armenian crown. But just at this moment, when the Parthian Empire appeared to have recovered its former strength and power, it suddenly received its death-blow. The Arsácidæ had never gained the affections of their Persian subjects in the southern part of their empire; and, after four centuries of Persian subjection to Parthian dominion, the conquering Parthians and the conquered Persians had not amalgamated or assimilated, but the Parthians continued to be an army of occupation, separated by habits, prejudices and feelings, from the mass of the Persian nation. In A. D. 226 the Persians under Ardeshr Bábegan, or Artaxerxes, the son of Sassan, who claimed descent from Cyrus, rose in rebellion and defeated the Parthian forces in three great battles, in the last of which Artabánus III. himself was slain. These victories suddenly put an end to the Parthian Empire by transferring the supremacy of the Parthian dominions from the vanquished Parthians to the triumphant Artaxerxes and the New Persians, who thus founded the *New Persian Empire of the Sassanidæ* (A. D. 226).

This important revolution put an end to the supremacy of the Turanian race in the East and restored the ascendancy of the Aryans. The overthrow of the Parthian Empire in A. D. 226 holds the same place in Asiatic history that the subversion of the Western Roman Empire in A. D. 476 does in European annals—that of forming the connecting link between ancient times and the middle ages.

Scarcely anything is known of the domestic history of the Parthians, and in the Persian history the Parthian dominion is almost a blank, all that we know of Parthian political history being derived from Roman

sources. Religion and literature were closely connected in Persian history, and under the sway of the Parthian kings the religious system of Zoroaster fell into utter neglect. After Christianity had begun to spread, the Parthian monarchs tolerated, if they did not directly encourage, this new religion, and liberally afforded a refuge to Christians fleeing from the persecutions of the pagans, and from such of their brethren as belonged

to a different sect. But the expulsion of the Parthians from Persia was followed by the restoration of the religion of Zoroaster and the Zend-Avesta. The eastward advance of Christianity was checked, and it was thrown back upon the Roman world, leaving, unfortunately, too many marks of its close contact with Oriental mysticism and superstition. The foothold thus lost by Christianity in the East was never regained.

### THE ARSACIDÆ OF PARTHIA.

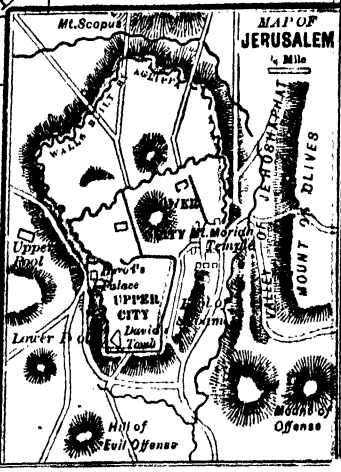
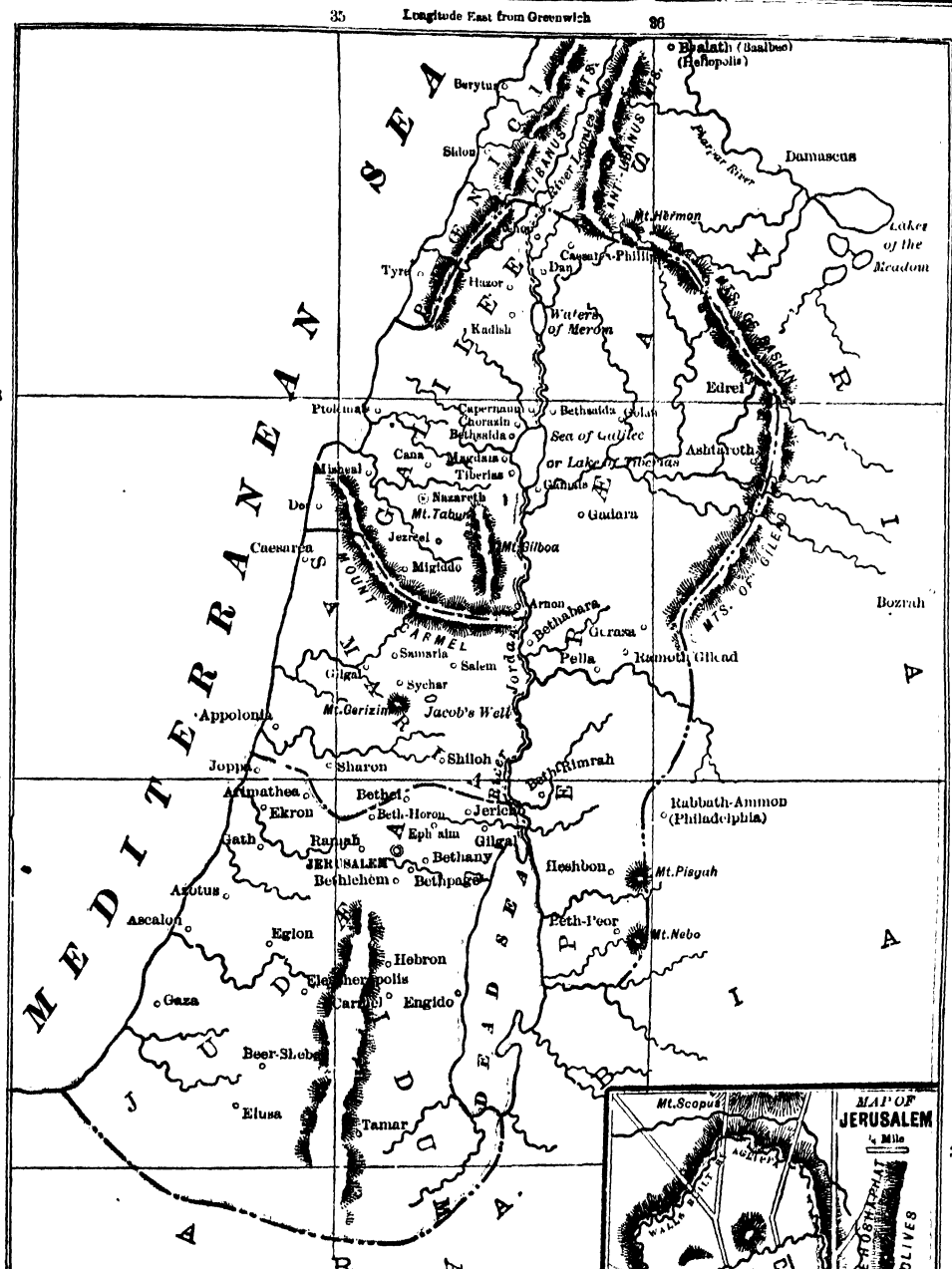
B. C.	KINGS.	A. D.	KINGS.
255	ARTAXERXES, or ARSACES I.	4	PHRAATACES, or ARSACES XVI.
253	TIRIDATES I., or ARSACES II.	5	ORODES II., or ARSACES XVII.
216	ARSACES III.	6	VONONES I., or ARSACES XVIII.
196	PRIAPATIUS, or ARSACES IV.	14	ARTABANUS II., or ARSACES XIX.
181	PHRAATES I., or ARSACES V.	44	VARDANES, or ARSACES XX.
174	MITHRIDATES I., or ARSACES VI.	48	GOTARZES, or ARSACES XXI.
136	PHRAATES II., or ARSACES VII.	50	VONONES II., or ARSACES XXII.
127	ARTABANUS I., or ARSACES VIII.	50	VOLOGESES I., or ARSACES XXIII.
124	MITHRIDATES II., or ARSACES IX.	90	PACORUS, or ARSACES XXIV.
89	ARSACES X.	107	CHOSROES, or ARSACES XXV.
76	ARSACES XI.	121	VOLOGESES II., or ARSACES XXVI.
69	PHRAATES III., or ARSACES XII.	149	VOLOGESES III., or ARSACES XXVII.
60	MITHRIDATES III., or ARSACES XIII.	192	VOLOGESES IV., or ARSACES XXVIII.
55	ORODES I., or ARSACES XIV.	213	VOLOGESES V., or ARSACES XXIX.
37	PHRAATES IV., or ARSACES XV.	216	ARTABANUS III., or ARSACES XXX, (to A. D. 226).

### SECTION XXIV.—THE KINGDOM OF JUDÆA.

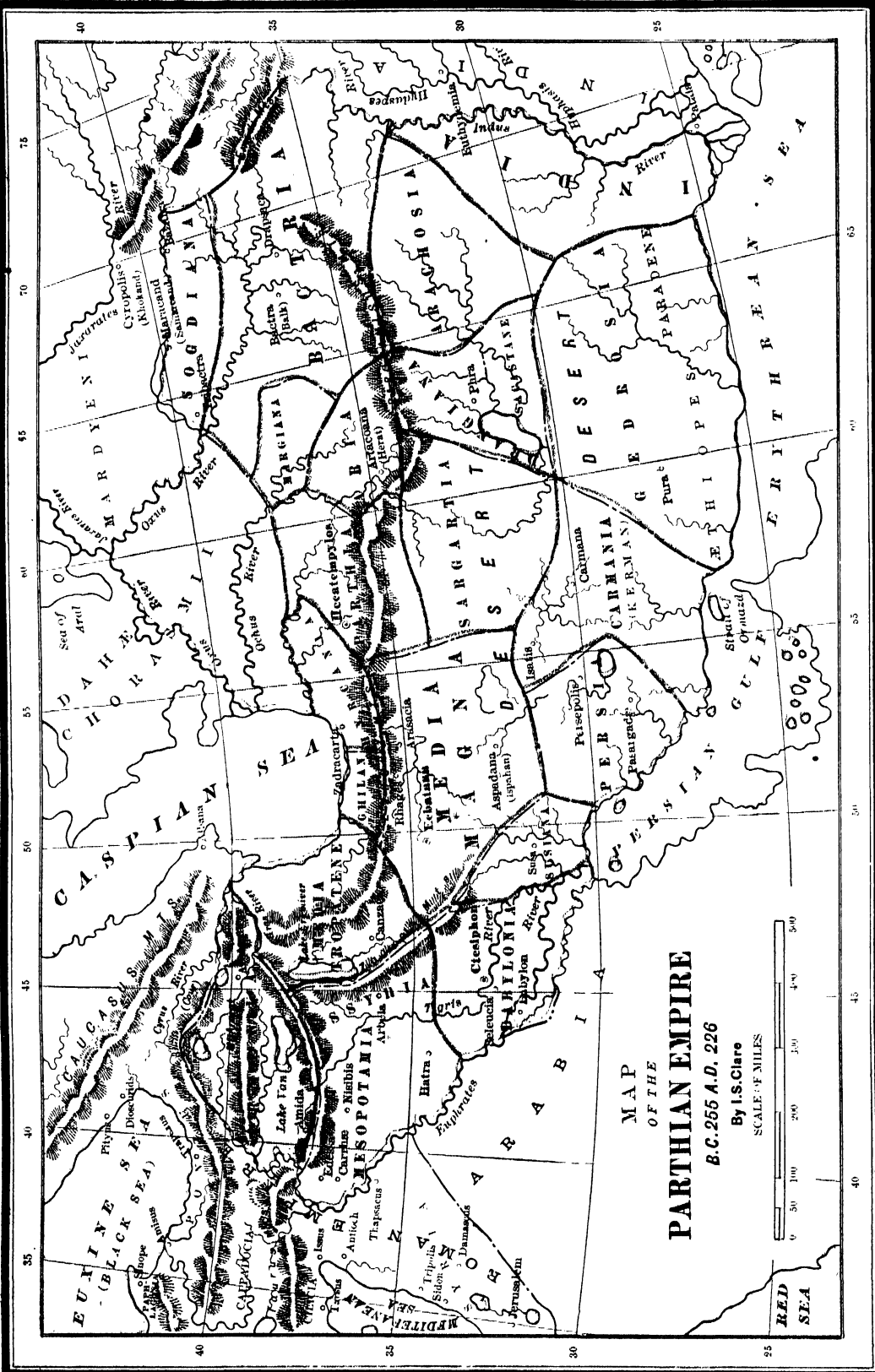


WE HAVE seen that Palestine, or Judæa, as a part of the Persian satrapy of Syria, was conquered by Alexander the Great, along with the remainder of the Medo-Persian Empire (B. C. 332-331). After Alexander's death, in B. C. 324, Palestine was by turns the prize of the Seleucidæ of Syria and the Ptolemies of Egypt, and suffered severely from the invasions of both alternately. Ptolemy Soter besieged Jerusalem and stormed it on the sabbath-day. He carried one hundred thousand Jews captive to Egypt, Libya and Cyrenaica, where their posterity continued to live as a distinct people for several centuries. During this period Simon the Just was High Priest. He was distinguished for his virtues as a

ruler and also for his piety, and under his direction the canon of the Old Testament was completed (B. C. 292). At this time arose several Jewish sects. The *Sadducees*, who denied the doctrines of a resurrection and a future state, and who endeavored to modify the Mosaic laws in accordance with Greek doctrines, embraced mainly the rich and powerful. The *Pharisees*, who were noted for their strict adherence to the laws of Moses, and for their hypocrisy and their regard for outward ceremonies, comprised mostly the lower orders. The *Essenes*, a very small sect, held all their possessions in common, on the communistic principle, and served Jehovah by acts of penance and works of charity. Jesus Christ is believed to have belonged to this sect.







MAP  
OF THE  
**PARTHIAN EMPIRE**

B.C. 255 A.D. 226

By I.S. Clare

SCALE OF MILES



The ultimate dismemberment of Alexander's empire in consequence of the battle of Ipsus, in B. C. 301, confirmed Palestine and Cœle-Syria as portions of the Egyptian kingdom of the Ptolemies. Under the dominion of the first three Ptolemies, Judæa was allowed considerable local self-government; and so long as the Jews paid their tribute regularly, Ptolemies Soter, Philadelphus and Euergetes seldom attempted to interfere in the religious or civil affairs of the Jewish nation. The High-Priest was the civil head of the Jewish people, as well as the chief of their national religion; and the reigns of the first three Ptolemies constituted a period of peace and prosperity for Judæa. The translation of the Hebrew Scriptures into the Greek language—known as the *Septuagint* version—under the auspices of Ptolemy Philadelphus, has already been noticed. This was an important event in the history of the Jews and of the world, as the appearance of the Jewish sacred writings in a widely-spread language made these writings accessible to the whole civilized world, thus exercising an important influence upon the times, and particularly upon the Jews themselves. This translation made the Hebrew Scriptures known to the ancient world, and prepared the way for the spread of Christianity.

Ptolemy Philopator, the fourth of that dynasty, was a weak and licentious monarch, and mortally offended the Jews by attempting to violate the sanctity of the Holy Temple at Jerusalem by entering it in B. C. 217. This attempt at profanation was thwarted, and Ptolemy Philopator avenged himself by outrages upon the Alexandrian Jews, who had not done him any harm whatever. The Jews were so disgusted and alarmed by his conduct that they sought protection from Antiochus the Great of Syria, and voluntarily transferred their allegiance to that monarch, thus making Judæa a part of the Syrian Empire of the Seleucidæ. Aided by the Jews, Antiochus the Great made himself master of all the coast between Upper Syria and the Desert of Sinai; and the battle of Páneas, B. C. 198,

in which the Egyptians were defeated, established the power of the Seleucidæ over Judæa, which Antiochus the Great thus wrested from Ptolemy Epiphanes, the successor of Ptolemy Philopator, after a series of bloody wars.

The Jews soon had reason to regret their change of masters, as they were more oppressed by the Seleucidæ after the death of Antiochus the Great than they had been by the Ptolemies. Antiochus the Great allowed the Jews to manage their own religious and civil affairs, but his successor, Seleucus Philopator attempted to Hellenize them. Simon, the governor of the Temple, who had been expelled by Onías, the High-Priest, found refuge among the Syrians and informed them that there were vast treasures preserved in the sanctuary of Jerusalem. For the purpose of appropriating the sacred treasures of the Temple to his own pressing necessities and bringing them to Antioch, Seleucus Philopator sent his treasurer, Heliodorus, to Jerusalem. The Jewish tradition states that three angels made their appearance to defend the sanctuary. One of these angels was said to have been seated on a terrible horse, which trampled Heliodorus under his feet, while the other two scourged him to death, but the prayers of the High-Priest restored him to life, and the treasures of the Temple remained unmolested.

Antiochus Epiphanes, the brother and successor of Seleucus Philopator, committed greater sacrilege and cruelly persecuted the Jews. Soon after his accession, Antiochus Epiphanes was bribed to deprive Onías of the High-Priesthood. He sold the sacred office to Jason, who had already so far conformed to Greek customs as to relinquish his original Jewish name, Jesus. Under Jason's administration the Jewish nation became infected with a general apostasy, the temple service to Jehovah was neglected, academies on the Greek model were opened at Jerusalem, and the High-Priest himself publicly sent an offering to the Tyrian Hercules. Antiochus Epiphanes deprived Jason of the High-Priesthood by

selling the office to Jason's brother, Menelaüs, who plundered the Temple of all its rich ornaments to pay the large bribe which he had promised to the king. Onías, who had lived at Antioch since his deposition, remonstrated against this sacrilege, whereupon the wicked Menelaüs, in great alarm, caused the worthy priest to be assassinated, but even the apostates from Jehovah lamented his death. Menelaüs then pursued his iniquitous policy with impunity until the masses, unable to endure his exactions any longer, excited a formidable riot in Jerusalem and killed the captain of the Syrian guard, who had been brought there to protect the High-Priest. The tumult was allayed by the *Sanhedrim*, or Jewish council, which sent three deputies to inform King Antiochus Epíphanes of the condition of affairs and to expose the crimes of Menelaüs. The wily priest, however, won the royal favorites by large bribes; and, at their instigation, the deputies were executed after they had presented themselves before the king. The Tyrians gave the bodies of the unfortunate deputies an honorable burial.

While Antiochus Epíphanes was invading Egypt, in B. C. 170, a rumor that he had been killed before Alexandria spread through Syria and Judæa. Thereupon Jason raised a small army to recover the High-Priesthood, marched to Jerusalem, entered the city, and massacred all who opposed his pretensions; but when Antiochus Epíphanes returned to Egypt, Jason fled from Jerusalem and wandered from one city to another as an exile, an object of universal scorn, as a traitor to his country and an inhuman monster.

Antiochus Epíphanes was greatly incensed at Jason's rebellion and at the public rejoicings of the Jews when they had heard the report of his death. He led a Syrian army into Judæa, took Jerusalem by storm, pillaged the city, massacred forty thousand of its inhabitants in three days, sold as many more into slavery among the neighboring nations, and plundered the Temple of its treasures to the amount of eighteen hundred talents (B. C. 170). Two years afterward

(B. C. 168), he profaned the Temple by offering unclean animals upon the altar of burnt-offerings, polluting the entire edifice by sprinkling it with water in which flesh had been boiled, dedicating the Temple itself to Zeus, and erecting the statue of that Olympian deity on the altar of Jehovah in the inner court of the Temple, with daily sacrifices of swine's flesh. This is regarded as "the abomination of desolation," referred to by the prophet Daniel.

The tyrannical monarch strenuously endeavored to force the Grecian polytheism upon the monotheistic Jews, and sought to Hellenize them by forcible means, beginning one of the most cruel persecutions recorded in history. He issued an edict forbidding the Jews to observe any longer the Mosaic law regarding the sabbath and the rite of circumcision; and two women who were found guilty of circumcising their male children on the eighth day, according to the Law of Moses, were led around the city with the infants hung from their necks, and then cast headlong from the highest pinnacle of the city walls. To escape their atrocious cruelties, multitudes of Jews fled to the craggy rocks and caverns abounding in Palestine, living upon wild roots and herbs, to avoid the perils of death or the disgrace of apostasy. Even in these desolate places of refuge the persecuted Jews were pursued by the emissaries of the cruel monarch, and in one cave more than a thousand Jews, who had assembled to celebrate the sabbath, were massacred by the soldiers of the provincial governor. The noble constancy and heroic fortitude exhibited by many Jewish martyrs, of every age, sex and condition, often obliged their idolatrous persecutors to yield them involuntary admiration; and many of the Syrian officers secretly evaded the orders of their tyrannical sovereign, and endeavored to win the Jews by gentleness and persuasion, instead of by persecution and torture.

Mattathías, the head of the Asmonæan family, which was the first in the classes of the hereditary priesthood, was unable to endure the scenes of cruelty and profaneness displayed at Jerusalem, and therefore he

retired to his native village of Modin, where he was allowed for some time to follow the religion of his fathers. At length a Syrian officer, who was sent to this remote place, assembled the people and offered the king's favor and protection as a reward for apostasy. Some miserable wretches yielded; but as one of them was about to offer sacrifice to the image of Zeus, Mattathías killed the renegade on the spot. His heroic sons, imitating their father's example, overthrew the altar and broke the idol. But as they knew that their conduct would be considered treason, they retired from their village and sought refuge in the "Wilderness of Judæa," whither they were soon followed by bands of heroic followers, resolved to vindicate the Mosaic laws at all hazards. Mattathías restored the worship of Jehovah in several of the cities from which he had expelled the Syrian garrisons, but he died before being able to recover Jerusalem (B. C. 166). In his last moments he appointed his son Judas to lead the army of the faithful, and exhorted all his sons to persevere in their heroic endeavors to restore the worship of Jehovah and the Mosaic laws to their original purity.

The struggle between the Hellenized Syrians and the Jewish rebels now assumed the character and importance of a regular war. The sons of Mattathías were called *Maccabees*, because they engraved on their standards the four Hebrew letters which were the initials of the words of the eleventh verse of the fifteenth chapter of Exodus, *Mi Kamoka B'elohim Jehovah*. JUDAS MACCABÆUS gained several great victories over the Syrian armies and reduced some of the strongest fortresses in Judæa. The most signal of his achievements was the defeat of the Syrians at Beth-horon, where the Syrian general Nicánor was slain and his whole army cut to pieces. The Maccabees recovered Jerusalem and its Temple without encountering any opposition, the Syrian garrison having evacuated the city on their approach. When the triumphant Jews came to Mount Zion and observed the desolation of the city and the Temple, they rent their

clothes and vented their grief in loud lamentations. After the first emotions of sorrow had subsided, Judas Maccabæus secured the city by sufficient guards, and then employed his men in purifying the Temple and restoring its ruined altars. The holy place was thus restored three years after its profanation, and the feasts of its dedication were celebrated with all possible solemnity.

Judas Maccabæus exerted himself to maintain the independence of the Jewish nation by securing the frontiers of his country by fortresses. He repulsed many successive Syrian invasions, and signally defeated the Idumæans, the allies of the Seleucidæ. Having finally engaged the Syrian army under Bacchides against terrible odds, the valiant Judas was abandoned by his followers and slain, after many Syrians had fallen beneath his powerful arm (B. C. 161.) His countrymen recovered his body and buried it in his father's sepulcher at Modin. The Jews universally mourned his death, and, as they conveyed his remains to the tomb, they sang a funeral hymn in imitation of that composed by David on Jonathan's death, exclaiming: "How is the mighty fallen! How is the preserver of Israel slain!"

The Syrian army under Bacchides recovered Jerusalem with ease, and then marched against the remnant of the revolted Jewish army under JONATHAN MACCABÆUS, the brother of the heroic Judas. Several indecisive conflicts were followed by a treaty of peace, and Jonathan Maccabæus was raised to the High-Priesthood by Alexander Balas, the competitor of Demétrius for the Syrian crown. Under Jonathan's administration, Judæa rapidly rose to be a flourishing and powerful state, and formed an alliance with the Romans and the Spartans, while Jonathan won the friendship of the Seleucidæ by his unshaken fidelity. He was finally assassinated treacherously by the Syrian king Antiochus Tryphon, who feared that Jonathan would oppose his usurpation of the Syrian throne (B. C. 143).

SIMON MACCABÆUS, the last surviving brother of Judas and Jonathan, succeeded to the sovereignty and High-Priesthood, and

obtained from the Syrian monarch the privilege of coining money, which in the East is considered an acknowledgment of independence. One of his coins has been preserved. It has an inscription in the old Samaritan character, signifying "the fourth year," and on the reverse "from the deliverance of Jerusalem." Thus, after a series of sanguinary wars, Judæa was freed from the oppressive yoke of the Seleucidæ and became an independent kingdom under the Maccabees, or Asmonæan dynasty (B. C. 135).

After a glorious administration of eight years, Simon Maccabæus and his two sons were treacherously assassinated by his son-in-law Ptolemy, the governor of Jericho (B. C. 135). JOHN HYRCANUS, his younger son, escaped, and was immediately recognized as sovereign and High-Priest. At the beginning of his reign, the Syrian king, Antíochus Sidétes, besieged Jerusalem for two years (B. C. 135–133), destroying its restored walls, and again reducing the Jews to tribute. But after the death of Antíochus Sidétes, John Hyrcanus finally freed Judæa from the Syrian yoke. He also captured Samaria and destroyed the Samaritan Temple on Mount Gerizim. He conquered Edom, or Idumæa, and incorporated it with Judæa, and made the Jewish state as powerful as the Syrian kingdom of the Seleucidæ, which had now become a petty state. John Hyrcanus was a zealous friend of the Pharisees in the early part of his reign, and that sect in turn exalted him as the only prince who had ever held the three offices of sovereign, High-Priest and prophet; but toward the end of his reign he quarreled with that haughty sect, and was consequently subjected to so many annoyances that he died of sheer vexation (B. C. 106). He was succeeded by his son, ARISTOBULUS I., the first of the Maccabees to assume the title of king. Aristobólus I. was a weak and imbecile ruler, and his death was caused by remorse for having put his brother to death on a groundless suspicion (B. C. 105).

The next King and High-Priest of Judæa was ALEXANDER JANNÆUS, a Sadducee; and

the Pharisees raised an insurrection against him while he was officiating as High-Priest in the Feast of Tabernacles, but Alexander severely punished this rising, slaughtering six thousand of the mob. He was a brave and able warrior, and gained victories over the Moabites and over the Arabs of Gilead, but in a subsequent war with the latter he suffered a great defeat; whereupon the Pharisees again rebelled, thus causing a civil war of six years in Judæa. Alexander Jannæus was driven to the mountains for a time, but he finally recovered the ascendancy and revenged himself upon the rebels with terrible cruelty. He was given to licentious pleasures; and fatigues and debauches hastened his death (B. C. 79). He bequeathed the regency to his widow, Alexandra, and the crown to whichever of his two sons, Hyrcanus and Aristobólus, she should find most worthy of the succession.

Alexandra was entirely under the control of the Pharisees, and soon established her authority through the influence of that sect. Her desire to retain power induced her to bestow the High-Priesthood on her eldest son, HYRCANUS II., because he was not of so enterprising a character as his brother, Aristobólus, whom she kept carefully secluded in private life. But no sooner had his mother died than ARISTOBULUS II., in spite of the Pharisees, deposed his brother, Hyrcanus II., who was unambitious and acquiesced in his brother's usurpation. But Antípater, an Idumæan proselyte, thinking that he could easily rule in the name of Hyrcanus II., conveyed that prince to Petra, the Idumæan capital, and, having raised a large army of Arabs, invaded Judæa and besieged Aristobólus II. in Jerusalem. Aristobólus II. solicited the aid of the Romans, who had now extended their dominion into Asia; and both parties consented that the succession in Judea should be decided by the triumphant Pompey, who had just conquered Mithridátes the Great of Pontus.

Fearing that Pompey would decide in favor of Hyrcanus II., Aristobólus II. fortified Jerusalem, which he resolved to defend

against the Roman general. Getting alarmed at the advance of the Romans, he proceeded to Pompey's camp as a suppliant; but during his absence the Jews closed the gates of Jerusalem and refused to admit a Roman garrison, whereupon Pompey ordered Aristobólus II. to be kept in chains and at once besieged the Holy City. The Roman general took Jerusalem by storm, after a siege of three months, and slew twelve thousand of its inhabitants. He destroyed the walls and fortifications of the city, but spared the Temple and its treasures.

Hyrchanus II. was now established on the throne of Judæa and reigned six years in peace (B. C. 63-57). In the latter year Aristobólus II. escaped from Rome, where he had been held a prisoner, and, being joined by many of his partisans, renewed the civil war with his brother; but he was besieged in Machærus by the Roman Proconsul, who also deposed Hyrchanus II., and established a kind of oligarchy in Jerusalem. The Roman expedition under Crassus, on its way to invade the Parthian Empire, pillaged the Temple of Jerusalem of its treasures. After an interval of ten years (B. C. 57-47), Hyrchanus II. was restored to the High-Priesthood by the Romans, who, however, appointed his friend, Antípater, the Idumæan, to the office of Procurator, or civil governor, of Judæa.

Antípater, who was a cunning politician, supported Pompey in his war with Julius Cæsar, and after Pompey's defeat and death he won Cæsar's favor by affording him effective assistance when he was blockaded in Alexandria by the forces of the last Ptolemy. As a reward for these services, Cæsar appointed Antípater's second son, Herod, to the office of governor of Galilee, in which capacity the latter distinguished himself by exterminating the banditti that infested the country. After Cæsar's death Judæa was distracted by civil wars. Antípater was poisoned; his eldest son, Phásael, was put to death; and Herod was driven into exile. But through the influence of the Roman general, Mark Antony, HEROD, surnamed *the Great*, was restored to his

former power by the Roman Senate and even made *Tetrarch*, or tributary King of Judæa, under the suzerainty of the Romans (B. C. 40). Herod the Great, however, had to conquer his kingdom; as the Jews submitted with reluctance to an Idumæan, and Herod's marriage with Mariámne, a Maccabæan princess, failed to conciliate them to his rule. In the very year of his accession (B. C. 40) ANTIGONUS, son of Aristobólus II., aided by a Parthian force, took Jerusalem, and reigned three years, as the last of the Asmonæan princes (B. C. 40-37).

After returning to Judæa from Rome, whither he had gone on Antípater's death, Herod conquered Galilee and marched against Jerusalem, which he only captured after a siege of several years, as the Jews made a heroic resistance, being firmly attached to Antígonus, and resenting the interference of the Romans and the reign of an Edomite prince. After a desperate defense, the walls of Jerusalem were taken by Herod's army, and Antígonus was executed like a common criminal (B. C. 37). Thus ended the dynasty of the Maccabees, and thus began the Idumæan dynasty of the Herods.

Herod, the first Idumæan King of Judæa under the suzerainty of the Romans, was deservedly surnamed *the Great*, because of his abilities and the grandeur of his enterprises, though he was a cruel tyrant. He caused all who opposed him to be massacred, at the very beginning of his reign. Particularly those whose wealth would enable him to reward his Roman benefactors fell victims to his sanguinary cruelty. He rebuilt the Temple, which had been almost destroyed in the frequent sieges to which it had been subjected for several centuries, and its splendor now rivaled its magnificence in the glorious days of Solomon one thousand years before. He relieved the sufferers from famine in Judæa and the adjacent countries at his own expense, buying vast quantities of corn in Egypt to feed the whole people, and supplying several provinces with seed for the ensuing harvest.

Herod the Great affected Roman tastes.

He erected a circus and amphitheater in a suburb of Jerusalem, where games and combats of wild beasts were celebrated in honor of the Emperor Augustus. He rebuilt the Samaritan Temple on Mount Gerizim, and founded Cæsaréa, adorning that new and magnificent city with imposing shrines of the Roman gods. But his universal toleration of all religions was displeasing to his Jewish subjects, and he was obliged to maintain a countless number of spies and to surround Jerusalem with a chain of fortresses, in order to keep down the rebellious inclinations of the people.

The only two surviving members of the Asmonæan or Maccabæan family were Mariámne and Aristobúlus, grand-children of Hyrcanus II. Herod married Mariámne and elevated Aristobúlus to the office of High-Priest; but he became jealous of the great popularity of Aristobúlus, and caused him to be secretly assassinated. Herod was devotedly attached to Mariámne, but he twice ordered her to be put to death in case of his own decease, while he was leading perilous expeditions from Jerusalem. When these cruel orders became known to the queen, her aversion for Herod, caused by the base murder of her grand-father and her brother, increased. She was too high-spirited to seek safety in concealment. She was brought to trial, and her inveterate enemies persuaded Herod to agree to her execution. But so intense was his grief and remorse that he was almost driven to insanity, and a violent fever nearly terminated his life. His temper now became furious, and his best friends were ordered to execution on the slightest suspicion. Three of his sons were put to death on charges of conspiracy.

While Herod the Great was in constant fear of being driven from his throne by his disaffected Jewish subjects, we are told "there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him." Herod was so greatly alarmed by this announcement that he assembled the chief-

priests and the scribes, and inquired of them where Christ should be born. Being informed that the little village of Bethlehem, David's birth-place, about five miles from Jerusalem, was the place foretold by the prophets, Herod sent thither the wise men, "and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

We are told that the infant Jesus Christ, whose birth was thus announced, was saved from the wrath of the cruel tyrant; as the wise men, "being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod." When Herod discovered that the wise men did not return, he was exceeding "wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men."

Herod the Great had issued this cruel order from his death-bed, and he died in the seventieth year of his age, in the very year in which the infant Jesus of Nazareth was born, which has been discovered to have occurred four years earlier than the date from which our chronology is reckoned, or B. C. 4.

The death of Herod the Great caused great joy among all his subjects. His dominions, except Abilênê in Syria, were divided among his three sons, Archelaüs receiving Judæa and Sāmāria, Herod Antipas obtaining Galilee, and Philip being assigned Trachonítis. Archelaüs, however, proved to be so unworthy a governor that the Emperor Augustus Cæsar, tired of the complaints against him, deposed him from his

office and banished him to Gaul; and Judæa formally became a Roman Province and was subjected to taxation. We are told that about this time Jesus Christ, then twelve years old, was brought by his parents, Joseph and Mary, to celebrate the Passover, in accordance with the Jewish custom, which required all male children who had reached that age to repair to the temple on the three great festivals, known as the Pentecost, the Passover, and Tabernacles.

The Jews very reluctantly submitted to Roman taxation, and frequently offered armed resistance to the publicans, or tax-gatherers; but when Pontius Pilate became the Roman governor of Judæa (A. D. 26), the Jews were still more alarmed for their religion, as Pilate brought with him to Jerusalem the Roman standards, which, on account of the images borne upon them, were regarded by the Jews as idols.

The Jews succeeded, after great difficulty, in inducing Pilate to remove the obnoxious ensigns, but his attempt to plunder the Temple provoked the Jews to another serious riot in Jerusalem. He ordered his Roman soldiers to attack the mob that resisted the attempt at plunder, and many innocent persons lost their lives in the tumult. Under Pilate's administration the state of society in Judæa became very corrupt, no class being free from the demoralizing effects of profligate government and popular discontent.

At this time John the Baptist, a prophet, the forerunner of the Messiah, appeared in the Wilderness of Judæa, "preaching the necessity of repentance, and announcing that the kingdom of heaven was at hand." His austere life and his novel doctrines caused many to become his disciples, and these were "baptized of him in Jordan, confessing their sins" (A. D. 26). Many considered him the Messiah; and the Evangelist tells us that "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall

baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

The preaching of John the Baptist was only the prelude to that of a greater teacher. After Jesus Christ had reached his thirtieth year, he presented himself to John the Baptist to be baptized. After his baptism Christ at once entered upon his mission, "preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." He preached his doctrines to his disciples in his famous sermon on the Mount of Olives. But the greater part of the Jews disbelieved in his mission and plotted against his life.

Herod Antipas was meanwhile ruling in Galilee (B. C. 4—A. D. 39), while Philip held the government of Trachonitis (B. C. 4—A. D. 37). Herod Antipas was married to the daughter of an Arabian; while Philip was married to his own niece, Heródias. Herod Antipas sent away his own wife and married his sister-in-law, though she had children by his brother, thus violating the Mosaic law. The entire Jewish nation exclaimed against this incestuous marriage. John the Baptist, particularly, was sufficiently courageous to reprove both the king and his paramour in the strongest possible language. Heródias was so stung by John's reproaches that she induced her husband to imprison him, and afterwards, by means of her daughter, procured an order for John's execution. John the Baptist was accordingly beheaded in prison, but his disciples gave his remains an honorable burial, and the entire Jewish nation mourned his cruel death.

When Jesus Christ had fulfilled the object of his mission he was basely betrayed by Judas Iscariot, one of his twelve disciples, for thirty pieces of silver, and was delivered into the hands of his enemies, who put him to a cruel death on the cross. The Jews falsely accused him before Pontius Pilate, the Roman Procurator of Judæa, of a design to subvert the government.



Pilate, though repeatedly declaring his belief that Jesus was innocent, finally yielded to the determined purpose of the Jewish accusers and pronounced the sentence of condemnation against the Nazarene; and Jesus Christ was crucified between two thieves on Mount Calvary (A. D. 31). The traitor Judas Iscariot hanged himself.

The crucifixion of Christ did not prevent the spread of his doctrines. On the day of Pentecost three thousand persons were converted by the preaching of the apostle Peter, and the church received fresh accessions each day. The conduct of the followers of Christ afforded a remarkable example of purity, harmony and self-denial, in the wicked and distracted condition of Jewish society. Says the received account: "The multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common." This fact demonstrates the communistic character of the early Christian community, and the similarity of its doctrines to those of the Essenes, one of the three sects of Judæa in the times of the Maccabees and the Herods.

The great increase of the church of Christ led to the appointment of seven deacons to take charge of "the daily ministration." The most remarkable of these was Stephen. The rulers of the synagogue, unable to confute him, accused him before the Sanhedrim, or council, of having blasphemed Moses and Jehovah. False witnesses were suborned to support the accusation, and Stephen was subjected to the mockery of a trial. He easily refuted the charges brought against him, but when he repeated his belief that Jesus was the Messiah, his enemies were overcome with rage. "They cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud

voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

Saul, who was a native of Tarsus, in Cilicia, had consented to Stephen's death, and was so violent a persecutor that he obtained a commission to search after Christ's followers who sought refuge in Damascus. It is said that while Saul was on his way to that city he was stricken to the earth and suddenly converted to the new faith. He was thenceforth a zealous apostle of the new religion, and was called Paul. He at once became an ardent missionary, and traveled through Palestine, Asia Minor and Greece, everywhere making many proselytes. At Antioch, in Syria, the disciples of Christ were first called *Christians*. The persecution of Christ's disciples at Jerusalem was the means of propagating the gospel; because when the disciples were dispersed they carried their doctrines into every city in which the Jews had synagogues.

In the meantime Pontius Pilate was dismissed from the government of Judæa and sent to Rome to answer charges of tyranny and misgovernment before the Emperor Tiberius. His defense was unsatisfactory, and he was accordingly banished to Gaul, where he committed suicide with his own sword, as he was no longer able to bear the remorse of a guilty conscience.

HEROD AGRIPPA, the grandson of Herod the Great, had been kept in prison during the reign of the Emperor Tiberius, but was released under Caligula, the next Emperor, and obtained the provinces of Galilee and Trachonitis with the title of king (A. D. 37 and 39). Through the influence of Herod Agrippa, the Emperor Caligula was induced to recall his edict for desecrating the Temple of Jerusalem by erecting his own statue in it, and to pardon the Jews for resisting his imperious decrees. In the reign of the next Emperor, Claudius, Herod Agrippa also obtained the government of Samaria and Judæa, and for three years his dominions embraced all the territories ruled by his grandfather, Herod the Great (A. D. 41-44). He returned to Jerusalem, where he exhibited an extraordinary attachment

to the Jewish religion. To gratify the Pharisees, he began to persecute the Christians in the year A. D. 44. St. James, the brother of John, sometimes called St. James the Less, to distinguish him from St. James, the first Bishop of Jerusalem, was beheaded, and St. Peter was cast into prison; but soon after Peter's deliverance Herod Agrippa died in great misery from a painful and loathsome disease, whereupon Judæa was again placed under the government of Roman Procurators (A. D. 44).

The cruelty and rapacity of these Procurators, or provincial governors, filled Judæa with misery. Banditti infested the roads and even ventured to attack the towns. Certain pretended zealots, called *Sicarii*, or assassins, perpetrated the most atrocious murders in the name of religion and liberty; while false prophets and false messiahs excited frequent insurrections, which were punished with frightful severity.

Under the administration of Felix all these evils were aggravated. Felix was extremely avaricious, and was always ready to perpetrate any crime which would enable him to gratify his depraved passions. The apostle Paul was brought before this wicked governor when the Jews falsely accused him of disturbing the public peace. Nothing was proven against the apostle on his public trial, but Felix detained him in custody. At length the governor privately sent for Paul to hear him concerning the faith in Christ, "and as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix's room; and Felix, willing to show the Jews a pleasure, left Paul bound."

When Porcius Festus became governor of Judæa he found the Jewish priests at war with each other concerning their shares of the tithes. Their rancor arose to such a

height that the rival parties hired troops of assassins, and these carried massacre and carnage through Judæa, even the temples being stained with blood; while the country was also distracted by frequent seditions against the Romans, and by the lawlessness of bands of robbers, who plundered and massacred everywhere. At length St. Paul was brought before Festus for trial, but perceiving the vindictive spirit of the Jews, and having little faith in the firmness or justice of Festus, he appealed to the Emperor, and was sent to Rome, where he perished during the reign of Nero.

The next Roman governor of Judæa after Festus was Albinus, who was succeeded by Gessius Florus, the last and worst of these rulers (A. D. 64). Florus was a cruel and crafty tyrant. He shared the plunder of highway robbers, which he allowed and even encouraged. He twice excited riots in Jerusalem, sacrificing thousands of lives, for the sole purpose of pillaging the Temple in the midst of the tumult. He had made up his mind to drive the Jews into rebellion, with the design of preventing any inquiry into his countless oppressions. The unfortunate nation took up arms to expel the Syrians from Cæsaréa, and raised seditions in nearly every city in which they were settled. The zealots ultimately attacked the Romans in the fortresses which had been erected to secure Jerusalem, and massacred all who opposed them, including even the garrisons that surrendered. The Roman governor of Syria marched into Judæa to punish these disorders, but was driven back.

The atrocities of Florus now drove the Jews into open rebellion against the Roman power, and they determined to set the whole force of the Empire at defiance (A. D. 67). The Christians of Jerusalem retired to Pella, beyond the Jordan, where they escaped the miseries of the war, while several of the higher classes of Jews also withdrew thither. The Emperor Nero sent Vespasian to command the Roman army employed against the revolted Jews. Vespasian was fiercely resisted by the Jews, and he halted his army at Cæsaréa, until the Jews, by their internal

quarrels, would be reduced to such weakness as would enable him to obtain an easy triumph (A. D. 70). His expectation was realized. The zealots, who had fled from the Romans, now collected in Jerusalem, under the leadership of a vile demagogue, John of Gischala, and being joined by the Idumæans, perpetrated the most atrocious massacres, and polluted the Temple with the most frightful assassinations. Another party was headed by Simon, the son of Gorias, whose sanguinary deeds in the country equaled those of John of Gischala in the city. Simon was invited into the Holy City to check the violence of John and the zealots, but he soon proved himself the greater scourge of the two. A third faction was led by Eleázar, who seized the upper portion of the Temple; and thus, while the Romans were marching against the devoted city, the Jews comprising the garrison and inhabitants of the city were engaged in mutual slaughter.

In the meantime Vespasian was made Emperor of Rome, whereupon he assigned the command of his army in Judæa to his son Titus. Titus entered Judæa with a large and powerful army, and marched against Jerusalem, encountering no resistance in the open country, thus being led to believe that the Jews had repented of their rebellion and were preparing to submit. This mistaken inference led Titus to expose himself carelessly in the narrow valley of Jehoshaphat, where he became separated from his cavalry, in which perilous situation he was attacked by the Jews, and was exposed to the utmost danger, from which he rescued himself with difficulty. Titus laid siege to Jerusalem during the Feast of the Passover, when the city was filled with people from every part of Judæa. The Jews obstinately defended the Holy City with an army of six hundred thousand men. After the siege had formally commenced, the Jews, shut up in the city, suffered dreadfully from famine and pestilence; but in the midst of these horrors, and while the Roman battering-rams were destroying the walls of the city, the Jewish factions were

waging a fierce civil war against each other in the streets of Jerusalem and filling the city with massacre and carnage. The horrors of the siege are beyond the power of language to describe. Reduced to the brink of starvation, the besieged Jews were obliged to use the most revolting and unnatural substances for food; while the zealots fiendishly laughed at the miseries and groans of their starving countrymen, and even went so far as to cruelly sheathe their swords on these poor wretches, under the pretense of testing their sharpness.

When the walls of the city were battered down, the Romans besieged the Temple, where the desperate Jewish factions still maintained the most obstinate resistance. Titus very much desired to spare the sacred structure, but one of his soldiers cast a lighted brand into one of the windows, and the entire edifice was soon in flames. A terrible massacre followed. The Romans gave no quarter, and many thousands of Jews perished by fire and sword, or by suicide in casting themselves headlong from the battlements. This scene of slaughter lasted several days, until the Holy City was left entirely desolate. Ninety-seven thousand Jews were made prisoners, and eleven thousand of these were starved to death. Josephus states that during the five months of the siege there perished at Jerusalem, by famine, pestilence and the sword, more than a million of Jews and proselytes.

When the victorious Romans had finished their destructive work of burning and slaughter, Titus ordered that the whole city should be leveled with the ground, excepting a part of the western wall and three towers, which he left as memorials of his conquest. His orders were so promptly executed that, with the exception of these few structures, nothing but shapeless ruins remained to indicate the site of the renowned capital and metropolis of the Jewish nation. The Jews who had not perished were reduced to slavery and divided among the triumphant Romans as prizes. Large numbers were transported into the heart of Germany and Italy, and the golden vessels of

the Temple adorned the triumphal procession of Titus at Rome. Mount Zion was plowed as a field and sown with salt, and the Temple was leveled with the ground. The victory of Titus was celebrated at Rome by a splendid triumph. A triumphal arch, which yet remains, was erected to commemorate the event, and a medal was struck, in which the conquered land of Judæa was

represented as a disconsolate female sitting beneath a palm-tree, a soldier, who was standing by, laughing at her misery and mocking at her calamity. The Jews have ever since been dispersed among all nations, and are now found in every part of the civilized world. Thus ended the history of the Jewish nation. Judæa was then annexed to the Roman province of Syria (A. D. 70).

#### KINGS AND ROMAN GOVERNORS OF JUDÆA.

B. C.	THE MACCABEES.	B. C.	UNDER ROMAN RULE.
166	JUDAS MACCABÆUS.	37	HEROD THE GREAT, <i>King</i> .
161	JONATHAN MACCABÆUS.	4	ARCHELAUS, HEROD ANTIPAS and
143	SIMON MACCABÆUS.	A. D.	PHILIP, <i>Kings</i> .
135	JOHN HYRCANUS.		
106	ARISTOBULUS I.	20	PONTIUS PILATE, <i>Governor</i> .
105	ALEXANDER JANNÆUS.	37	HEROD AGRIPPA, <i>King</i> .
79	HYRCANUS II., (deposed).	44	FELIX, <i>Governor</i> .
69	ARISTOBULUS II.		FESTUS, <i>Governor</i> .
63	HYRCANUS II., (restored).		ALBINUS, <i>Governor</i> .
40	ANTIGONUS (to B. C. 37).	64	FLORUS, <i>Governor</i> .

#### SECTION XXV.—EDOM, OR IDUMÆA.



THE country called *Edom* in Scripture, and *Idumæa* by the Greeks, geographically constitutes a part of Arabia, but historically it is connected with Palestine, or Judæa, and for a long time it formed a part of the Jewish kingdom. Its study is interesting. Its former splendor is attested by its magnificent ruins now secluded in almost pathless deserts.

Edom derived its name from Jacob's brother Edom, or Esau, who settled among the Horites, in the region of Mount Seir, about eighty miles south-east from Jerusalem. There, within a narrow place, was Edom proper of the Scriptures, but the Edomites extended their dominion so as to embrace most of the country from Palestine to the Red Sea. In this extended sense Edom was the scene of some of the most extraordinary events recorded in the Hebrew Scriptures, and excites great interest in connection with the kindred land of Judæa.

The sacred Mount Sinai; the rock of Horeb, with its burning bush, and its caves that sheltered Elijah when he fled from Jezebel's persecution; the pastoral solitudes where Moses tended the flocks of Jethro, the priest of Midian; Shur and Paran, with the bitter wells of Marah, and the smitten rock that was said to have yielded water; the land of Uz, the scene of the wealth and woes of Job—these are all included within the domain of Edom.

The general physical features of this land are rocks, deserts and mountains, but many fertile oases are scattered amidst this barren region. The name of *Arabia Petraea*, or *Arabia the Stony*, has been assigned to a part of the country, because of its stony character. The peninsula of Sinai is of particular interest, as it has been more minutely explored and more elaborately described than any other portion of Idumæa. Its general aspect is peculiarly wild. A recent traveler has described it as a "sea of desolation."

He remarks that it appears as if Arabia Petræa had once been an ocean of lava, and that while its waves were reaching to the heights of mountains, it was ordered to suddenly stand still. This entire wilderness is a series of naked rocks and craggy precipices, interspersed with narrow defiles and sandy vales which are seldom refreshed with rain or adorned with vegetation. The mountain ridges, designated as *Scir* and *Hor* in the Hebrew Scriptures, extend from the Sinaitic peninsula to the Dead Sea. A long valley extends along the western side, and that valley is to this day the route of caravans, as it was the path of the Israelites in their forty years' "Wanderings in the Wilderness."

The mountain-group of Sinai is located near the center of the peninsula. The upper region of this group forms a circle thirty or forty miles in diameter. The summit of Sinai is one of the most desolate on the face of the earth, nothing being seen but huge peaks and crags of naked granite, constituting a wilderness of steep and broken rocks and valleys destitute of verdure, as far as the eye can behold. Nevertheless, water and small spots of soil producing fruit-trees are seen in the most elevated parts. Mount Sinai comprises two elevations now known as *Gebel Mousa* and *Gebel Katerin*, which are usually identified with Sinai and Horeb.

The first historical notices of Edom are found in the Hebrew Scriptures. While the Israelites were held in bondage in Egypt, the Edomites, or descendants of Esau, grew into a rich and powerful nation. The princes of Edom, as we are informed by the Book of Genesis, were celebrated long before any king reigned over Israel, and they refused to allow Moses a passage through their country to the Land of Canaan. As already related, the Edomites first settled in the rocky fastnesses of Mount Scir, which commanded the great roads traversed by the commercial caravans of the early ages.

The capital of Edom was the great commercial city called Bozrah in the Old Testament and Petra by the Greeks. This fa-

mous city was located at the foot of Mount Hor, in a deep valley. The only means of access to the city was through a narrow defile, partly natural, and partly cut through the solid rock which hung over the passage and in many places obstructed the view of the heavens. The path is so narrow that two horsemen can barely ride abreast, while near the entrance an arch thrown across at a great height connects the opposite cliffs. The pass gradually slopes downward for about two miles, while the mountain-ridge still retains its level, until at the close of the dark perspective numerous columns, statues and graceful cornices are seen, even now retaining their forms and colors as little injured by time and exposure as if they had just come from the chisel. The sides of the rocky ridges are covered with numerous excavations, some of which are private dwellings, others sepulchers. The prophet Jeremiah probably alluded to this extraordinary peculiarity in his denunciation of Jehovah's vengeance against Edom, in the following language: "Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill. Though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord."

The Edomites long maintained their distinct national existence, and successively withstood the attacks of the Egyptians, the Ethiopians, the Hebrews, the Assyrians, the Greeks and the Romans. Diodorus Siculus states that the great Egyptian king, Sesostris (Rameses the Great), was so harassed by the wars carried on against him by the Edomites that he was obliged to erect a line of defense across the Isthmus of Suez, from Heliopolis to Pelusium, to protect his dominions against their inroads. He says that it was exceedingly difficult to attack or subdue these people, because they retired to their deserts, where, if an army dared to follow them, it was certain to perish from thirst and fatigue, as the wells and springs were only known to the natives.

When David became King of Israel, the

Edomites had greatly extended their dominions. They were in possession of the ports of Elath and Ezion-Geber, on the northern point of the Red Sea (the Gulf of Akaba), and through these places they had opened a flourishing commerce with India and Ethiopia. They also maintained an extensive traffic with Phœnicia, Egypt and Babylonia. But the Hebrew armies, under Abishai, David's general, invaded Edom, routed the Edomites with terrific slaughter in the valley of salt, and forced them to receive Hebrew garrisons at Elath and Ezion-Geber. David perhaps began the trade with Ophir, which was afterwards pursued so extensively by Solomon and Hiram.

During Solomon's reign an Edomite prince named Hadad, who had sought refuge in Egypt when his native land was conquered by David, returned to Edom and led a revolt against the Hebrew supremacy. The only account which we possess concerning Hadad is that given in the First Book of Kings, as follows: "God stirred up an adversary unto Solomon, Hadad the Edomite. He was of the king's seed in Edom. For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom (for six months did Joab remain there with all Israel, until he had cut off every male in Edom); that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child. And they arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Egypt, unto Pharaoh, King of Egypt; which gave him a house, and appointed him victuals, and gave him land. And Hadad found great favor in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpènes the queen. And the sister of Tahpènes bare him Génubath his son, whom Tahpènes weaned in Pharaoh's house; and Génubath was in Pharaoh's household among the sons of Pharaoh. And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was

dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing; howbeit let me go in any wise."

The native traditions of the country preserve the memory of Hadad's reign in some degree, as one of the ruined edifices at Petra is yet called by the Arabs "the Palace of Pharaoh's daughter."

Hadad's efforts for the independence of his country were apparently only partially successful, as the Edomites remained subject to the Kings of Judah for about a century, until the reign of Jehoram (B. C. 888). Says the Hebrew account: "In his days, Edom revolted from under the hand of Judah, and made a king over themselves. So Joram went over to Zair, and all the chariots with him; and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots; and the people fled into their tents. Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time."

Libnah was one of the cities of refuge belonging to the Kingdom of Judah, and its alliance with Edom had a tendency to perpetuate the hereditary animosity between the Hebrews and the Edomites. During the reign of Jehoram in Judah, the Edomites recovered their independence, and maintained it for eighty years. Amaziah, King of Judah, severely chastised the hostility of the Edomites. The Book of Chronicles says that "Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand. And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they were all broken in pieces."

Azariah, or Uzziah, the son and successor of Amaziah in Judah, reconquered the Edomites. More than two centuries after-

ward they were subjected by Nebuchadnezzar of Babylon, and aided him in his siege and capture of Jerusalem, thus taking an active part in all the calamities inflicted upon the Jews. The prophet Obadiah declares that Edom "stood on the other side in the day that the strangers carried away captive Judah's forces, and foreigners entered into his gates and cast lots upon Jerusalem. Edom rejoiced over the children of Judah in the day of their destruction, spoke proudly in the day of their distress, and laid hands on their substance in the day of their calamity." The Edomites also "stood in the crossway, to cut off those that did escape, and to deliver up those that remained." The prophet Amos says that Edom "did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever."

During the flourishing period of the Assyrian and Babylonian Empires, which overthrew the Kingdoms of Israel and Judah, the wild freebooters of Edom remained either wholly independent or acknowledged a temporary alliance with their foes. When Babylon fell before the conquering arms of Cyrus the Great of Persia, and when Cambyses and Darius Hystaspes led the Persian armies to Egypt and Europe, these conquerors found it necessary to maintain a friendly understanding with the desert tribes, in order to obtain a passage through their territories and supplies of water and provisions for their armies. Herodotus states that on this account they were exempted from paying tribute, while the neighboring princes were heavily taxed. During the captivity of the Jews in Babylon, the Edomites conquered the southern part of Palestine and seized the city of Hebron. Thenceforth those Edomites who occupied the southern frontiers of Palestine were called *Idumæans*, while those who remained at Petra were named *Nabathæans*, as some believe, from Nebaioth, a son of Ishmael.

During the wars between the successors of Alexander the Great, Athenæus, the general of Antigonus, was sent against the Nabathæans, who ravaged the territories of

Antigonus and refused him permission to collect bitumen from the Dead Sea. When Athenæus marched against them, most of them were absent from their homes, having gone to a neighboring fair, where they were in the habit of bartering the woolen goods which they obtained from the Tyrians for the spices brought from the East by the caravans. As the passes of the country had been left only slightly guarded, Athenæus easily obtained possession of Petra, surprising its magazines, and returned to the Syrian frontier richly laden with plunder. The Nabathæans, enraged at the news of this misfortune, assembled their forces, and urging their dromedaries with indescribable speed, overtook Athenæus near Gaza and almost entirely cut his army to pieces. Demétrius Poliorcètes, the son of Antigonus, hastened to avenge this disaster, but the Arabian deserts and fastnesses baffled all his efforts. An Arab chief harangued the Greek general from the top of a rock, and so vigorously portrayed to him the perils of his enterprise that Demétrius, convinced of the great hazards of his undertaking, at once returned to Syria.

Ptolemy Euérgetes, King of Egypt, seized the Arabian ports on the Red Sea, but penetrated no farther into the country. From about B. C. 200 to the beginning of the Christian era several Arab chieftains distinguished themselves in the wars of the Jews, sometimes allying themselves with the Seleucidæ of Syria, and sometimes with the Ptolemies of Egypt. Antiochus the Great reduced a portion of the Northern Arab tribes to submission, and his son Hyrcanus was engaged for several years in chastising their incursions and depredations. About B. C. 170 the Nabathæans were ruled by a prince named Hareth, called Aretas by the Greeks. His dominions reached to the frontiers of Palestine and included the country of the Ammonites. Having made peace with the Jews, they allowed Judas Maccabæus and his brother Jonathan a passage through their territories; but notwithstanding the friendly relations existing between them, the Nabathæans were unable to resist the tempt-

icious employment of Gallic mercenaries. In B. C. 216 he entered into an alliance with Antiochus the Great, by which he recovered most of the territory which the Syrian king had wrested from him.

In B. C. 211 Attalus formed an alliance with the Romans and the Ætolians in their war against King Philip V. of Macedon and rendered efficient service to his allies, thus gaining the powerful friendship and patronage of Rome. After the peace of B. C. 204 Philip attacked Attalus, ravaged his territories and sought to drive his fleet from the Ægean sea; but the King of Pérgamus entered into an alliance with Rhodes, and in B. C. 201 the allies terribly defeated the Macedonian fleet off Chios. In B. C. 199 the second war between Rome and Philip V. of Macedon commenced; and Attalus, then seventy years old, ardently espoused the cause of the Romans and afforded them important assistance with his fleet. His efforts in their behalf caused his death in B. C. 197.

EUMENES II., the eldest of the four sons of Attalus I., ascended the throne of Pérgamus upon his father's death, and inherited his talents and policy. In the wars which Rome waged against Philip V. of Macedon, Antiochus the Great of Syria, and Pérseus, Philip's successor on the Macedonian throne, Eúmenes rendered such important assistance to the Romans that, after the battle of Magnesia, in B. C. 190, he was rewarded with a large addition of territory on both sides of the Hellespont. By this territorial increase, the Kingdom of Pérgamus became one of the greatest monarchies of the East. This kingdom now embraced Mysia, Lydia, Phrygia, Lycaonia, Pamphylia and parts of Caria and Lycia, in Asia Minor; while in Europe it included the Thracian Chersonesus, with its capital, Lysimachia, and the neighboring portions of Thrace. A war broke out between Pérgamus and Bithynia in B. C. 183, by which Pérgamus acquired Hellespontine Phrygia. Pérgamus also became involved in a war with Pontus in B. C. 183, which lasted six years. In B. C. 168 Pérgamus also engaged in a war with the Gauls. In these wars Eúmenes II. acted on the de-

fensive, simply fighting to keep possession of the territories he had won, and not seeking to conquer others.

Under Eúmenes II., Pérgamus rapidly grew to be one of the most brilliant cities of antiquity. His father had liberally patronized literature, science and art; but Eúmenes far surpassed him in the aid which he rendered them. He adorned his capital with magnificent and stately edifices, whose splendor is still attested by their ruins. He afforded liberal encouragement to painting and sculpture. He founded the great library of Pérgamus, which was surpassed only by that of Alexandria, and which attracted many learned men to his court. The school of grammar and criticism which arose at Pérgamus was only excelled by that of Alexandria. In the reign of Eúmenes II., parchment, a material far superior to the Egyptian papyrus for writing purposes, was introduced.

Eúmenes II. died in B. C. 159, leaving a son named Attalus, who was a mere child, too young to rule; and the crown was assumed by ATTALUS II., the brother of Eúmenes II. Attalus II. took the surname of Philadelphus, and reigned twenty-one years, more than half of which he passed in the defense of his kingdom against Prusias II., King of Bithynia. To relieve himself of so powerful an enemy, Attalus Philadelphus supported the revolt of Nicomédés, the son of Prusias, against his father, and assisted in establishing him upon the Bithynian throne; whereupon peace followed between Pérgamus and Bythynia. Attalus Philadelphus was celebrated as a builder, and employed the peaceful years of his reign in erecting cities and increasing his library. Among the cities which he founded were Eumenia in Phrygia; Philadelphia, in Lydia; and Attalia, in Pamphylia.

Attalus Philadelphus died in B. C. 138, and was succeeded by his nephew, ATTALUS III., the son of Eúmenes II. Attalus III. assumed the surname of Philométor (lover of his mother). His reign of five years was a reign of terror. He caused all the trusted friends of his father and his uncle, and



their families, and also every office-holder in the kingdom, to be put to death. He finally murdered his mother and many of her relatives. Remorse for his crimes then caused him to relinquish the government of his kingdom, and to devote himself to painting, sculpture and gardening. He died in B. C. 133 and bequeathed his kingdom to the Roman people.

The Roman Republic very readily accepted the bequest. Aristonicus, an illegitimate son of Eúmenes II., claimed the kingdom as his natural inheritance, and at first gained some important successes over the Romans. In B. C. 131 he defeated and captured the Roman general, Licinius Crassus, who had been sent to forcibly take possession of the kingdom; but he was himself defeated and taken prisoner the following year by Perpena, another Roman general; whereupon the kingdom of Pérgamus became a Roman province, (B. C. 130).

#### THE KINGDOM OF BITHYNIA.

While the Medo-Persian Empire was in existence, Bithynia was one of its tributary kingdoms, and was governed by its own kings. It easily regained its independence after the battle of Arbéla, and successfully defended itself against all the attempts of Alexander's generals to reconquer it. BAS, the king who made this successful resistance, died in B. C. 326, leaving a flourishing independent kingdom to his son, ZIPÆTES.

Zipætes reigned forty-eight years, from B. C. 326 to B. C. 278, and successfully resisted the efforts of Lysímachus and Antíochus Soter to conquer his kingdom. When he died a civil war broke out between his sons, Nicomédes and Zipætes. Aided by the Gauls, NICOMÉDES I. defeated his brother and thus secured the crown. He founded the city of Nicomedía, on the Gulf of Astacus. He had two wives, and by the first of these he had a son named Zeilas. By the second wife he had three children, to whom he desired to leave his dominions. Aided by the Gauls, ZEILAS defeated his half-brother, and obtained the throne. He died B. C. 228, after a reign of twenty years.

PRUSIAS I.—called "Prúsias the *Lame*"—succeeded his father Zeilas, and reigned until about B. C. 180, a period of about forty-eight years. The first eight years were not marked by any important events, but the remainder were passed in continual wars of importance. In B. C. 220 he aided Rhodes in her struggle with Byzantium, and in B. C. 216 he defeated the Gauls. He entered into an alliance with King Philip V. of Macedon, in his war with the Romans; and in B. C. 208 he attacked the dominions of Pérgamus, compelling Attalus I. to return home to defend his kingdom. By this action Prúsias made an enemy of Rome, whose indignation was aroused still more in B. C. 187, in consequence of the refuge which Prúsias gave to Hannibal, the vanquished Carthaginian general. Aided by Hannibal, Prúsias attacked Eúmenes II. of Pérgamus and defeated him, but gained nothing by his victory, as Rome now intervened, thus forcing him to indemnify Eúmenes for his losses by ceding to him the whole of Hellespontine Phrygia. The Romans likewise demanded that Prúsias should deliver Hannibal into their power, threatening him with war if he refused; and Prúsias was alarmed into ordering Hannibal's arrest, but Hannibal poisoned himself to escape falling into the hands of the Romans. With his dying breath, the great Carthaginian general expressed his animosity toward the Romans and his contempt for Prúsias. The King of Bithynia then made war on Heracléa Póntica, and gained some successes, but received a wound which gave him the surname of *the Lame*, soon after which he died, about B. C. 180.

PRUSIAS II. succeeded his father, Prúsias I., and reigned until B. C. 149. He was the most wicked and contemptible of all the Kings of Bithynia, and experienced great calamities. He married the sister of Pérseus, King of Macedon, but refused to give him active assistance in his final struggle with the Romans. After the overthrow of Pérseus, Prúsias made the most abject submission to the Romans, who permitted him to retain possession of his kingdom. In B. C.

156 he made war on Attalus Philadelphus, King of Pérgamus, whom he would have conquered if the Romans had not intervened and forced him to make peace, to restore his conquests, and to pay Attalus Philadelphus an indemnity of five hundred talents. Seeing that his son Nicomédés was more popular with the people than himself, Prusias II. sent him to Rome, giving his attendants secret orders to assassinate the prince; but Nicomédés discovered the plot, and, with the consent of the Roman Senate, left Rome and returned to Bithynia, where he raised the standard of revolt against his father. With the assistance of Attalus Philadelphus, King of Pérgamus, Nicomédés defeated his father, whom he made prisoner and put to death (B. C. 149).

NICOMÉDES II., upon coming to the throne of Bithynia, in B. C. 149, assumed the surname of Epíphanes, or *Illustrious*. He sought to secure the friendship of the Romans, and rendered them efficient aid in their war against Aristonícus of Pérgamus. He did not, however, always act with good faith toward the Romans; and in B. C. 102, as an ally of Mithridátes the Great of Pontus, he subdued Paphlagonia and seized a part of it for himself. When the Romans ordered him to restore Paphlagonia to its legitimate heir, he made a pretense of obeying, but obtained it for one of his own sons by trickery. In B. C. 96 Mithridátes the Great sought to annex Cappadocia to the dominions of the Kingdom of Pontus. Laódicé, the widow of the late Cappadocian king, fled for refuge to the court of Nicomédés Epíphanes, who married her and made her Queen of Cappadocia. She was soon afterward driven from her kingdom by Mithridátes. Nicomédés Epíphanes afterwards attempted to recover Cappadocia by trickery, but was unable to deceive the Romans, who deprived him of both Cappadocia and Paphlagonia. Nicomédés Epíphanes died in B. C. 91, at the age of almost eighty years.

NICOMÉDES III. succeeded his father, Nicomédés Epíphanes, but was soon afterward driven from his dominions by a revolt headed by his brother Socrates, who was assisted by

Mithridátes the Great of Pontus. In B. C. 90 the Romans forced Socrates to retire, whereupon Nicomédés III. recovered his throne. Nicomédés III. now attempted to chastise Mithridátes the Great by making inroads into the Kingdom of Pontus, whereupon Mithridátes marched against the Bithynian king with a large army and defeated him on the Amneius river, B. C. 88, expelling him and his Roman allies from Asia Minor. This caused the First Mithridatic War between Rome and Pontus, which ended in the defeat of Mithridátes and the restoration of Nicomédés III. to the throne of Bithynia, B. C. 84. Nicomédés III. then reigned in peace ten years. As he left no children when he died, in B. C. 74, he bequeathed his kingdom to the Romans. This bequest involved the Roman Republic in the Third Mithridatic War.

#### THE KINGDOM OF PAPHLAGONIA.

It is not known when the Kingdom of Paphlagonia was founded. After the Medo-Persian Empire had been established, Paphlagonia was nominally subject to that colossal power, but never wholly submitted to it. As early as B. C. 400 the Paphlagonian king CORYLAS permitted the Ten Thousand under Xenophon to pass through his kingdom on their famous retreat from Cunaxa, without attempting to check them. In B. C. 394 the next Paphlagonian monarch, CORVS, or OTVS, entered into an alliance with the Spartan king Agesilaüs against Persia. About B. C. 365 THYVS, or THVS, another Paphlagonian sovereign, who was celebrated for his magnificent entertainments, was defeated by the Persian satrap Datámes, who carried him a prisoner to the court of Artaxerxes Mnemon, where he continued to live in extraordinary splendor.

When Alexander the Great conquered the Medo-Persian Empire, Paphlagonia did not become a part of his vast dominion in anything more than in name. It is not known when, or under what circumstances, it regained its independence; but after B. C. 200 it again appears to have been governed by native monarchs, who were engaged in

wars to defend their independence against the Kings of Pontus on the one hand and those of Bithynia on the other. In B. C. 189 the Paphlagonian king, MORZES, or MORZIAS, fought against the Romans in the war with the Greeks and the Gauls in Asia Minor; and in B. C. 181 the same King was attacked and subdued by Phárnares, King of Pontus, but was restored to his dominions and compensated in B. C. 179. Another Paphlagonian king, Pylæmenes I., aided the Romans in their war against Aristonícus, King of Pérgamus, B. C. 131, and is said to have bequeathed his kingdom to Mithridátes the Great of Pontus at his death, in B. C. 102, as he left no children. Thereupon Mithridátes the Great, and Nicomédes Epíphanes, King of Bithynia, both seized upon Paphlagonia; and Nicomédes Epíphanes established his own son, Pylæmenes II., on the Paphlagonian throne; but after Pylæmenes had reigned eight years he was driven out by Mithridátes the Great, who then annexed Paphlagonia to the Kingdom of Pontus (about B. C. 94).

#### THE KINGDOM OF PONTUS.

The Kingdom of Pontus was formed out of the Persian satrapy of Cappadocia, which Darius Hystaspes conferred on Onátes, one of the commanders who had aided him to overthrow the impostor Smerdis. Onátes was descended from the ancient Arian Kings of Cappadocia, and Darius Hystaspes made the satrapy hereditary in his family. In B. C. 363 ARIOBARZÁNES, the son of Mithridátes, the satrap, headed a successful revolt against Persia and made himself master of that part of Cappadocia bordering on the coast of the Euxine. He erected his territory into a kingdom which the Greeks called *Pontus*, because it bordered on the Pontus Euxinus (now Black Sea). The inland portion of Cappadocia remained a province of the Medo-Persian Empire.

Ariobarzanes died in B. C. 337, and was succeeded as King of Pontus by his son, MITHRIDÁTES I. When Alexander the Great subverted the Medo-Persian Empire, Pontus became a province of his vast empire

(B. C. 331). In B. C. 318 Mithridátes I. cast off the Macedonian yoke and reestablished the independence of Pontus. He was assassinated in B. C. 302 by order of Antígónus, who, as we have seen, had acquired Phrygia, Lycia and Pamphylia as his share of Alexander's dominions.

MITHRIDÁTES II., who succeeded his father, Mithridátes I., reigned thirty-six years, and enlarged his kingdom at the expense of Cappadocia and Paphlagonia. His son, ARIOBARZÁNES II., succeeded him in B. C. 266, and had an uneventful reign of nineteen years. At his death, in B. C. 245, his son, MITHRIDÁTES III., became his successor. This monarch was more enterprising than any of the other early Pontic kings. He was a minor when he became sovereign, and upon arriving at his majority he at once married a sister of Seleucus II. of Syria and obtained the province of Phrygia with her as a dowry. In B. C. 222 Mithridátes III. gave his daughter Laódicé in marriage to Antíochus the Great of Syria, and gave another daughter, also named Laódicé, in marriage to Achæus, a cousin of the King of Syria. He never allowed these marriages to influence his political course, and waged war against Syria just as if he had not contracted such ties. Mithridátes III. is supposed to have died about B. C. 190.

PHÁRNACES I. succeeded his father, Mithridátes III., on the Pontic throne. In B. C. 183 he conquered the Greek city of Sinopé, on the Euxine, and made it the capital of his kingdom. In B. C. 181 he made war on Eúmenes II., King of Pérgamus, notwithstanding all the exertions of the Romans to prevent the struggle. He achieved some successes at first, but was finally obliged to agree to a peace by which he relinquished all his conquests except Sinopé.

Phárnaces I. died about B. C. 160, whereupon his son, MITHRIDÁTES IV., Euérgetes, became his successor. Mithridátes Euérgetes reigned about forty years, from about B. C. 160 to B. C. 120. He was the ally of Attalus Philadelphus of Pérgamus against Prúsias II. of Bithynia, B. C. 154; and in the Third Punic War he fought in alliance

with the Romans against Carthage. He likewise assisted the Romans in driving Aristonícus out of Pérgamus, and when the war ended the Romans bestowed on him the Greater Phrygia as a reward for his aid. He was assassinated in B. C. 120 by his disaffected courtiers.

Mithridátes Euérgetes was succeeded on the Pontic throne by his illustrious son, MITHRIDÁTES V., the Great, the most renowned of all the Kings of Pontus. Mithridátes the Great was the ablest of the Pontic sovereigns, and one of the greatest of Asiatic monarchs. He was a minor when he became king, and the affairs of the kingdom were directed by his guardian for eight years, during which he diligently applied himself to study, and is said to have acquired twenty-five different languages. He engaged in constant hunting expeditions in the wildest portions of his kingdom, for the purpose of hardening his constitution. He very early commenced to accustom himself to antidotes against poison, in order to thwart any attempt upon his life, as he perpetually distrusted his guardians. He assumed the government at the age of twenty. He was then blessed with a hardy and vigorous physical constitution, while his mind was filled with knowledge. His wonderful linguistic attainments enabled him to transact business with every portion of his dominions in its own peculiar dialect.

When Mithridátes the Great ascended the throne of Pontus, he clearly perceived that his kingdom, on account of its location, would be exposed to the attacks of the Romans, who now aimed at the dominion of the whole of Asia Minor. He also clearly saw that, in order to encounter them successfully, he must strengthen and enlarge his dominions. Accordingly in B. C. 112 he commenced a deliberate and systematic attempt at conquest in the East, the quarter in which he was secure from the intervention of Rome. During the next seven years he annexed to his kingdom the Lesser Armenia, Colchis, all of the eastern coast of the Euxine, the Cimmerian (now Crimean) peninsula, and the region extending

westward from the Crimea to the Dniester. He also strengthened himself by alliances with the wild tribes of the region of the Danube, and with the Kings of Armenia, Cappadocia and Bithynia. He endeavored to place his own son on the throne of Cappadocia, in B. C. 93, and to seat Socrates on that of Bithynia, in B. C. 90, but failed in both efforts. The Romans demanded that he undo these actions, and, as he was not yet prepared to confront the gigantic power of the great Roman Republic, he considered it prudent to comply with this demand.

In B. C. 89 Nicomédés III. of Bithynia invaded Pontus, at the instigation of the Romans. Mithridátes the Great instantly took the field at the head of a large army, and in the following year overran Cappadocia and annexed it to his dominions. He then marched into Bithynia, defeated Nicomédés III. on the Amneius, and drove him and his allies, the Romans, out of Bithynia. Mithridátes now quickly overran Galatia, Phrygia and the Roman province of Asia, and made himself master of the whole of Asia Minor, with the exceptions of a few towns in Lycia and Ionia. He wintered in Pérgamus, where he committed the great error of his life in ordering the massacre of all the Romans and Italians in Asia. From that moment the tide turned against Mithridátes the Great. The Roman general Sylla defeated two large armies which he sent into Greece, at Chæronéa, and his generals were defeated in a great battle in Bithynia, while Pontus itself was invaded and Mithridátes compelled to flee.

The Pontic king was forced to agree to a humiliating peace, by which he relinquished all his conquests and a fleet of seventy vessels, agreed to pay two thousand talents, and recognized the Kings of Cappadocia and Bithynia, whom he had formerly expelled. The misfortunes of Mithridátes encouraged the subject nations to cast off his yoke. He was getting ready to reduce them to submission when Murena, the Roman general in Asia Minor, committed an unprovoked attack which led to the second war with the Roman Republic, but after the Romans had been

defeated on the Halys, peace was again made (B. C. 82.).

During the next seven years Mithridátes subdued all his revolted subjects and exhibited the most indomitable energy in recruiting his forces. His army, composed of barbarians from the nations on the Danube and the Euxine, were drilled and equipped according to the Roman system, and his navy was increased to four hundred vessels. The bequest of Bithynia to the Romans brought on the third war between Mithridátes and the Roman Republic (B. C. 74). After seizing the country and gaining a land and naval victory over Cotta, Mithridátes failed in the sieges of Chalcedon and Cyzicus, and in the second year he was beaten by Lucullus. His fleet was first defeated off Tenédos, and then wrecked by a storm. In the third year Mithridátes was driven from his dominions and those of his son-in-law Tigránes, King of Armenia. For three years the war was carried on in Armenia, where Mithridátes and Tigránes were both defeated by Lucullus.

In B. C. 68 Mithridátes returned to his kingdom and defeated the Romans twice within a few months; but in B. C. 66 Pompey assumed command of the Roman forces in Asia; and after Mithridátes had lost almost his entire army, he abandoned Pontus and retired into the barbarous regions north of the Euxine, where he plotted the bold scheme of marching upon Italy with an army drawn from the wild tribes north of the Danube, but his officers did not exhibit the same intrepid spirit or the same military ardor. His own son headed a conspiracy against him; and the old king, deserted by all his trusty followers, attempted to poison himself, but the drugs had no effect, because his constitution had been so guarded by antidotes, and he was finally slain by one of his Gallic soldiers (B. C. 63). Pontus then became a Roman province, only a small part remaining under princes of its old dynasty.

#### THE KINGDOM OF CAPPADOCIA.

We have seen that the northern portion of Cappadocia became the independent

Kingdom of Pontus. The southern part continued loyal to Persia until the conquest of the Medo-Persian Empire by Alexander the Great. In B. C. 331, after the battle of Arbéla, ARIARÁTHES, the Persian satrap of the province, assumed the state of an independent sovereign; but was conquered by Perdícas after the death of Alexander the Great, when he was taken prisoner and crucified. Perdícas transferred the province to Eúmenes I. of Pérgamus; but after the death of that ruler, Cappadocia revolted, and regained its independence under ARIARÁTHES II., the nephew of Ariaráthes I. He died about B. C. 280, leaving his crown to his son ARIÁMNES, who was succeeded by his son, ARIARÁTHES III. The reigns of these monarchs are obscure. Ariaráthes III. died in B. C. 220, and was succeeded by his infant son, ARIARÁTHES IV., who, when he had reached manhood, married the daughter of his cousin, Antíochus the Great of Syria, B. C. 192. He aided Antíochus the Great in his war against Rome and fought as his ally in the great battle of Magnesia, which destroyed the power of the Syrian Empire of the Seleúcidæ (B. C. 190). This course of the Cappadocian king exposed him to the vengeance of the Romans, but he succeeded in appeasing the great republic, obtaining honorable conditions of peace, and lived on friendly terms with Rome during the remainder of his long reign, which ended with his death, in B. C. 162.

ARIARÁTHES V., the son and successor of Ariaráthes IV., reigned thirty-one years, and presents the only example of a "pure and blameless" ruler in the three centuries succeeding Alexander. No cruel or deceitful action stands on record against him. He sought and won the affections of his subjects and the respect of his neighbors. During his reign, and under his patronage and example, Cappadocia became a renowned seat of philosophy and the abode of learned men. He continued faithful to the Roman alliance, notwithstanding the efforts to induce him to abandon it; and when the Romans attempted to drive Aristonícus from Pérga-

mus, he took the field to assist them and lost his life in their service, B. C. 131.

ARIARÁTHES V. left six sons, all of whom were minors at the time of his death. His widow Laódicé became regent, and poisoned five of her sons before they became of age, for the purpose of retaining the power in her possession; but she ultimately fell a victim to the vengeance of the people, and her youngest son obtained the crown as ARIARÁTHES VI. His reign was unimportant. He married a sister of Mithridátes the Great of Pontus, and was assassinated by an emissary of that great monarch, B.C. 96. Mithridátes instantly seized Cappadocia, but Laódicé, the widow of Ariaráthes VI., found refuge with Nicomédes II. of Bithynia, who married her and established her as Queen of Cappadocia. Mithridátes the Great succeeded in driving her out of the kingdom, and a war of several years followed, during which the King of Pontus set up two sovereigns of Cappadocia, while the Cappadocians themselves set up one. The old Cappadocian dynasty became extinct during this struggle. Pontus and Bithynia both set up pretenders to the Cappadocian throne; but the Romans allowed the Cappadocians themselves to decide the matter by choosing their own king, whereupon they raised ARIOBARZÁNES I. to the throne in B. C. 93. He was soon driven from his kingdom by Tigránes of Armenia, but was restored by the Romans in B. C. 92, and reigned undisturbed until B. C. 88, when he was overthrown by Mithridátes the Great, who held Cappadocia during the whole of his first war with the Roman Republic. Ariobarzanes I. was reestablished on the Cappadocian throne by the treaty between Rome and Pontus, but was again driven from his kingdom by Mithridátes the Great and Tigránes in B. C. 67, and was reinstated again by the Roman general, Pompey the Great, in B. C. 66. He abdicated about B. C. 64, in favor of his son, who became king with the title of ARIOBARZÁNES II. This monarch sided with Pompey against Cæsar during the civil war between those great Roman leaders, but was gener-

ously forgiven by the triumphant Cæsar after the battle of Pharsália, and was permitted to extend his dominions. In the next civil war of the Roman Republic he sided with Antony and Octavius against Brutus and Cassius, and was put to death by Cassius in B. C. 42. When Brutus and Cassius were overthrown by the battle of Philippi, Antony bestowed the Cappadocian crown on ARIARÁTHES IX., believed to be a son of Ariobarzanes II.; but soon turned against him, caused him to be put to death, and conferred his crown on ARCHELAUS, a creature of his own, who governed Cappadocia until A. D. 15, when he was summoned to Rome by the Emperor Tiberius, whom he had offended. Archelaüs died in Rome A. D. 17, whereupon Cappadocia became a Roman province.

#### THE KINGDOM OF GREATER ARMENIA.

Armenia constituted a part of the Syrian Empire of the Seleúcidæ from the battle of Ipsus, in B. C. 301, to the battle of Magnesia, in B. C. 190. After the defeat of Antíochus the Great at Magnesia, Armenia revolted from Syria and was formed into the two independent kingdoms of *Armenia Major* and *Armenia Minor*, or Greater and Lesser Armenia, the former including all of Armenia east of the Euphrates, and the latter embracing the portion of the country west of that great river.

ARTÁXIAS I., who had been a general under Antíochus the Great, and had led the revolt against that monarch, was the first King of Greater Armenia. He founded the city of Artáxata, the capital of his kingdom; and reigned until B. C. 165, when he was defeated by Antíochus Epíphanes, who made Armenia again a province of the Syrian Empire of the Seleúcidæ. This subjection continued for an indefinite period, but about B. C. 100 Armenia again appeared as an independent kingdom under ORTOADISTOS, who was succeeded in B. C. 96 by TIGRÁNES, the greatest of the Armenian kings.

Tigránes commenced his reign by ceding a portion of his kingdom to Parthia; but about

B. C. 90 or 87 he achieved great victories over the Parthians, regained his lost territory, and annexed Atropatênê (Northern Media) and Gordyênê (Upper Mesopotamia) to his kingdom; after which he overran and conquered the dominions of the Seleucidæ. For the next fourteen years—from B. C. 83 to B. C. 69—his kingdom extended from the frontiers of Pamphylia to the shores of the Caspian; and during this period he founded the city of Tigranocërta, which he made the capital of his kingdom. Tigrânes ravaged Cappadocia and carried away more than three hundred thousand of its inhabitants in B. C. 75, thus making an enemy of the Roman Republic. He afterwards received his father-in-law, Mithridâtes the Great of Pontus, who had been driven from his kingdom by the Romans, and gave him active support. The Romans thereupon demanded that Tigrânes should deliver up Mithridâtes to them; and when he refused, they invaded Armenia, defeated Tigrânes, in B. C. 69, and took his capital, Tigranocërta. The next year, B. C. 68, Tigrânes, accompanied by Mithridâtes, retreated to the highlands of Armenia, whither he was pursued by the Romans, who terribly defeated him at Artâxata. The mutiny of the Roman troops against their general, Lucullus, checked their victories, and enabled Tigrânes and Mithridâtes to assume the offensive in B. C. 67. But when Pompey assumed command of the Roman army and induced the Parthians to invade Armenia, Tigrânes was obliged to abandon his father-in-law to his fate in order to save his own kingdom. After conquering Pontus, Pompey invaded Armenia, and Tigrânes submitted, as he was not able to withstand both the Romans and the Parthians. He thereupon relinquished all his conquests. He died in B. C. 55.

ARTAVÁSDES, the son and successor of Tigrânes, aided the Roman general Crassus in his expedition against the Parthians, B. C. 54, and thus gained the friendship of the Roman Republic; but he afterwards offended Anthony, who took him prisoner in B. C. 34, and in B. C. 30 he was put to death by order of Cleopatra.

When Artavásdes had been taken prisoner by Antony, the Armenians raised his son, ARTÁXIAS II. to the throne. This was displeasing to the Romans, and a period of trouble followed, which continued more than a century, until the reign of the Roman Emperor Trajan, the Kings of Armenia being simply puppets of Rome. In A. D. 114 Trajan made Armenia a Roman province, but it was relinquished by the next Roman Emperor, Adrian.

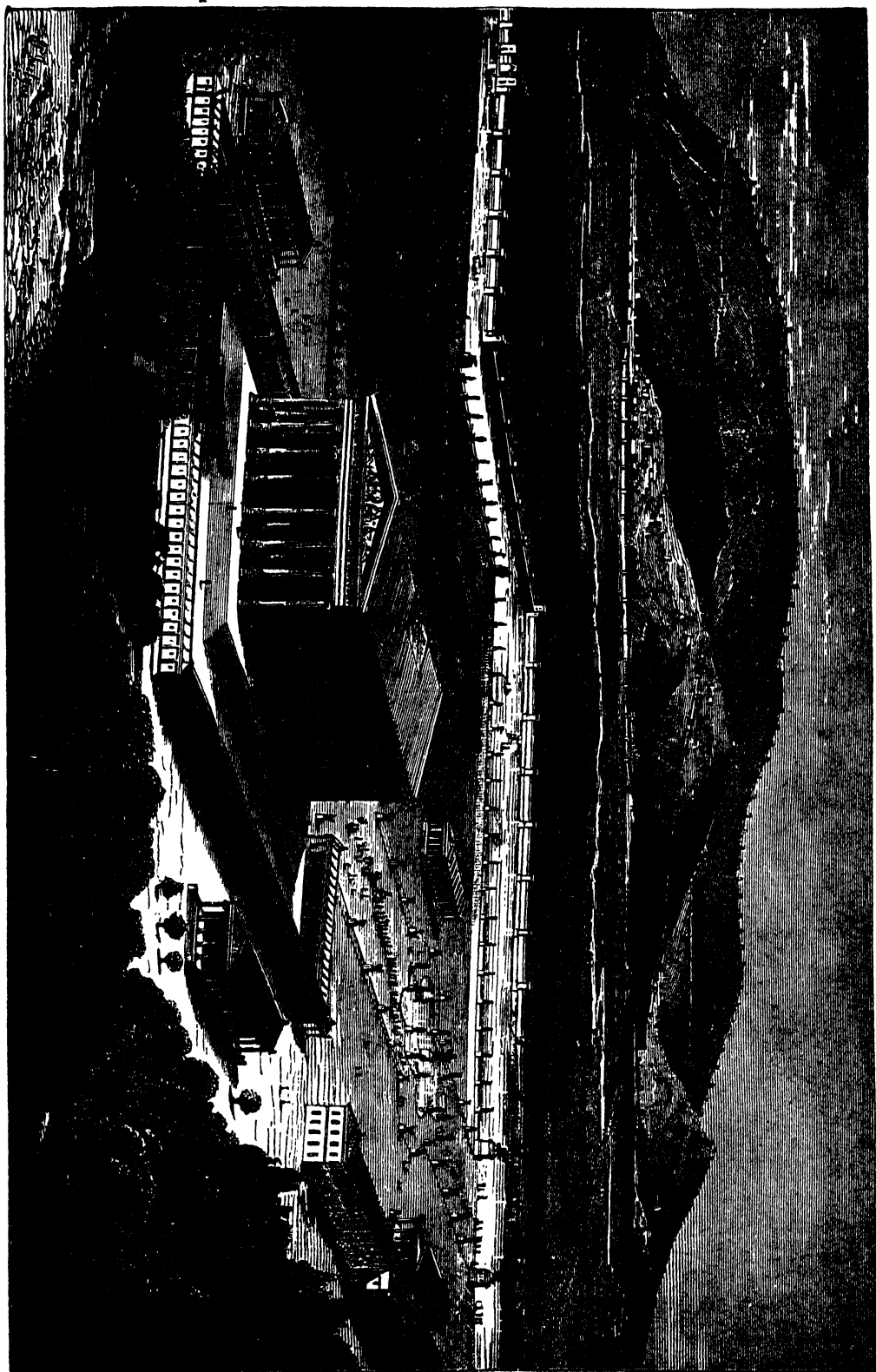
#### THE KINGDOM OF LESSER ARMENIA.

Armenia Minor, or Lesser Armenia, as we have seen, revolted from Antíochus the Great of Syria in B. C. 190, along with Greater Armenia. ZARIADRAS, the leader of the successful revolt, made himself King of Lesser Armenia; and his descendants governed the kingdom until Mithridâtes the Great of Pontus conquered Lesser Armenia and annexed it to his own kingdom. When Mithridâtes was overthrown, Lesser Armenia followed the fortunes of Pontus and became a Roman province (B. C. 65). The history of Lesser Armenia is uneventful, and the names of the successors of Zariadras are scarcely known.

#### THE KINGDOM OF BACTRIA.

In the meantime, while the preceding kingdoms had arisen from the fragments of Alexander's empire in South-eastern Europe, Western Asia and Egypt, two kingdoms arose from the wrecks of the same empire in Central Asia—Bactria and Parthia.

After the death of Alexander the Great, Bactria became a portion of the Syrian Empire of the Seleucidæ. In B. C. 255 the satrap Diódotus cast off the yoke of the Seleucidæ and founded the independent Kingdom of Bactria, which was purely Greek in its origin, thus forming a striking contrast to the Kingdom of Parthia, which was founded about the same time, after casting off its allegiance to the Seleucidæ. Very little is known of the reign of DIODOTUS I. It is believed that he aided Seleucus Callinicus in his first expedition against Parthia, and that he was rewarded for his



EPHESUS, AS RESTORED.



service by obtaining the recognition of Bactrian independence.

Diódotus I. died about B. C. 237, and was succeeded by his son DIODOTUS II., who reversed his father's policy by entering into an alliance with Parthia and aiding that country to achieve its independence. It seems that Diódotus II. was overthrown by a revolt headed by EUTHYDÉMUS, a native of Magnesia, who seized the Bactrian throne, becoming the third monarch of this remote Eastern Greek kingdom. Diódotus was obliged to defend his kingdom against Antíochus the Great of Syria, and was defeated in a battle on the river Aríus, in which Antíochus was wounded. By the peace which followed, Euthydémus was left in possession of his kingdom (B. C. 206). His dominions were enlarged by the conquests made by his son, Demétrius, in the region of the modern Afghanistan and in India.

DEMÉTRIUS succeeded to the Bactrian throne upon his father's death, about B. C. 200, and continued his conquests in the East. While he was thus engaged, a leader named EUCRÁTIDES supplanted him at home, and made himself sovereign of Bactria proper, north of the Hindoo-Koosh mountains; while Demétrius continued to reign in the Bactrian dominions south of that

mountain-range. The two monarchs thus divided the Bactrian kingdom between them until the death of Demétrius about B. C. 180, after which Eucrátides reigned over the entire kingdom as long as he lived. After he had become sole sovereign, Eucrátides carried his conquering arms far into the Punjab, but lost some of his western territories through the aggressions of the Parthians.

EUCRÁTIDES was assassinated about B. C. 160, while returning from a campaign in India, by his son HELIOCLES, who then ascended his father's throne. Very little is known concerning his reign, during which Bactria rapidly declined. The kingdom was sorely pressed on the north by the Scythian tribes, while the Parthians gradually wrested all its western provinces from its dominion. The Bactrian Greeks solicited aid from their kinsmen in Syria, and Demétrius Nicátor espoused their cause and led an army to their assistance, but was defeated and taken prisoner by the Parthians (B. C. 142). The reign of Heliocles had ended about B. C. 150, and no account of Bactrian history after his death has been transmitted to posterity. The Bactrian dominions were rapidly absorbed by the Parthians and the Scythians.

## SECTION XXIII—PARTHIAN EMPIRE OF THE ARSACIDÆ.



PARTHIA and Bactria, besides being the most eastern of the monarchies which sprung from the wrecks of Alexander's vast empire, were also the only two of those monarchies not swallowed up in the overshadowing dominion of Rome; Bactria being absorbed by Parthia and the Scythic tribes, and Parthia existing side by side with Rome as a powerful rival empire for almost five centuries, when it was overthrown by a revolt of one of its subject nations, the Persians, who founded a new empire on its ruins.

Parthia proper occupied mainly the region

of the modern Persian province of Khorasan, and was about three hundred miles long from east to west, and from one hundred to one hundred and twenty miles wide, thus embracing an area of about thirty-three thousand square miles, about equal to that of Ireland. It was bounded on the north by Chorasmia and Margiana, on the east by Ariana, on the south by Sarangia, and on the west by Sagartia and Hyrcania. This region included a mountainous tract in the North and a plain in the South. The elevation of the mountain-chains is not great, and the heights rarely exceed six thousand feet. The mountains are mainly barren and rug-

ged, but the valleys are very rich and fertile, and some of them are very extensive. The plain lay at the base of the mountains, and was regarded as the true Parthia by the ancient writers. This plain is about three hundred miles long, and has always required irrigation for its fertility. In ancient times the fertile belt was much wider than at present, as irrigation was more extensively practiced then than now, but the plain could never have extended more than ten miles beyond the foot of the mountains, as the Great Salt Desert begins at that distance and renders cultivation impossible. In comparison with the countries around it, Parthia was a "garden spot," and the Persian monarchs regarded it as one of the most desirable portions of their dominions.

The Parthian Empire in its greatest extent embraced the countries between the Euphrates on the west and the Indus on the east, and from the Aráxes, the Caspian Sea, and the Lower Oxus on the north, to the Persian Gulf and the Erythræan (now Arabian) Sea on the south; thus comprising about the eastern half of the same domain occupied by the vast Medo-Persian Empire, and by the Syrian Empire of the Seleucidæ in its original extent. Its greatest length, from the Euphrates to the Indus, was almost two thousand miles, and its greatest width from the Lower Oxus to the Erythræan Sea was about one thousand miles; its area being almost one million square miles.

But a very large portion of this vast domain was scarcely inhabitable; as the Mesopotamian, Persian, Chorasmian, Carmanian and Gedrosian deserts occupied about one-half of the region between the Euphrates and the Indus, and were capable of sustaining but a scanty population. Thus the habitable portion of the empire comprised an area about one-third as large as that of the Roman Empire, but still larger than that of any modern European state except Russia.

The most important provinces of the Parthian Empire, or the countries under the suzerainty of the King of Parthia proper, or

Parthyênê, were Mesopotamia, Assyria, Babylonia, Susiana, Persia, Media, Atropatênê (or Northern Media, now Azerbaijan), Hyrcania, Margiana, Ariana, Sarangia (Drangiana), Arachosia, Sacastanê, Carmania (now Kerman), and Gedrosia (now Beloochistan). Excepting Sacastanê, these have all been already described in our account of the geography of the Medo-Persian Empire, to which we refer the reader. Sacastanê (the land of Sacæ) lay south of Sarangia, or Drangiana, and corresponded to the modern Seistan. Sacastanê had probably been occupied by a Scythian colony during the interval between Alexander's conquests and the birth of the Parthian Empire. The minor provinces of this empire were Chalonítis, Cambadênê, Mesênê, Rhagiana, Choarênê, Comisênê, Artacênê, Apavarticênê, Arbelítis, Apolloniátis and others.

The capital of Parthyênê, or Parthia proper, and the early capital of the Parthian Empire, was Hecatómpylos. The later capital of the empire was Ctesiphon, in Assyria, on the east bank of the Tigris, in the vicinity of the modern Bagdad. Ctesiphon, as well as Seleucia, opposite, on the west bank of the Tigris, had been founded by the Seleúcidæ.

Besides Hecatómpylos, the important towns of Parthia proper were Apaméa, in Choarênê, near the Caspian Gates, and Parthaunísa, or Nisæa (Nishapur). The chief cities of the western provinces of the Parthian Empire besides Seleucia and Ctesiphon, were Arbéla and Apollonia, also in Assyria; Carrhæ, Európus and Nísibis, in Mesopotamia; Babylon, Borsippa, Vologesia, in Babylonia; Susa and Badaca, in Susiana; Gaza, or Gazaca, in Atropatênê; Ecbatana (now Hamadan), Bagistana (now Behistun), Concobar (now Kungawar), Aspadana (now Isfahan), Rhagas, or Európus, and Charax in Media; and Pasargadæ (now Murgab) in Persia, Persepolis having been destroyed by Alexander the Great. The most important cities in the eastern provinces were Carmana, in Carmania; Syrinx, Tapé, Talabrocé and Samarianê, in Hyrcania.

nia; Antiochéa (now Merv), in Margiana; Artacoana (now Herat) in Ariana; Prophthasia in Sarangia; Sigal and Alexandropolis, in Sacastanê; Alexandropolis, Demétrias, Pharsana and Parabesté, in Arachosia.

The Parthians were a Turanian race, like the modern Turks and Turkomans, and were closely related with the different Scythian tribes of Central Asia, whose descendants are the various Tartar or Turkish tribes forming a branch of the Mongolian race. Like their Turanian kinsmen, the modern Turks, the Parthians were treacherous in war, indolent and unrefined in peace, rude in arts, and barbarous in manners, even during the height of their empire; though they were brave and enterprising, and possessed a genius and love for war and a talent for government. Their appearance was repulsive. The Romans, after conquering the rest of the known world, were obliged to acknowledge their inability to subdue this fierce and warlike nation; so that the Parthian Empire remained independent under its own monarchs, while all the nations to the west of the Euphrates acknowledged the dominion of Rome, and that mighty river remained the boundary of the two great rival powers.

The ancestors of the Parthians are supposed to have been the tribe called Phetri or Pathri in the Hebrew Scriptures, but their early history, like that of other ancient nations, is very obscure. When the Parthians first became known to the rest of the world they were a hardy and warlike race, recognized as of Scythian origin. They were considered the most skillful horsemen and archers in the world. They fought on horseback, shooting their arrows with unerring aim, even at full gallop, and with equal effect, whether advancing or retreating; their flight being thus as dangerous to an enemy as their attack. This character they retained to the end of their history.

Parthia formed a part of the Medo-Persian Empire from the beginning to the end of that great power, having been conquered by Cyrus the Great, and being thus governed for two centuries by a Persian satrap. Upon

the conquest of the Medo-Persian Empire by Alexander the Great, Parthia, with the rest of the Persian dominions, fell under the sway of that mighty conqueror. At Alexander's death Parthia became a part of the dominions of Seleucus Nicátor, who was confirmed in its possession by the battle of Ipsus. It remained under the dominion of the Seleucidæ for a century and a half, until B. C. 255, during the reign of Antíochus Theos. In that year the independence of Parthia was asserted by Arsáces, the chief of a body of Scythian Dahæ, who led a revolt of the Parthian tribes and put to death the Syrian governor of the country. The chiefs of the various Parthian tribes supported Arsáces in this undertaking, and formed a government resembling the feudal aristocracy of Europe during the Middle Ages.

ARSÁCES I. was crowned King of Parthia B. C. 255, but he possessed only nominal authority. The Parthian crown was elective, with the restriction that the monarch should always be selected from the family of the Arsácidæ. The Parthian constitution was that of a kind of limited monarchy, the king being permanently advised by two councils, one comprising the members of his own royal house, the other the temporal and spiritual chiefs of the nation. When the *megistanes* had elected a monarch, the field-marshal, or *surena*, performed the ceremony of coronation. The *megistanes* claimed the right to dethrone a monarch who displeased them; but as any attempt to exercise this right would invariably lead to civil war, it was force, and not law, which determined whether the chosen monarch should retain or forfeit his crown. The anniversary of Parthian independence was annually celebrated by the Parthian people with extraordinary festivities. Arsáces I. spent the two years of his reign in consolidating his authority over the Parthian tribes, some of whom resisted him, and was finally slain in battle with the Cappadocians.

Arsáces I. was succeeded on the Parthian throne by his brother TIRIDATES I., who had aided him in his revolt against the Se-

leucidæ, and who assumed the title of ARSACES II. The practice thus commenced passed into a custom, which lasted until the very end of the Parthian Empire. Arsaces II. reigned thirty-seven years (B. C. 253-216). He wrested Hyrcania from the Seleucidæ, but when Seleucus Callinicus, King of Syria, led an expedition into Parthia, Arsaces II. fled into Scythia, but afterwards returned and defeated Seleucus Callinicus, who was obliged to acknowledge the independence of Parthia.

ARSACES III., the son and successor of Arsaces II., is believed to have reigned twenty years (B. C. 216-196). He invaded Media, which he endeavored to wrest from the Seleucidæ, about B. C. 214; whereupon Antiochus the Great marched against him (B. C. 213), drove him from Media, invaded Parthia and took its capital, Hecatómpylos, and pursued Arsaces III. into Hyrcania; but after an indecisive battle Antiochus the Great wisely made peace, confirming Arsaces III. in the possession of both Parthia and Hyrcania.

ARSACES IV., or PRIAPATIUS, the next Parthian king, had an uneventful reign of fifteen years (B. C. 196-181). His successor ARSACES V., or PHRAATES I., the son and successor of Arsaces V., reigned only seven years, but nothing is known of his reign except his attempted conquest of the Mardi, a powerful tribe of the Elburz mountain-region. He had many children, but left his crown to his brother MITHRIDATES I., also called ARSACES VI., who was regarded as the founder of the *Parthian Empire of the Arsacidæ*, because he extended the Parthian dominion over the neighboring countries and established the governmental system under which that empire was thenceforth ruled. Mithridates I., or Arsaces VI., wrested several provinces from the neighboring Bactrian kingdom on the east; after which he turned his conquering arms towards the west, and deprived the Seleucidæ of many of their eastern territories, thus subduing Media, Persia, Susiana and Babylonia, and establishing the Euphrates as the western boundary of the Parthian domin-

ions. He then renewed the war with the Bactrian Greeks, and destroyed their kingdom, after a protracted struggle of about twenty years (B. C. 160-140); while Demetrius Nicátor, who, in response to their appeals for aid, had marched to their relief, was defeated and taken prisoner by Mithridates I., who held him in captivity until his own death, about B. C. 136.

Mithridates I., or Arsaces VI., did not adopt the satrapial system introduced by the Medo-Persian kings and continued by Alexander the Great and his successors, but organized the Parthian Empire on the older and simpler plan which had prevailed in Western Asia under the empires of Assyria, Media and Babylonia, before the founding of the Medo-Persian Empire. This was the system of allowing the subject nations to retain their own native kings and their own laws and usages, and only requiring the subjection of all these kings to the monarch of the ruling nation as their feudal lord, or suzerain. Hence the title of *King of Kings* is often seen on the Parthian coins from the time of Mithridates I. Each subject king was bound to furnish a contingent of troops when required, as well as an annual tribute; but in other respects these subject monarchs were independent.

In the height of its prosperity, the Parthian Empire was one of the most powerful of all the Oriental monarchies. The Parthians were a nation of mounted warriors, sheathed in complete steel, and possessing a race of horses alike remarkable for speed and strength. They overran their Persian neighbors with scarcely any opposition, and converted themselves into a military aristocracy, the conquered Persians being degraded into a mere herd of slaves. The Parthian invaders thus became the feudal lords of the vanquished Persians, who remained attached to the soil in the condition of serfs. The Parthian cavaliers may thus be compared with the knights of mediæval Europe. These cavaliers constituted the strength of the Parthian army, and bore down everything in their way, while the infantry was comparatively disregarded.

The Parthians chiefly adopted Persian customs. The Arsácidæ maintained the same state as the Achæmenidæ. The Parthian court, like the Medo-Persian, migrated with the seasons, Ctesiphon becoming the winter capital of the Parthian Empire, and Ectbatana the summer capital. Hecatompylos, so called from its hundred gates, the capital of Parthia proper, and the original capital of the Parthian Empire, was a splendid city. The Parthian monarchs, like other Oriental sovereigns, practiced polygamy on a large scale, as did also the Parthian nobles. The Parthians were not, however, enervated and corrupted by luxury, but remained to the end of their empire a rude, coarse and vigorous people. In a few respects they adopted Greek manners, as in the character of their coins and the legends upon them, which, being Greek from first to last, were probably copied from the coins of the Seleúcidæ. Grecian influences are also seen in the Parthian mimetic art, which, however, never reached a high degree of excellence.

Mithridates I., or Arsaces VI., the founder of the Parthian Empire, was succeeded by his son, PHRAATES II., also called ARSACES VII., who reigned about nine or ten years (B. C. 136–127). About B. C. 129 Antiochus Sidetes, King of Syria, undertook an expedition against Phraates II., to release his brother Demetrius and humble the pride of the Parthians. He gained three victories and recovered Babylonia, and the insurrectionary spirit among the Parthian feudatories reduced Phraates II. to such extremities that he released Demetrius and sent him into Syria, but invoked the assistance of the Turanian tribes bordering his northern frontier, and before their arrival he attacked and overpowered the Syrian army in its winter-quarters, slaying Antiochus Sidetes himself in battle. The Parthian king was prevented from invading Syria by the conduct of the Turanians, whose aid he had invoked, and who, discontented with their treatment, attacked him and defeated him in the war which they waged against him. His army, consisting partly of captured Greeks, betrayed him, and Phraates himself

was slain in the struggle, about B. C. 127.

Phraates II., or Arsaces VII., was succeeded by his uncle, ARTABANUS I., or ARSACES VIII. The Seleúcidæ made no further attempt to recover their Eastern provinces, but the Turanian races north of the Oxus now began making constant raids into Hyrcania and Parthia proper, and Artabanus I. was fatally wounded in battle with a Turanian tribe called Tochari, about B. C. 124. He was succeeded by his son, MITHRIDATES II., also called ARSACES IX., who was a warlike and powerful monarch, and whose achievements won for him the title of *the Great*. He defeated the Turanian tribes in several engagements and broke their power, and extended the Parthian dominion in many directions in a long series of wars. He waged war against Ortoadistes, or Artavâsdes, King of Armenia, whom he forced to accept a disadvantageous peace, and to give hostages for its fulfillment, among whom was Tigrânes, a prince of the blood-royal of Armenia. Tigrânes induced the Parthian monarch to assist him to gain the Armenian throne by ceding a part of Armenia to him about B. C. 96. But when Tigrânes became King of Armenia, he declared war against Mithridates II., recovered the ceded territory, invaded Parthia itself, conquered Adiabênê, and compelled the Kings of Atropatênê and Gordyênê to become his tributaries, about B. C. 90 or 87. Mithridates II., or Arsaces IX., soon afterward died, after a reign of over thirty-five years (B. C. 124–89). Parthia now ranked next to Rome as the most powerful state of the ancient world at that time.

Thenceforth Parthian history is uncertain and uneventful for twenty years, during which ARSACES X. and ARSACES XI. are said to have reigned, the latter becoming king at the age of eighty and reigning seven years (B. C. 76–69), and being succeeded by his son, PHRAATES III., or ARSACES XII., who took the title of *Deos* or "God." He became king when the Romans compelled Mithridates the Great of Pontus to seek refuge in Armenia; and in B. C. 66 he entered into an alliance with the Ro-

mans, and while Pompey the Great pressed Mithridátes of Pontus, Phraates III. attacked Tigránes of Armenia and thus enabled Rome to triumph. But the great republic ungratefully aided Tigránes against Phraates III. in B. C. 65, and took the province of Gordyênê from the Parthian king, who had in the meantime recovered it, and bestowed it on the Armenian monarch. Phraates III. vainly remonstrated, as Pompey was inexorable, and Phraates III. made peace with Tigránes about B. C. 63, ceding to him Armenia. Soon afterwards (B. C. 60) Phraates III. was poisoned by his two sons, Mithridátes and Orodes.

By the war with Mithridátes the Great of Pontus, the Roman and Parthian dominions became conterminous, as Syria, which now became a Roman province, was only separated from the Parthian province of Mesopotamia by the river Euphrates. A collision between the two great powers which now divided between them the dominion of the then-known world became imminent.

MITHRIDÁTES III., or ARSACES XIII., succeeded his father, Phraates III. He became involved in a war with Artavásdes, King of Armenia, the second son and the successor of Tigránes, in behalf of his brother-in-law Tigránes, the eldest son of the late king; but was unsuccessful in his efforts to place the rightful claimant upon the Armenian throne. After a reign of five years (B. C. 60-55), Mithridátes III. was deposed by the Parthian nobles, and, after a protracted resistance at Babylon, he was finally taken prisoner and put to death; while his brother, ORODES I., or ARSACES XIV., was elevated to the Parthian throne in his stead—about B. C. 55.

After its triumph over Mithridátes the Great of Pontus and Tigránes of Armenia, the Roman Republic cast longing eyes upon the greater and richer Parthian Empire; and without any pretext a Roman expedition under Crassus invaded the Parthian territories B. C. 54, but was entirely cut to pieces by the Parthians, Crassus himself being among the slain (B. C. 53). In B. C. 52 and 51 a Parthian army under Pacorus, the

son of King Orodes I., crossed the Euphrates from Mesopotamia into Syria, thus invading the Roman territories and ravaging them far and wide, overrunning Northern Syria and Phœnicia, and defeating the Roman general Bibulus. But the Roman general Cassius gained some successes; and Orodes, suspecting the loyalty of Pacorus, recalled him and withdrew his army from the Roman territories. In B. C. 40 Pacorus, aided by the Roman refugee Labienus, again crossed the Euphrates and invaded Syria, destroyed a Roman army under Decidius Saxa, occupied Antioch, Apaméa, Sidon, and Ptolemaïs, plundered Jerusalem, and placed Antígonus on the Jewish throne as Parthian viceroy. The Parthians, being thus complete masters of Syria, Phœnicia and Palestine, invaded Asia Minor, which they plundered as far west as Caria, Ionia and the Roman province of Asia; but a Roman force under Ventidius defeated and killed Labienus in B. C. 39, and defeated Pacorus the following year (B. C. 38). The Parthians then retired from Syria, and thereafter only acted on the defensive against Roman aggressions.

On the death of Orodes I., in B. C. 37, his son PHRAATES IV. became his successor, and reigned under the title of ARSACES XV. Mark Antony led a great Roman expedition into the Parthian territories in B. C. 36, but was obliged to make a retreat almost as disastrous as that of Crassus.

For the next century and a half—from B. C. 37 to A. D. 107—Parthia was disturbed by internal troubles excited by the Romans. Phraates IV., or Arsaces XV., who reigned from B. C. 37 to A. D. 4, was annoyed by a pretender named Tiridátes, who was encouraged by the Roman Emperor Augustus, and was finally murdered by his female slave, Thermusa, whom he had married. His son and successor, PHRAATACES, or ARSACES XVI., the son of Thermusa, reigned only a few months, when he was put to death by the Parthians, who bestowed the crown on ORODES II., or ARSACES XVII., a member of the royal family, but he was soon put to death on

account of his cruelty, (A. D. 5). The Parthians then sent to Rome for Vonónes, the eldest son of Phraates IV., who was sent to them by Augustus, and who reigned from about A. D. 6 to A. D. 14, as VONONES I., or ARSACES XVIII., when he was forced to yield his crown to ARTABÁNUS II. or ARSACES XIX., another member of the royal family, whose reign of thirty years (A. D. 14-44) was distracted by a revolt of the Babylonian Jews, by pretenders supported by Augustus, and by rebellions of the tributary kings. Upon his death two of his sons, Gotarzes and Vardánes, engaged in a civil war for the possession of the crown, which ended in the triumph of Vardánes, who reigned as ARSACES XX., for about four years (A. D. 44-48), when Gotarzes renewed the struggle, and the Parthians deserted and killed Vardánes and made Gotarzes king with the title of ARSACES XXI. Gotarzes reigned only two years (A. D. 48-50), and was disturbed by a war with Meherdátēs, son of Vonónes I., who claimed the crown and was supported by the Romans, but was slain after a brief struggle. Upon the death of Gotarzes in A. D. 50, VONONES II., or ARSACES XXII., a member of the royal family, became king, but reigned only a few months. His son and successor, VOLOGESES I., or ARSACES XXIII., reigned forty years (A. D. 50-90). Vológeses I. had conferred the crown of Armenia on his brother Tiridátēs, who was so harassed by the Romans that he renounced his allegiance to Parthia and consented to become a vassal of the Roman Emperor Nero (A. D. 65). After the death of Vológeses I., in A. D. 90, his son, Pacorus, succeeded him as ARSACES XXIV., and reigned seventeen years (A. D. 90-107), during which he beautified Ctesiphon.

At his death, in A. D. 107, Pacorus was succeeded by his brother, CHOSROES, or ARSACES XXV., who immediately asserted the Parthian supremacy over Armenia by dethroning its reigning king, Exedáres, and placing his nephew Parthamasiris, the son of Pacorus, upon the Armenian throne.

\* This involved him in a war with the Ro-

man Emperor Trajan, who thereupon invaded and conquered Armenia, driving out Parthamasiris, without a struggle; after which he quickly overran Mesopotamia and Assyria, capturing city after city, and annexing these Parthian provinces, along with Armenia, to the Roman Empire. Trajan then advanced southward, took Seleucia, Ctesiphon and Babylon, descended the Tigris to the Persian Gulf and conquered Mesênê, the Parthian province upon its northern shore, while his hosts advanced to Susa. But revolts broke out against the Romans at Seleucia, Edessa, Nísibis, Hatra and other cities, thus obliging Trajan to retire from the Parthian territories which he had conquered. To cover the humiliation of his retreat, Trajan held an assembly at Ctesiphon and placed his more southern conquests under the sovereignty of a puppet king, a native named Parthaspates. Trajan strongly garrisoned his other conquests, Armenia, Mesopotamia and Assyria, and held them as Roman provinces during the remaining two years of his reign (A. D. 115-117), but they were relinquished by his successor, Adrian, who withdrew the Roman legions to the west of the Euphrates, which again became the boundary stream dividing the Roman and Parthian Empires. Chosroës returned to his capital, which was abandoned by Parthaspates, who fell back on his Roman friends, who made him King of Armenia; and the Parthian Empire was restored to its former limits.

Chosroës died about A. D. 121, and was succeeded by his son, VOLOGESES II., or ARSACES XXVI., who reigned about twenty-eight years (A. D. 121-149). The Alani having invaded Media Atropatênê, Vológeses II. bribed them to retire. His successor, VOLOGESES III., or ARSACES XXVII., reigned about forty-three years (A. D. 149-192). He became involved in a war with the Roman Emperor Marcus Aurelius about A. D. 161, and invaded Armenia, which had become a Roman fief during the preceding reign. The Parthians defeated the Roman Prefect of Cappadocia and destroyed his army, the Prefect himself being slain. They

ation to plunder even their friends when an opportunity presented itself; and they accordingly attacked a detachment of Jews on their march, seized their carriages, and plundered their baggage.

During the wars of the Maccabees in Judæa, the Idumæans who had settled in that country displayed the old aversion of their race toward the Jews. Judas Maccabæus severely punished them, taking and sacking their chief city, Hebron, destroying more than forty thousand of their soldiers, and leveling their strongholds with the ground. The Idumæans were thoroughly subdued by the Jews under John Hyrcanus about B. C. 130, and were only allowed to remain in Judæa on condition of accepting the Jewish religion, whereupon they adopted the laws of Moses, submitted to circumcision, and soon became incorporated with the Jews. Upon the extinction of the Maccabees, the Idumæan Herod the Great became tributary king, or Tetrarch, of Judæa, under the suzerainty of the Romans. The name Idumæan gradually fell into disuse, until, in the first century of the Christian era, it became entirely obsolete.

The Nabathæans maintained their independence for a much longer period than did the Idumæans. When Alexander Balas, King of Syria, was defeated by Ptolemy Philométor, King of Egypt (B. C. 146), a Nabathæan prince named Zabdiel offered protection to the vanquished monarch, but was afterwards bribed with money to violate the laws of hospitality by delivering up the royal fugitive. Josephus mentions another Nabathæan prince, named Obodas, who defeated the Jews by enticing them into an ambuscade, where he cut them to pieces (B. C. 92). Josephus also states that Harethi, or Aretas, the sovereign of Arabia Petræa, overthrew Antíochus Dionysius, King of Damascus, and led an army of fifty thousand men into India.

The constant Arab incursions into Syria finally aroused the hostility of the Romans, whose dominions extended as far east as the Euphrates. The successive Roman Proconsuls of Syria—Lucullus, Pompey, Scaurus,

Gabinus and Marcellinus—undertook expeditions against the marauding Arab tribes, but gained no other advantage than the payment of a tribute or a temporary suspension of hostilities. The Emperor Augustus Cæsar claimed the right to impose a king upon the Nabathæans, but they elected a sovereign of their own, who assumed the name of Aretes and remained at peace with the Romans during his entire reign, which ended with his death A. D. 40.

During the reign of the Emperor Trajan, Arabia Petræa was made a Roman province, under the name of *Palestina Tertia*, or *Salutaris* (A. D. 106). The fluctuating condition of the Roman power in the East prevented this province from being held in a condition of absolute dependence. Nevertheless, Trajan put an end to the dynasty of the ancient Nabathæan kings, and besieged Petra with a large Roman army, but its strong position and the heroic defense of its garrison baffled all his efforts for the reduction of the city. In one of the assaults headed by Trajan in person, the Emperor narrowly escaped being slain, his horse being wounded and a soldier being killed by his side; as the Arabs, notwithstanding his disguise, discovered him by his gray hairs and his majestic mien. The Romans were forced to relinquish the siege of Petra. The historians of the time ascribe this Roman repulse to the violent tempests of wind and hail, the dreadful flashes of lightning, and the swarms of flies that infested the camp of the besiegers. The Roman repulse from Petra seems to be the last military event recorded in the history of the Nabathæans.

The foundation of the Edomite city of Petra appears to have been coeval with the origin of Eastern commerce, and there is evidence that it was a flourishing commercial emporium seventeen centuries before Christ. It was the original seat of all the commerce of the North of Arabia, and there the first merchants of the world stored the costly commodities of the East. It constituted the great emporium of mercantile trade between Palestine, Syria and Egypt. The celebrated soothsayer Balaam was a na-



tive of Petra, and in his time its inhabitants were famous for their learning, their oracular temple, and their skill in augury. During the entire period of its history, Petra seems to have been a seat of wealth and commerce. In the time of Christ, Strabo described it from the account of his friend, Athenodórus, the philosopher, who spoke highly of the civilized manners of its inhabitants, of the crowds of Roman and foreign merchants found there, and of the excellent government of its sovereigns. He represented the city as surrounded with precipitous cliffs, but rich in gardens, and supplied with an abundant spring, which rendered it the most important fortress in the desert. Pliny afterwards described it as a city almost two miles in extent, having a river running through the midst of it, and situated in a valley inclosed with steep mountains, which cut off all natural access to it.

The name of Petra almost vanishes from history with the decline and fall of the Roman power in the East. The city sunk into gradual decay when the commerce which had caused its prosperity was directed into other channels. Ancient Edom was so thoroughly cut off from the rest of the world

that the very existence of the once-flourishing city of Petra fell into oblivion; and its discovery by the German traveler Burckhardt, in 1812, in the loneliness of its desolation, seemed as if the dead had risen from their graves. No human habitation is in or near the site of this famous ancient city, and the terrible denunciation of the Jewish prophet Isaiah is literally fulfilled.

The following is the language of this prophet: "The cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech-owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate."

## SECTION XXVI.—LATER GREEK SCIENCE AND LITERATURE.



DURING the period following the dissolution of the empire of Alexander the Great, the Hellenic race produced many eminent scientists, poets and historians; but these mainly flourished in Sicily, and at Alexandria, in Egypt. Under the Ptolemies, Alexandria took the place formerly held by Athens as the seat of Grecian learning and literature.

The Greeks outside of the mother country itself, especially those of Alexandria, now cultivated the mathematical and physical sciences to the highest degree of perfection known to the ancients, and learned gram-

marians and critics collected and arranged the works of the older Greek writers.

The most famous of these grammarians and critics who had schools at Alexandria were ARISTOPHANES and ARISTÁRCHUS, the former being the chief librarian during the reigns of Ptolemies Philadelphus and Eúérgetes.

EUCLID, the eminent Greek mathematician and the father of mathematical science, flourished at Alexandria about B. C. 300, and composed a text-book on geometry used thereafter for centuries. This work immortalized his name, and in it he digested all the propositions of the eminent geome-

tricians who preceded him, such as Tháles, Pythágoras and others. King Ptolemy Soter became Euclid's pupil, and his school was so famous that Alexandria continued to be the great resort of mathematicians for centuries. Euclid's *Elements* have been translated into most languages, and have remained for two thousand years as the basis of geometrical knowledge wherever science has cast its light. APOLLONIUS, the successor of Euclid, was also a famous Greek mathematician at Alexandria, and wrote on the conic sections.

ARCHIMÉDES, the most renowned ancient mathematician and a great scientist, was a native of Syracuse, in Sicily, where he flourished in the third century before Christ. He gained an immortal fame by his discoveries in mechanical and physical science. He was renowned alike for his skill in astronomy, geometry, mechanics, hydrostatics and optics. He invented the combination of pulleys to raise enormous weights, the endless screw, a sphere to represent the motions of the celestial bodies, etc. His knowledge of the principle of specific gravities enabled him to detect the fraudulent mixture of silver in the golden crown of Hiero II., King of Syracuse, by comparing the quantity of water displaced by equal weights of silver and gold. While he was in the bath, the thought occurred to him, upon observing that he displaced a bulk of water equal to his own body. It is said that he was so intensely excited by his discovery that he ran naked out of the bath, exclaiming: "Eureka!" (I have found it). His knowledge of the power of the lever is indicated by his celebrated declaration to King Hiero II.: "Give me where I may stand, and I will move the world." His genius for invention was signally displayed in the defense of Syracuse against the besieging Roman army under Marcellus, when he is said to have fired the Roman fleet by means of immense reflecting mirrors, by which the heated rays of the sun were concentrated on one point. But the city was finally taken by storm, and Archimédes was slain by a Roman soldier in the seventy-fourth year of

his age (B. C. 212). Nine of the many works composed by Archimédes have been transmitted to us.

ERATOSTHENES, a renowned Greek astronomer, antiquarian and scholar, flourished at Alexandria in the third century before Christ. He was, next to Aristotle, the most illustrious of Greek scholars, and was particularly distinguished as the first and greatest critical investigator of Egyptian antiquity. His researches were undertaken by command of King Ptolemy Soter, and therefore with all the advantages that royal patronage could obtain for the investigation from the Egyptian priests. Georgius Syncellus, Vice-Patriarch of Constantinople (A. D. 800), has given us an epitome of the list of Pharaohs as prepared by Eratosthenes.

Two great astronomers afterwards flourished at Alexandria—HIPPARCHUS, in the second century before Christ, and PTOLEMY, in the second century after Christ. Ptolemy was equally celebrated as an astronomer and a geographer. His theory that the earth is the center of the universe and motionless was accepted for fourteen centuries, and his great work on geography was an authority during the same period. Ptolemy's *Syntax of Astronomy*, usually styled the *Almagest*, the name given it by the Arabian scholars, explains his theories, including that of the central position and stability of the earth, and that of *epicycles* to explain the movements of the other celestial bodies. This work is to this day valued on account of its catalogue of stars, corrected from the earlier one of Hipparchus. Ptolemy's work on geography mainly consists of lists of places in various countries, with latitudes and longitudes and some notices of objects of interest. This work was only superseded by the great geographical discoveries of the sixteenth century of the Christian era.

HIPPOCRATES, a Greek of Asia Minor, who lived in the time of Socrates and Plato, was the "Father of Medicine." GALEN, a Greek born at Pérgamus, but who studied at Alexandria, Corinth and Smyrna, was the most eminent physician and medical writer of antiquity, and lived in the second century

after Christ (A. D. 131–200). He settled at Rome where he acquired an immense practice, but was driven from that city by the intrigues of his jealous rivals, who ascribed his wonderful success to magic. He was recalled to Rome by the Emperor Marcus Aurelius, who confided to him the care of the health of his son Commodus. Only a part of his many writings remain, but even these form five folio volumes and furnish abundant evidence of his practical and theoretical skill. Says Liebig: "The system of Galen, in regard to the cause of disease and the action of remedies, was regarded during thirteen centuries as impregnable truth, and had acquired the entire infallibility of the articles of a religious creed. Their authority only ceased when chemical science, advancing, made them no longer tenable. Soon after Luther burned the papal bulls, Paracelsus burned at Basle the works of Galen."

Grecian poetry had greatly declined during the Macedonian period, and only one distinguished dramatist flourished in this age of Greek literature. This was MENANDER, the last great Athenian comic poet, who flourished about B. C. 300. He was born at Athens, B. C. 342. He composed one hundred and eight comedies, all of which have perished. A few fragments of his writings only yet remain. The high praises heaped upon him by his contemporaries are good evidence that he must have been a dramatist of the highest order.

Pastoral poetry predominated at this period. THEOCRITUS, a native of Syracuse, in Sicily, was the greatest of Grecian pastoral poets, and flourished about B. C. 270. These facts, and also the names of his parents, may be partly learned from his writings. Theócritus, in his *Idyls*, describes a pastoral life full of innocence and simplicity. His sixteenth *Idyl* shows that he remained at Syracuse for some time after the beginning of his poetic career. He afterwards resided at Alexandria, where, at the court of Ptolemy Philadelphus, he was classed as one of the seven celebrated men, called the *Pléiades*, or "seven stars." He stands at

the head of pastoral poets. The great Roman poet, Virgil, called him "master," and in his pastorals invoked the muse of Theócritus, under the name of the Sicilian or Syracusan muse. Virgil generally imitates, and often adopts and refines, the ideas of Theócritus. In some instances, according to a custom of ancient writers, and which would in our day be considered literary theft, he translates the very words of Theócritus, incorporating them with his own.

BION and MOSCHUS were pastoral poets, and contemporaries of Theócritus, and both flourished in Sicily. Bion was born at Smyrna, in Asia Minor, but spent most of his life in Sicily. Moschus was a native of Syracuse. The pastorals of these two poets are very graceful and beautiful. Moschus acknowledged Bion as his friend and his preceptor in pastoral poetry. Bion's works consist of a few elegant and simple pastorals. Bion was a wealthy man, and one of the *Idyls* of Moschus informs us that he died by poison administered by a powerful enemy. That Moschus was a Syracusan and a contemporary of Theócritus is seen in one of his own pastorals.

Besides Theócritus, four other Greek poets flourished at Alexandria in the third century before Christ. These were the elegiac poets LYCOPHRON and CALLIMACHUS, the epic poet APOLLONIUS, and ARÁTUS. Lycóphron was a native of Chalcis, in Eubœa, but was attracted to Alexandria by the patronage of King Ptolemy Philadelphus, who assigned him a position in the poetical constellation. Lycóphron wrote several essays on criticism and twelve tragedies, as well as numerous other poems, some of which were flattering anagrams on the illustrious names which adorned the court of Ptolemy Philadelphus. But the *Cassandra* is Lycóphron's only poem which has escaped oblivion.

Callímachus was born at Cyrênê, and received the surname of Battíades, from Battis, the king and founder of that city, whose descendant he claimed to be. He was one of the seven contemporary poets who flourished at the court of Ptolemy Philadelphus.

His works are said to have been exceedingly voluminous, and consisted of elegies, hymns and epigrams, numbering eight hundred; but only a few of his short poems have been preserved. Apollonius was a native of Alexandria, being born there in the time of Ptolemy Philadelphus. In his early youth he wrote the *Argonautica*, an epic founded on the fable of the Argonautic Expedition and the Golden Fleece. Milton, in *Paradise Lost*, made many allusions to the great epic of Apollonius.

Arátus was born at Soli, afterwards named Pompeiopolis, in Cilicia. He was the disciple of Dionysius of Heracléa, and followed his master's example in adopting the principles of the Stoic philosophy. The name of Arátus appears as one of the Pléiades of Alexandria, and his friendship with Theócritus is indicated by the sixth and seventh Idyls of that illustrious pastoral poet.

Early in the third century before Christ also flourished the Egyptian priest MANETHO, who wrote his famous History of Egypt in Greek, and who adorned the court of Ptolemy Philadelphus. Contemporary with Manetho lived Berosus, the Babylonian priest who wrote a complete History of Early Chaldæa and Later Babylonia in Greek, only fragments of which have been transmitted to us by APOLLONODORUS and POLYHISTOR, two Greek writers.

A number of distinguished Greek historians flourished during this later period of antiquity. POLYBIUS, the most eminent Greek historian after Xenophon, flourished in the second century before Christ, and was a native of Greece itself, being born at Megalopolis, in Arcadia, B. C. 204. He was one of the thousand Achæans carried captive to Italy by the Romans in B. C. 168, on the charge of not having aided the Romans against Pérseus, King of Macedon. He resided in the house of Æmilius Paulus, the Roman general who vanquished Pérseus at Pydna. He became the intimate friend of Scipio, the son of Æmilius Paulus, and accompanied him to the siege of Carthage. The great work of Polybius is a general history of the affairs of Greece and Rome from B. C.

220 to B. C. 146, preceded by a brief view of early Roman history. This work consisted of forty books, only five of which now remain. But these are among the most valuable literary remains of antiquity, as Polybius exerted himself to learn facts, studied and traveled extensively, was thoroughly versed in war and politics, and possessed a clear insight into the relations of things. His aim being didactic, a great portion of his history consists of disquisitions. His residence at Rome and his acquaintance with the prominent men of his time enabled him to give his history a comprehensive range and render it a work of great value by his accuracy and impartiality. His account of the campaigns of Hannibal and others has made his history the delight of military leaders in all subsequent ages. His style lacks the charm of eloquence, but is clear, simple and well-sustained. Polybius reached the great age of eighty-two years. His Arcadian countrymen erected statues to his memory in all their principal cities.

DIODORUS SICULUS, another distinguished Greek historian, was a native of Sicily (hence the name Siculus), and was born about the middle of the first century before Christ. He left his native city of Agyrium in his youth and spent many years in his travels through the greater part of civilized Europe and Asia, and also through Egypt. In his journeys he gathered materials for a historical work, in the composition of which he was engaged for a period of thirty years. This universal history, which Diodorus called his *Bibliotheca Historica*, comprised forty books, of which only fifteen yet remain, the first five and the second ten. The annals of Diodorus constitute the principal remaining authority upon the subject of Egyptian, Assyrian and Babylonian antiquities, and they are accordingly very curious and valuable. Though a historian of great merit, Diodorus was neither so elegantly perspicuous as Xenophon, nor so scrupulously accurate as Polybius. He resided at Rome in the time of Julius and Augustus Cæsar, when the Greek language

had become corrupted, and for this reason he cannot rival his predecessors in beauty of style and diction. Nevertheless, the language of Diodorus nearly equals the best ancient standards.

DIONYSIUS HALICARNASSEUS, so named because he was a native of Halicarnássus, in Asia Minor, was another illustrious Greek historian and a contemporary of Diodorus Siculus. He came to Rome about the time when Augustus Cæsar founded the Roman Empire. After residing in Rome twenty-two years, Dionysius wrote a history of the Roman power, for which he had long made diligent preparation and gathered many materials. His work consisted of twenty books, of which only the first eleven yet remain.

STRABO, a celebrated Greek historian and geographer, was born at Amasia, in Cappadocia, about B. C. 50, and flourished in the time of Christ. He traveled through Greece, Italy, Egypt and Asia, seeking the most reliable information concerning the geography, the statistics and the political condition of the countries which he visited. He is supposed to have died after A. D. 20. His great work, in seventeen books, besides describing various countries, gives the principal particulars of their history, notices of distinguished men, and accounts of the customs and manners of the people. It embraces almost the entire history of knowledge from the time of Homer to that of Augustus Cæsar. There is an English translation of Strabo's works in Bohn's Classical Library.

FLAVIUS JOSEPHUS, a renowned Jewish historian, who flourished in the first century of the Christian era, wrote a history of the Jewish race in Greek. Josephus was taken prisoner by the Romans at the capture and destruction of Jerusalem in A. D. 70. He has given us a most graphic and elaborate account of that famous event, and of the calamities which had befallen his countrymen.

PLUTARCH, the eminent biographer of antiquity, and a native of Greece itself, lived in the first and second centuries of the

Christian era, and achieved an immortal fame by his *Lives* of the great warriors and statesmen of Greece and Rome. Plutarch was born A. D. 46, at Chæronéa, in Bœotia, the scene of the great victory of Philip the Great of Macedon over the Athenians and Thebans, which prostrated the liberties of Greece. Plutarch belonged to one of the most ancient and respectable families of his native place, and all its members were attached to the pursuits of philosophy. His tastes were early directed in the same channel, and he had received an excellent education under Ammonius, an Egyptian, who had established a famous school at Athens. Plutarch afterwards visited Egypt to store his mind with additional knowledge. After returning to his native land, he traveled through all its chief cities, and at length went to Rome, where he resided about forty years. At the close of this period he returned to Chæronéa, to spend the last years of his life in his native city. During his residence in Rome he lectured on philosophy, as early as the reign of Domitian. In his retirement at Chæronéa he completed the great work upon which his fame rests, consisting of biographies of forty-six illustrious Greeks and Romans, arranged in pairs, each pair being compared in their characters. These biographies are written with a moral purpose, and besides orderly narrative of events, they give us portraiture of their characters, presented in a graphic and vigorous style, and with much good sense, honesty and generosity.

Plutarch's *Lives* constitute one of the most charming productions transmitted to us from antiquity. This work has to this day been regarded as a model of biographical composition, and so deserves to be, because of the impartial, cautious, manly, and honest style in which it is written. Plutarch's morals and piety merit as much commendation as those of any other pagan writer. Altogether, though morally defective, Plutarch's *Lives* have done more toward inciting youth to virtuous and exalted deeds than any other Greek or Roman production. As tested by modern criticism,

Plutarch's *Lives* are not historical authorities; as they were written, not with a critical, but with a practical aim. They present to us the most famous types of Greek and Roman character as they appeared to the careful, scholarly, imaginative and philosophical biographer. They were Shakespeare's chief authority in the preparation of his great classical dramas. Not many ancient or modern works have been so widely read or so generally admired as Plutarch's *Lives*.

Several of Plutarch's other works have been lost, but there yet remain such small treatises as his *Symposiacs*, or Table Conversations, and his *Morals*, which maintain his reputation for ability and piety. The people of his native city honored him with the office of chief-magistrate, and he died among his countrymen and friends in the seventy-fifth year of his age, A. D. 120.

ARRIAN, a Greek of Asia Minor, was a historian who flourished in the early part of the second century of the Christian era. Arrian was a native of Nicomedia, in Bithynia, and came to Rome when quite young, and there studied under the famous Greek philosopher, Epictetus, whose Stoical opinions he afterwards gave to the world in two treatises, which have ever since been ranked among the finest expositions of ancient morality.

APPIAN, another Greek historian who flourished in the early part of the second century of the Christian era, contemporary with Arrian, was a descendant of one of the leading families of Alexandria. He came to Rome during the reign of the Emperor Trajan, and began to practice law in the Roman courts. He achieved such distinction as a pleader that he became one of the imperial Procurators; and, under Trajan's successors, Adrian and Antoninus Pius, he was invested with the dignity of provincial governor. Appian wrote a regular history of Rome from the times of the legendary Æneas to the times of the Empire. He also wrote various separate and extended accounts of particular civil and foreign wars in the history of the Roman people. Some

of these fragmentary writings are all that now remain of his works.

DIODES LAERTIUS, a Greek historian who is supposed to have flourished about A. D. 200, wrote the *Lives of the Philosophers* in ten books, a work mainly valuable for the fragments which it contains of earlier writings which have perished.

HERODIAN was a Greek historian who lived in the third century after Christ. He gave an accurate narrative of the events of the Roman Empire from the reign of Marcus Aurelius Antoninus, who died A. D. 180, to the accession of Gordian III., A. D. 244, embracing a period of about seventy years. Herodian personally witnessed the principal events which signalized this period, and had the best opportunities for accurate observation, because he had long been attached to the court of the Roman Emperors. Herodian's history is in eight books, and embraces the reigns of more than twelve Emperors. This work gives us the most authentic knowledge of this stirring epoch. Herodian wrote in a style of dignity and sweetness, and his comments upon the events recorded by him are pertinent and instructive.

LUCIAN, a renowned Greek writer, was a native of Samosata, and flourished in the second century after Christ. He was of humble origin, and while young was placed with an uncle to study sculpture, but his failure in his first efforts induced him to go to Antioch and devote himself to literature and forensic rhetoric. The Roman Emperor Marcus Aurelius made him Procurator of Egypt. He died at the age of ninety. Lucian's works are chiefly in the form of dialogues, and many have been transmitted to us. The most popular are those in which he ridiculed the pagan mythology and the philosophical sects. Many of them are tainted with profanity and indecency, though written in an elegant style and abounding in wit.

LONGINUS was an illustrious Greek critic and philosopher of the third century after Christ. In his youth he traveled to Rome, Athens and Alexandria, for improvement, attending all the celebrated masters in phil-

osophy and eloquence. At length he made his residence at Athens, where he taught philosophy and published his *Treatises on the Sublime*. His vast fund of knowledge caused him to be called "the living library." When Zenobia, Queen of Palmyra, heard of his fame she invited him to her court, intrusted him with the education of her two sons and took his advice on political matters. But this honor caused his ruin and destruction, as the Roman Emperor Aurelian, after reducing Palmyra, put him to death because he had counseled Zenobia to resist the Romans and had composed the spirited letter which that queen had addressed to the Emperor. His execution occurred A. D. 273. He encountered his fate with resignation and fortitude, saying: "The world is but a prison; happy therefore is he who gets soonest out of it, and gains his liberty."

We have already alluded to the translation of the Old Testament into Greek. The Gospels and most of the other books of the New Testament were written in Greek, so that this language was the medium through which Christ's teachings and doctrines were made known to mankind in the first few centuries of the Christian era. Many of the Fathers of the Christian Church—such as JUSTIN MARTYR, CLEMENT of Alexandria, ORIGEN, ST. ATHANASIUS, and ST. CHRYSOSTOM—also wrote in the Greek language; as did PORPHYRY, the bitter foe of Christianity, and EUSEBIUS, the historian of the early Christian Church.

In the meantime the Grecian polytheistic religion had sunk beneath the attacks of the philosophers, and no system had taken its place, so that the Greeks lived literally "without God in the world," because they perceived the absurdity of the faith of their fathers, but as yet knew of no better creed, and erected altars to "The Unknown God."

Amidst this practical infidelity the seeds were sown for a radical change throughout the whole Greek and Latin world. About the middle of the first century of the Christian era, the apostle Paul, after preaching the Gospel of Christ at Ephesus and other Greek cities of Asia Minor, passed over into

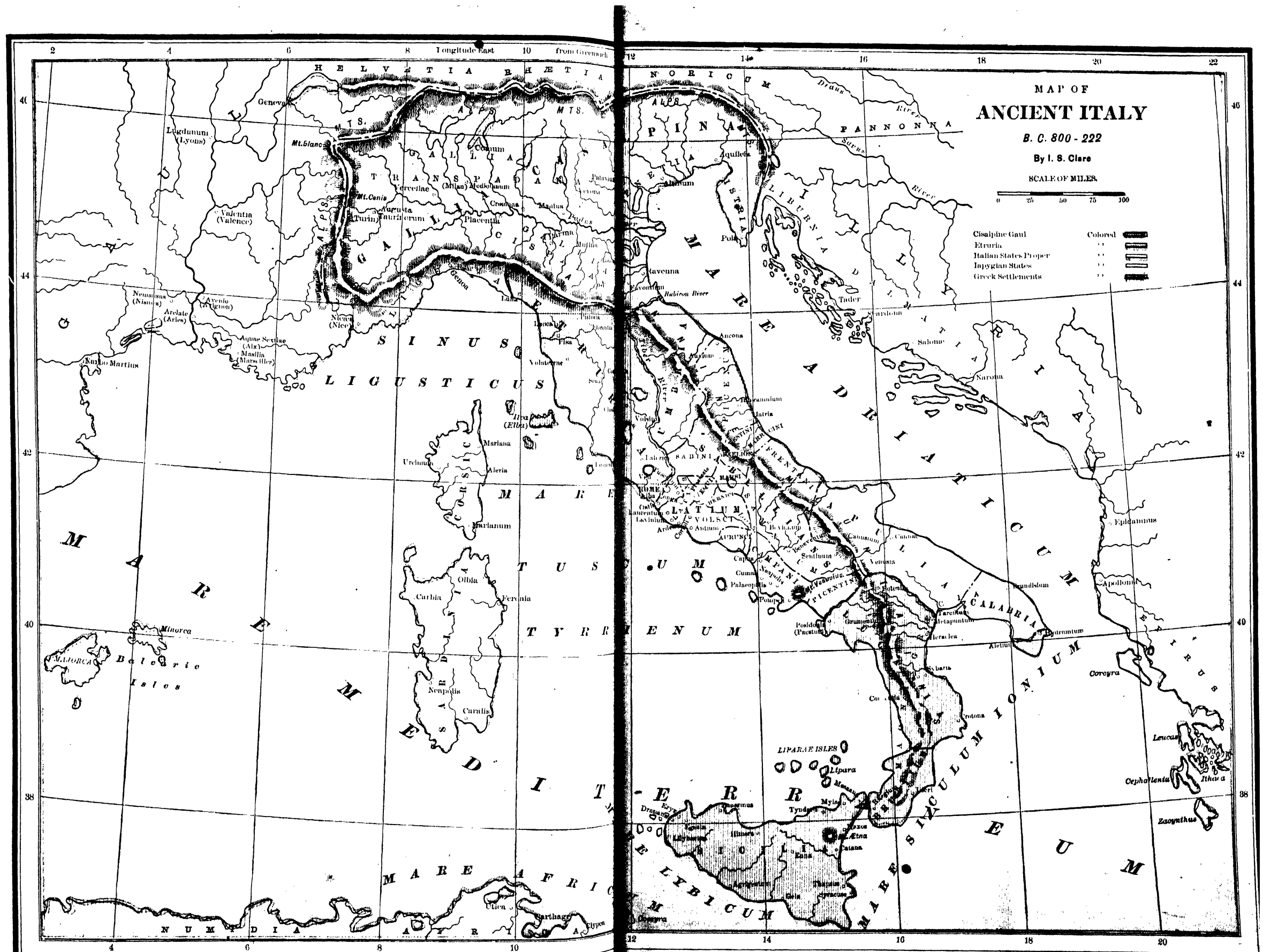
Macedonia and there preached Christianity, making many converts, especially at Thessalonica, where he established a church. Driven by persecution to Athens, St. Paul preached the new faith to the assembled Athenians on Mars' Hill. The great apostle passed on to Corinth and there established a church. Christianity spread rapidly to other parts of Greece, and its growth was steady, in spite of the persecutions by which the Roman authorities endeavored to check its progress, and in spite of the charms with which the effete polytheism was surrounded. The preaching of Christianity produced a wonderful change, and its steady progress gradually affected the character of the Greek nation.

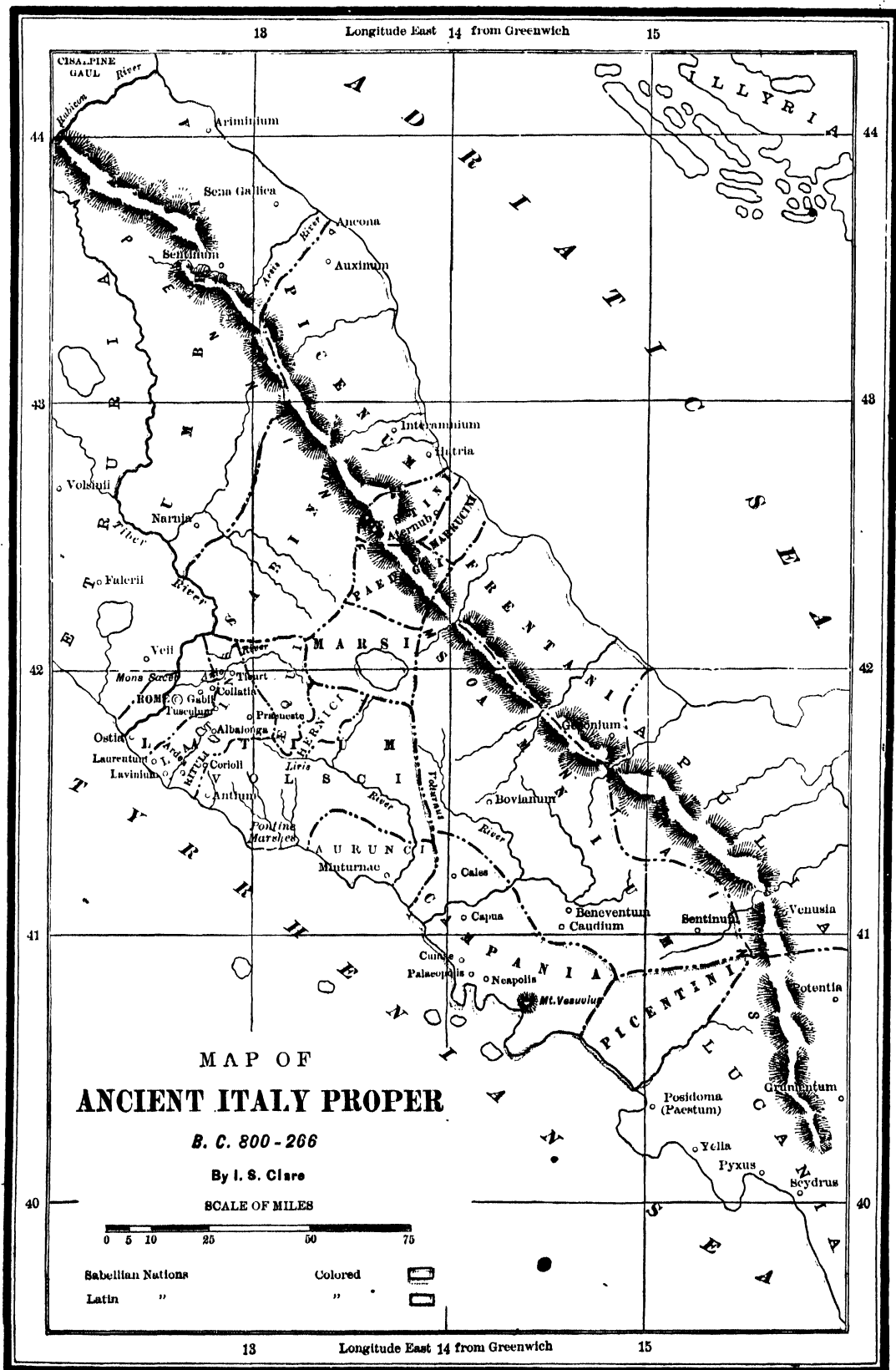
Many carried into the new religion those habits of fanciful speculation which had for so long a time characterized their philosophy, and mingling some of their old theories and doctrines with the new faith, they introduced most of those peculiar beliefs which infected the early Christian Church. The Alexandrian philosophers were chiefly instrumental in producing this result, as they combined Plato's philosophy with Christ's simple teachings.

The day of great masters in Grecian art had passed, and little remains to be said upon this topic. In the third century before Christ, Queen Artemisia erected the stately *Mausoleum* at Halicarnassus, in Asia Minor, to the memory of her departed husband, Mausolus. The entire structure was adorned with magnificent sculptures. This remarkable edifice was one of the Seven Wonders of the World, as was also the gigantic *Colossus* of Rhodes, an immense image of Apollo, which the Rhodians had erected to commemorate their gallant and successful defense against the forces of Demetrius Poliorcetes, B. C. 306. This colossal statue was so placed as to bestride the entrance to the harbor. The Colossus was more than one hundred feet high, and its thumb was so large that a man was not able to clasp it with his arms. After lying on the ground for centuries this gigantic figure was removed, when the metal of which it was composed loaded nine hundred camels.









## CHAPTER XIV.

# ANCIENT ROME.

### SECTION I.—GEOGRAPHY OF ANCIENT ITALY.

**I**TALY is the middle one of the three peninsulas of Southern Europe, whose shores are washed by the Mediterranean sea. It is seven hundred and twenty miles long from the Alps on the north-west to Cape Spartivento on the south-east. Its greatest breadth is in the north, between the Little St. Bernard and the hills north of Trieste, which is three hundred and thirty miles. But its ordinary width is only one hundred miles. The entire area, even including the littoral islands, is not much over one hundred and ten thousand square miles. Italy is bounded on the north and north-west by the Alps, on the east by the Adriatic, on the south and west by the Mediterranean.

In proportion to its area, the littoral extent of Italy is very considerable, mainly because of the length and narrowness of the peninsula; as the principal coasts are only slightly indented. A moderate number of shallow gulfs or bays make the western coast-line somewhat irregular; but the headland of Gargano and the bay of Manfredonia are the only important breaks in the regularity of the eastern coast-line. On the southern coast are two large indentations, the deep Gulf of Taranto and the shallow one of Squillace. The Italian islands—Sicily, Sardinia and Corsica—have a similar character to the mainland. Therefore the Italian people did not have so distinct and pronounced a nautical tendency as their neighbors, the Greeks.

Italy has two famous mountain-chains, the Alps and the Apennines. The Alps bound Italy along the whole of its northern and a portion of its western side, and constitute a lofty barrier naturally isolating the region from the rest of Europe. The Alps are nowhere less than four thousand feet high along the whole boundary-line, and vary from that minimum to a maximum of fifteen thousand feet. This celebrated mountain-range is penetrated by only ten or twelve difficult passes, even in our own day. The general direction of the Alps is from east to west, or, more properly speaking, from north-east by east to south-west by west; but at Mont Blanc, the highest peak in the Alpine system, the chain suddenly changes its course, and runs almost directly north and south. From Mont Blanc southward to the Mediterranean coast the chain is about one hundred and fifty miles long, and from Mont Blanc eastward the Italian Alps are about three hundred and thirty miles long; so that this great mountain barrier forms the boundary-line between Italy and the rest of Europe on the west and north, and guards the peninsula for a distance of four hundred and eighty miles. In ancient times this huge barrier constituted a rampart which was scaled with great difficulty.

The Apennines branch off from the Alps at the point where the chain of the Alps running southward from Mont Blanc most nearly reaches the Mediterranean. From this point the Apennines run eastward nearly parallel with the shore to about the

longitude of Cremona, almost ten degrees east of Greenwich, from which point the chain trends south of east across about three-fourths of the peninsula, and then runs in a direction almost south-east, parallel to the eastern and western coasts of the peninsula, along its whole length. This chain is the Apennines proper. In modern geography its more western portion is called the *Mari-time Alps*. In Northern Italy the Apennines consist of but a single chain, from both sides of which twisted spurs branch off. In Central Italy the character of the range is more complicated. Below Lake Fucinus the chain forks into two branches; one range extending in a south-easterly direction; the other, of smaller elevation, branching off to the south, and approaching the southern coast very nearly in the vicinity of Salerno, curving round and rejoining the principal chain near Compsa. The range then proceeds in a single line to Venusia, where it again divides, one branch extending almost due east to the extreme promontory of Iapygia, the other running nearly due south to Reggio.

The prominent characteristic of the geography of Italy is the strong contrast between Northern Italy and Southern Italy. Northern Italy is nearly all plain; Southern Italy nearly all mountain. The conformation of the mountain ranges in the north leaves a vast plain between the parallel chains of the Swiss Alps and the Upper Apennines. This plain, through which the river Po flows from west to east, is from one hundred to one hundred and fifty miles wide. In Southern Italy, or the peninsula proper, there are few plains of more than a few miles in extent. The Apennines, with their twisted spurs, spread widely over the country and constitute a continuous mountain region covering at least one half of the surface; and in Etruria, Latium and Campania separate systems of volcanic hills and mountains exist. In Apulia is an extensive plain about the Candelaro, Cervaro and Ofanto rivers.

There are only two of the many rivers of Italy of any considerable size. The largest

river is the Po, the ancient Padus, which rises at the foot of Monte Viso, drains nearly the entire great northern plain, receiving more than a hundred tributaries, and having a course of over four hundred miles, because of its many windings. The principal tributaries of the Po are the Doria-Baltea (the ancient Duria), the Ticino (the ancient Ticinus), the Adda (the ancient Addua), the Oglio (the ancient Ollius), and the Mincio (the ancient Mincius), from the north; and the Tanaro (the ancient Tanarus), the Trebbia (the ancient Trebia), the Taro (the ancient Tarus), the Secchia (the ancient Secia), the Panaro (the ancient Scultenna) and the Reno (the ancient Rhenus), from the south. The next most important river of Italy is the Adige, or Athesis, which rises in the Tyrolean Alps, flows southward almost to Verona, and then curves round and runs parallel with the Po into the Adriatic sea. The Po and the Adige are both beyond the limits of the peninsula proper. The principal streams of the peninsula proper are the Arno, or Arnus, the Tiber, the Liris, the Vulturnus and the Silarus, on the western side of the Apennines, and the Æsis, the Alernus, the Tifernus, the Frento, the Cerbalus and the Aufidus, on the eastern side of those mountains.

Italy has a number of lakes, most of which are in the north, on the skirts of the Alps, at the point where the mountains sink into the plain. The principal lakes are the Lago di Garda, or Benacus, between Lombardy and Venetia; the Lago d' Iseo, or Sevnus; the Lago di Como, or Larius; the Lago di Lugano, or Ceresius; the Lago Maggiore, or Verbanus, and the Lago d' Orta. The only important lake in the Central Apennine region is the Lacus Fucinus. In Etruria are the Lago di Perugia, or Trasiménus; the Lago di Bolsena, or Volsiniensis; and the Lago di Bracciano, or Sabbatínus. There are also many lagoons on the sea-coast, especially in the vicinity of Venice, and several small mountain tarns.

The Italian islands are peculiarly important on account of their size, fertility and mineral treasures, and constitute almost one-

fourth of the entire area of the country. Sicily is extremely productive in corn and an excellent quality of wine. Sardinia and Corsica are rich in minerals. Even the small island of Elba, the ancient Ilva, is valuable for its iron. Sicily and the Lipari Isles yield an abundance of sulphur.

Italy is naturally divided into Northern and Southern; the former embracing the plain of the Po and the mountains enclosing it; the latter comprising the peninsula proper. The peninsula proper is, however, generally divided into two portions by a line drawn across it from the mouth of the Silarus to the mouth of the Tifernus. In this manner we have a three-fold division of the country into Northern, Central and Southern Italy.

In the most ancient times Northern Italy contained three countries—Liguria, Upper Etruria and Venetia. Afterwards a portion of Liguria and nearly the whole of Upper Etruria were occupied by Gallic immigrants; and, although the boundary-lines were somewhat changed, there were still only three countries in this large and important region—Liguria, Venetia and Gallia Cisalpina (Cisalpine Gaul); the last-named having taken the place of Upper Etruria.

Liguria was the region in the extreme west of northern Italy. After the Gallic invasion it was regarded as bounded on the north by the Po, on the west by the Alps from Monte Viso (the ancient Vesulus) southward, on the south by the Mediterranean, and on the east by the river Macra. This region is almost wholly mountainous, as spurs from the Alps and the Apennines cover the entire region between the mountain-ranges and the river Po. Liguria was so named from its inhabitants, the Ligúres, or Ligyes, who at one time occupied the whole coast from below the mouth of the Arno to Massilia, in Gaul. The principal towns of Liguria were Genua (now Genoa), Nicæ (now Nice), and Asta (now Asti).

Venetia was in the extreme east of Northern Italy. From the most ancient period the Etruscans encroached upon the territories of the Veneti, as did the Gauls after-

ward, until only a corner of Northern Italy yet remained in their possession. This corner was located between Istria and the Lesser Menduacus, and between the Alps and the Adriatic. Venetia was mostly very flat, well watered by streams flowing from the Alps, and also fertile. The principal ancient Venetian city was Patavium, on the Lesser Menduacus, but Aquileia afterwards became the chief city.

The Etruscan confederacy of twelve cities, which was conquered by the Gauls, was situated in a region extending from the Ticinus on the west to the Adriatic and the mouths of the Po on the east. Some of its cities were Melpum, Mediolanum (Milan), Mantua, Verona, Hatria and Felsina, or Bononia. Before the Gallic invasion the Etruscan state was bounded on the north by the Alps, and on the south by the Apennines and the course of the Utis. After the Gallic conquest Gallia Cisalpina was more extensive than North Etruria had been, as the Gauls had seized all of Liguria north of the Po, and probably some of that country south of the river about Parma and Placentia, encroached upon Venetia on the east and advanced southward into Umbria. Gallia Cisalpina was bounded on the north and west by the Alps, on the east by the Adriatic and Venetia, and on the south by Liguria, the principal chain of the Apennines and the Æsis river. The entire region was exceedingly fertile, excepting some marshy districts. Gallia Cisalpina had few cities before its conquest by the Romans. The Gauls lived in open unwalled villages and allowed most of the Etruscan towns to fall into decay. Melpum and other cities ceased to exist. Mantua and Verona remained Etruscan in a state of semi-independence. Under Roman dominion Gallia Cisalpina was occupied by many important cities, founded by Roman colonies; such as Placentia, Parma, Mutina (now Modena), Bononia (now Bologna), Ravenna and Ariminium (now Rimini), south of the Po, and Augusta-Taurinorum (now Turin), Ticinum (now Pavia), Mediolanum (now Milan), Brixia (now Brescia), Cremona, Man-

tua, Verona and Vincentia (now Vicenza), north of the Po.

Central Italy embraced six countries—Etruria, Latium and Campania in the west, and Umbria, Picenum and the Sabine territory in the east. Etruria, Latium and the Sabine territory were the most important countries of ancient Italy.

Etruria—called Tyrrhenia by the Greeks, and now named Tuscany—was the region immediately south and west of the Northern Apennines, lying between that chain and the Mediterranean. It was bounded on the north by Liguria and Gallia Cisalpina, on the east by Umbria and the Sabine country, on the south by Latium, and on the west by the Mediterranean sea. Etruria was separated from the rest of Italy by natural boundaries, such as the Apennine mountain chain and the river Tiber. It was mainly mountainous, consisting, in its northern and eastern portions, of strong spurs branching off from the Apennines, and in its southern and western portions, of a separate system of rocky hills, of irregular ramifications, and extending from the valleys of the Arnus and the Clanis almost to the coast. The little level land contained therein lay along the courses of the rivers and near the seashore. The soil is mostly rich, but swampy in some places. Etruria contained three important lakes—Trasiménus, Volsiniensis and Sabbatinus. The original Etrurian state consisted of a confederacy of twelve cities, among which were Volsinii, Tarquinii, Veulonium, Perugia and Clusium; and perhaps also Volaterræ, Arretium, Rusellæ, Veii, and Agylla, or Cære. Other important towns were Pisæ (now Pisa) and Fæsulæ (now Fiesole), north of the Arnus; Populonia and Cosa, on the coast between the Arnus and the Tiber; Cortona, in the Clanis valley; and Falerii, near the Tiber, about eighteen miles north of Veii.

Latium lay south of Etruria, on the left bank of the Tiber. It was bounded on the north by the Tiber, the Anio, and the Upper Liris rivers; on the east by the Lower Liris and a spur of the Apennines; on the south and west by the Mediterranean. These

were the later limits of Latium. Originally many non-Latin tribes occupied parts of the country. The Volsci inhabited the isolated range of hills extending from near Præneste to the coast at Tarracina, or Anxur. The Æqui possessed the Mons Algidus and the mountain-range between Præneste and the Anio. The Hernici were settled in the valley of the Treverus, a tributary of the Liris. The Ausones occupied the country on the Lower Liris. The Latin nation embraced a confederacy of thirty cities, Alba Longa being originally preëminent. The most important of these cities were Tibur, Gabii, Præneste, Tusculum, Velitræ, Aricia, Lanuvium, Laurentum, Lavinium, Ardea, Antium, Circeii, Anxur or Tarracina, Setia, Norba and Satrium. Latium was mainly a low plain, but was diversified in the north by spurs from the Apennines; in the center and in the south by two important ranges of hills. One of these ranges, called the Volscian range, extends in a continuous line from Præneste to Tarracina; the other, which is separate and detached, rises out of the plain between the Volscian range and the Tiber, and is called the Alban range, or the *Mons Algidus*. Both these ranges are in the western part of Latium. The eastern part of the country is comparatively flat. In this section were Anagnia, the old capital of the Hernici, Arpinum, Fregellæ, Aquinum, Interamna and Lirim. On the coast of Latium were Lantulæ, Fundi, Formiæ, Minturnæ and Vescia.

Campania resembled Latium in its general character, but the isolated volcanic hills which here diversified the plain were loftier and situated nearer to the coast. In the extreme southern part of the country a strong spur branched off from the Apennines, ending in the promontory of Minerva, on the south side of the Bay of Naples. Campania extended along the coast from the Liris to the Silarus, and inland to the more southern of the two Apennine mountain chains, which divide a little below Lake Fucinus and reunite at Compsa. The Campanian plain was rich and fertile, especially about Capua. Among the leading

Campanian cities were Capua, the capital, Nola and Teanum, in the interior; and Sinuessa, Cumæ, Puteoli, Parthenopé, or Neapolis (now Naples), Herculaneum, Pompeii, Surrentum, Salernum (now Salerno), and Picentia, on the coast.

Umbria lay east of Etruria, from which it was separated by the Apennine range and the river Tiber. It was bounded on the north by Gallia Cisalpina, on the east and south-east by Picenum and the Sabine country, on the south-west and west by Etruria. Before the Gallic invasion Umbria extended as far north as the river Rubicon, and included the Adriatic coast between that stream and the *Æsis*; but after the Gallic conquest this region was separated from Umbria, which was thus deprived of its sea-coast. The Umbrian territory was chiefly mountainous, as it consisted mainly of the principal chain of the Apennines, with spurs branching off from both sides of the chain, from the source of the Tiber to the junction of the Nar with the Tiber. There were, however, some fertile plains in the Tiber and Lower Nar valleys. The principal towns of Umbria were Iguvium, noted for its inscriptions; Sentinum, famous for the great battle in which the Romans defeated the Gauls and the Samnites; Spolegium (now Spoleto); Interamna (now Terni); and Narnia (now Narni); which, though situated on the left bank of the Nar, was regarded as belonging to Umbria. Picenum extended along the coast of the Adriatic from the river *Æsis* to the river *Matrinus* (now Piomba). It consisted principally of spurs from the Apennines, but contained some flat and fertile country along the coast. The leading towns of Picenum were Ancona, on the coast, and Firmum (now Fermo), Asculum-Picenum (now Ascoli), and Adria (now Atri), in the interior.

The Sabine country was the most extensive and the most advantageously located country of Central Italy. It was over two hundred miles long, from the Mons *Fiscellus* (now Monte Rotondo) to the Mons *Vultur* (now Monte Vulture). In width it extended almost from sea to sea, bordering the Adriatic from the river *Matrinus* to the river

*Tifernus*, and nearly approaching the Mediterranean in the vicinity of Salernum. In the north the Sabine territory embraced all the valleys of the Upper Nar and its tributaries, with a part of the valley of the Tiber, the plain south and east of Lake *Fucinus*, and the valleys of the *Suinus* and *Alternus* rivers. In the center it comprised the valleys of the *Sagrus*, *Trinius* and *Tifernus* rivers, with the mountain-ranges between them. In the south it included all of the great Samnite upland drained by the *Vulturnus* and its tributaries. The Sabine country consisted of a number of distinct political divisions. The north-western tract, about the Nar and Tiber rivers, extended from the principal Apennine chain to the river Anio, and was the territory of the old Sabines, or Sabini, the only people to which ancient writers applied that name. East and south-east of this region, the district about Lake *Fucinus*, and the valleys of the *Suinus* and *Aternus* rivers, were occupied by the League of the Four Cantons—the Marsi, the Marrucini, the Peligni, and the Vestini—who are believed to have been Sabine races. Still farther eastward, the valleys of the *Sagrus* and the *Trinius*, and the coast region from Ortona to the *Tifernus*, comprised the territory of the *Frentani*. South-east of this territory was Samnium, embracing the elevated upland, the principal chain of the Apennines, and the eastern flank of that chain for some distance. The principal Sabine towns were Reate, on the *Velinus*, a tributary of the Nar; Teate and Aternum, on the *Aternus*; Marribium, on Lake *Fucinus*; and Beneventum (now Benevento) and Bovianum, in Samnium.

Southern Italy, the region south of the *Tifernus* and *Silarus* rivers, embraced four countries—Lucania and Bruttium in the west, and Apulia and Calabria in the east. Calabria is sometimes called Messapia, and also Iapygia. Thus there were altogether thirteen distinct countries in ancient Italy.

Lucania extended along the western coast of Southern Italy from the river *Silarus* to the river *Laüs*. Its boundary on the north was formed by the *Silarus*, the Apennine

mountain-chain from Compsa to the Mons Vultur and the course of the Bradanus (now Brandano). On the east Lucania was bordered by the Tarentine Gulf. On the south it was bounded by Bruttium, the line of demarcation running from the Lower Laüs across the mountains to the Crathis, or river of Thurium. The country was both picturesque and fertile, diversified by many mountain spurs from the Apennine range, and drained by many rivers. There were few important native cities in Lucania, but the coasts were densely settled with famous Grecian colonies, such as Posidonia or Pæstum, Elea or Velia, Pyxus or Buxentum, and Laüs, on the western coast; and Metapontum, Heracléa, Pandosia, Siris, Sybaris and Thurium, on the eastern coast.

Bruttium was bordered on the north by Lucania, and on every other side by the sea, being separated from Sicily by the Strait of Messina. The principal native city of Bruttium was Consentia, in the interior, near the sources of the Crathis river. The Greek towns of Bruttium were Temesa, Terina, Hipponium and Rhegium, on the western coast; and Croton, or Crotona, Caulonia and Locri, on the eastern coast.

Apulia lay wholly on the eastern coast of Southern Italy, adjoining Samnium on the west, and separated from the territory of the Frentani by the Tifernus river. The Apennine mountain-chain, extending from the Mons Vultur eastward for some distance, separated Apulia from Calabria. Apulia, unlike all the other countries of the Italian peninsula proper, was entirely a plain. Only in the north-western corner of the country do any important spurs branch off from the Apennines, but a rich and level tract extends from the base of the chain. This tract is from twenty to forty miles wide, intersected by many streams, and diversified in the east by many lakes. This plain is particularly adapted to the grazing of cattle. Some of its rivers are the Aufidus, on whose banks Hannibal won his great victory of Cannæ over the Romans, the Cerbalus and the Arpi. The only mountainous portion of Apulia is in the

north and north-west, where the Apennines throw off toward the coast two strongly-marked spurs, one between the Tifernus and the Frento rivers, and a more important range east of the Frento, running in a north-easterly direction to the coast and forming the well-known rocky promontory of Garganum. The leading cities of Apulia were Larinum, near the Tifernus; Luceria, Sipontum and Arpi, north of the Cerbalus; Salapia, between the Cerbalus and the Aufidus; and Canusium, Cannæ and Venusia, south of the Aufidus. The north-western division of Apulia was called Daunia, the south-eastern Peucetia.

Calabria—also called Messapia, or Iapygia—lay south-east of Apulia, embracing the whole long promontory called “the heel of Italy,” and a triangular tract between the eastern Apennine chain and the river Bradanus. In the east Calabria was low and flat, with many small lakes and no important rivers. In the west the country was diversified by many ranges of hills, spurs from the Apulian Apennines, which protected it upon the north and rendered it one of the softest and most luxurious of the ancient Italian countries. The chief city of Calabria was Taras, or Tarentum, the celebrated Spartan colony. Other Greek cities of Calabria were Callipolis (now Gallipoli), and Hydrus, or Hydruntum (now Otranto). The principal native town was Brundisium (now Brindisi).

Having described the mainland of ancient Italy, we will now proceed to give a geographical account of the three chief Italian islands—Sicily, Sardinia and Corsica. There were besides many islets along the western coast, and several off the eastern shore, which will be briefly noticed.

Sicily is estimated to contain about ten thousand square miles, and is an irregular triangle, the sides of which face respectively the north, the east and the south-west. The coasts are but little indented, but the northern has the most prominent bays and headlands, such as the gulfs of Castel-a-mare, Palérmo, Patti and Milazzo, and the headlands of Trapani (Drepanum), Capo St. Vito,



Capo di Gallo, Capo Zaffarana, Capo Orlando, Capo Calava and Capo Bianco. The south-western coast, and most of the eastern, run in smooth lines; but there is a fair degree of indentation towards the extreme south-east of the island. There are many good harbors, the most remarkable being those of Messina and Syracuse. The first of these is protected by a curious curved strip of land resembling a sickle, from which circumstance it received the old name of *Zancélé*. Syracuse was rendered secure in all winds by the headland of

strong spur, which strikes south-east and ends in Cape Pachynus (now Passaro). Thus the island is divided by its mountain system into three regions of comparative lowland—a narrow district facing northward between the principal chain and the northern coast; a long and wide region facing the south-west, bounded on the north by the western half of the principal chain, and on the east by the spur; and a wide but comparatively short district facing the east, bounded on the west by the spur, and on



MOUNT ETNA.

Plemmyrium and the natural breakwater of Ortygia. There are likewise excellent ports at Lilybæum and Panormus (now Palérmo).

The mountain system of Sicily includes a main chain, the continuation of the Bruttian Apennines, the Aspromonte, which traverses the island from east to west, commencing near Messina (now Messina) and ending at Cape Drepanum. The principal chain, having different names in its various parts, throws off, about midway in its course, a

the north by the eastern half of the principal chain. There is, however, no really very flat country in any of these lowlands. Towards the north and the south-west the principal chain and the spur throw off many branches into the tracts between the rivers; and towards the east, in the region where only there are any extensive plains, is the separate volcano of Mount Etna, which, with its wide-spreading roots, occupies nearly a third of what would otherwise be lowland.

Thus Sicily consists almost wholly of mountain and valley, with the exception of the district between Mount Etna and Syracuse, where the celebrated Piano di Catania extends itself; and is a strong and difficult country in a military point of view. Its principal rivers are the Simæthus on the east, which drains almost the entire great plain; the Himæra and the Halycus on the south; and the Hypsa, near the extreme south-western corner. The only important native Sicilian town was Enna, near the center of the island. All the other important cities of the island were settled by foreign colonies. The Trojans founded Eryx and Egesta, or Segesta. The Carthaginians settled Lilybæum, Motya, Panormus and Soloeis, or Soluntum. The Greeks colonized Himera, Messana, Tauromonium, Naxos, Cātana, Mégara, Hyblæa, Syracuse, Camarina, Gela, Agrigentum, and Selinus. The history of the Greek settlements in Sicily has already been given, and need not be repeated here.

Sardinia is larger than Sicily, and has an area of about eleven thousand square miles. Its shape is that of an oblong parallelogram, with its sides facing the four cardinal points of the compass; but the south side slightly inclines towards the east, while the north side inclines still more strongly towards the west. Sardinia is not so mountainous as Sicily or Corsica, but is traversed by an important chain running parallel with the eastern and western shores, but nearer the eastern, from Cape Lungo-Sardo on the north to Cape Carbonara at the extreme south of the island. Many short branch ranges extend from each side of this chain, and cover almost the entire eastern half of the island. The western half has three separate mountain-clusters of its own. The smallest is at the extreme north-western corner of the island, between the gulfs of Asinara and Alghero. Another, three or four times larger, fills the south-western corner, and extends from Cape Spartivento to the Gulf of Oristano. The third and largest cluster is between the other two, and occupies the entire region extending northward from the Gulf of Oristano and the

river Tirso to the coast between the Turriano and Coguinæ rivers. These mountain-clusters, along with the principal range, cover most of the island. But there are important plains, such as the plain of Campidano on the south, which extends across from the Gulf of Cagliari to the Gulf of Oristano; the plain of Ozieri on the north, on the upper course of the Coguinæ; and the plain of Sassari in the north-west, extending across the isthmus from Alghero to Porto Torres. Sardinia is moderately fertile, but has ever been malarious. Its principal river is the Tirso, the ancient Thyrsus. The chief cities were anciently Caralis (now Cagliari), on the southern coast, in the bay of the same name; Sulci, at the extreme south-west of the island, opposite the Insula Plumbaria; Neapolis, in the Gulf of Asinara; and Olbia, towards the north-eastern extremity of the island. There was no important city in the interior.

Corsica lies directly to the north of Sardinia, and is more mountainous and rugged than Sicily or Sardinia. The island is traversed from north to south by a strong mountain-chain culminating near the center in the Monte Rotondo, the ancient Mons Antæus. Many branch ranges intersect the country on each side of the principal chain, so that the whole region consists of mountain and valley. There are many streams, but the island is too narrow for them to reach any considerable size. The principal town of ancient Corsica was Alalia, afterwards called Aleria, which was a Phocæan colony. The only other important towns were Mariana, on the eastern coast, above Alalia; Centurimum (now Centuri), on the western side of the northern promontory; Urcinium (now Ajaccio), on the western coast; and Talcinum (now Corte), in the interior.

The smaller islands adjacent to Italy are Elba (the ancient Ilva), between the northern part of Corsica and the mainland of Italy; Giglio, (the ancient Igilium) and Giannuti (the ancient Dianium), opposite the Mons Argentarius, in Etruria; Palmaria, Pontia, Sinonia and Pandataria, off Anxur; Ischia, (the ancient Pithecussa), Procida

(the ancient Prochyta), and Capri (the ancient Capreae), in the Bay of Naples; Stromboli (the ancient Strongyle), Panaria (the ancient Euonymus), Lipari (the ancient Lipara), Volcano (the ancient Vulcania), Salina (the ancient Didymé), Felicudi (the ancient Phœnicussa), Alicudi (the ancient

Ericussa), and Ustica, off the northern coast of Sicily; the Ægates Insulæ, off the western point of Sicily; the Chærades Insulæ, off Tarentum; and Tremiti (the ancient Trimetus), in the Adriatic, north of the Mons Garganus. These islets are of no historical importance.

## SECTION II.—ANCIENT RACES OF ITALY.



ANCIENT Italy, in the earliest times of which we have any account, was occupied by five leading races—the Ligurians, the Venetians, the Etruscans, the Italians proper and the Iapygians. The Ligurians and the Venetians were weak and unimportant nations, inhabiting the narrow regions in the North of Italy, and exerted no influence on the general history of Italy. We will therefore devote our attention to the other three races of ancient Italy.

The Iapygians occupied the heel of Italy in the south-eastern part of the peninsula, and are believed to have been of Hellenic origin, having crossed the narrow sea from Greece to Italy and having occupied most of the foot of Italy. The Iapygian language remains in many inscriptions which have been discovered in the Terra•di Otranto, and which indicates the early relation of the Iapygians with the Greeks. Other circumstances showing their early connection with the Greeks are their worship of the Grecian gods and goddesses, and the readiness with which they really became Hellenized at a later period. Thus it is apparent that a race kindred with the Greeks occupied most of Southern Italy in early times, and that that portion of the Italian peninsula was prepared for the subsequent more-actually Hellenic colonies. The Iapygian race embraced the Messapians, the Peucetians, the Cnотrians, the Chaones, or Chones, and probably the Daunii.

The Italians proper, consisting of many tribes, occupied all of Central Italy in the historical times; and seem to have immi-

grated into the peninsula later than the Iapygians, also to have come from the north, and to have heavily borne upon the semi-Greek population of Southern Italy. They comprised four chief subordinate races—the Umbrians, the Sabines, the Oscans and the Latins. The Umbrians and the Oscans were the most closely connected of these Italian races. The Latins were quite distinct. The Sabines are believed to have been closely related to the Umbrians and the Oscans. The Sabines included many sub-divisions, such as the Sabines proper, the Samnites, the Picentes, the Marsi, the Peligni, the Vestini, the Frentani, the Campani and the Lucani. The Samnites were also subdivided into the Caraceni, the Pentri and the Herpini. The Oscan tribes were the Volsci, the Æqui, the Hernici, the Aurunci, the Ausones and the Apuli.

The Etruscans, or Tuscans, a powerful nation of early historical Italy, were entirely different in race, language, appearance and character from all the other nations of Italy; and their origin is shrouded in the deepest mystery. Some scholars believe that they were Turanians, instead of Aryans like the other nations of Italy, and that they were thus related to the Lapps, the Finns and the Esthonians of Northern Europe, and the Basques of Spain; while others regard the mass of the people as Pelasgians, like the primitive inhabitants of Greece, and thus Aryans, like the other Italian nations, but believe them to have been absorbed and enslaved by a more powerful race from the north, who called themselves Rásena, while others called them Etruscans.

So far as can be traced, the original home of the Etruscans appears to have been in Rhætia, the country about the head-streams of the Adige, the Danube and the Rhine. At a very remote period these people occupied the plain of the Po, from the Ticinus to beyond the Adige, where they are said to have formed a confederacy of twelve cities. After flourishing for an indefinite length of time in that region, they crossed the Apennine mountain-chain to the south, occupying the region between the Northern Apennines and the Tiber, and forming there a second confederacy of twelve cities. They afterwards crossed the Tiber and established a temporary dominion in Campania, founding in that country the cities of Capua and Nola.

Physically, the Etruscans were a brawny, stout race, short in stature, with large heads and thick arms, thus forming a strong contrast to the graceful and slender Italians. Their religious ideas were gloomy and strange. They delighted in the mystical handling of numbers. They sought to learn the will of their gods by auguries drawn from thunder and lightning, from the flight of birds, or from the entrails of slain beasts;

and endeavored to avert their wrath by sacrifices prescribed and regulated by an extremely-minute and elaborate ritual. A great part of a young Etruscan noble's education consisted in learning these rites.

The Etruscans were evidently a wealthy and luxurious race, and had made considerable progress in the arts, as shown by their castings in bronze, their terra-cotta figures, their vases, gold chains, bracelets and other ornaments. Their massive Cyclopæan walls of unhammered stone attest their skill in architecture. They were the earliest of the races of Italy to engage in maritime enterprises, and the only one that exhibited a special fondness for such pursuits. Etruscan pirates roamed over the Western Mediterranean from a very early period, and Agylla carried on an important commerce before B. C. 550.

As we have said, all the Italian races, except perhaps the Etruscans, were pure Aryans, and were therefore closely related with the Hindoos, the Medes and Persians, and the Greeks; all of whom belonged to the Aryan, or Indo-European branch of the Caucasian race.

### SECTION III.—EARLY LEGENDS AND TRADITIONS OF ROME.



THE early history of Rome, based on legends and traditions, is so interwoven with fable that little reliance can be placed upon its annals for three hundred and sixty years; the early records having been destroyed when the Gauls burned the city (B. C. 390). The native sources of Roman history are the *Fasti Capitolini*, discovered at Rome partly in 1547, and partly in 1817 and 1818. These records are in fragments, but they contain a list of the Roman magistrates and triumphs from the beginning of the Republic to the close of the reign of Augustus Cæsar. The knowledge which we possess of this monumental record is derived chiefly from the works of ancient historians, such as the

fragments of the early annalists, especially of Quintius Fabius Pictor, many of which are preserved by Dionysius Halicarnasseus. The most elaborate Roman historian concerning this early period is Livy, who describes it in his First Book. Other ancient Roman authorities were Cicero, who sketched the constitutional history of the early Roman period in his treatise *De Republica*, and Florus, who has briefly condensed this history. The works of poets and grammarians, as Ovid's *Fasti* and Virgil's *Æneid*, and other works, allude to this period. The Greek writers—such as Diodorus Siculus, Dionysius Halicarnasseus and Plutarch—give us fuller accounts of the early Roman period than do the native Roman writers themselves. The most diametrically oppo-

site opinions have prevailed for more than a century concerning the authenticity of these ancient sources of Roman history. During the present century, the renowned German historians, Niebuhr and Schwegler, and the famous Englishmen, Thomas Arnold and Sir George Cornwall Lewis, have rejected much that was previously accepted. On the other side of the question in our century are such historians as the eminent German, Mommsen, the celebrated French writer, Ampère, and a host of English authors, such as Dyer, Newman, Keightly, Liddell and others.

Lavinium. After slaying in battle Latinus, King of Latium, Æneas united the Latins with his own followers; and thereafter the united people were called *Latins*. Thirty years afterwards the Latins removed to the Alban Mount, where they built the city of Alba Longa.

It is immaterial whether the Trojan immigration ascribed to Æneas occurred or not, as it certainly exercised no influence upon the ethnic character of the Roman people. The Romans belonged to the pure Latin race, as is proven by the fact that they spoke the Latin language, and that early



FLIGHT OF ÆNEAS FROM TROY.

The Romans belonged to the Latin branch of the Italian race, and were for twelve centuries the ruling race of Italy and the ancient civilized world. In later times they gave credence to a tradition connecting them with a body of Trojan immigrants into Italy five centuries before the founding of Rome. According to this Roman legend, Æneas, a famous Trojan warrior, left his native country immediately after the fall of Troy, and made his way to the western shores of Italy where he founded the city of

traditions connected them specially with the cities of Lavinium and Alba Longa, which all accounts recognize as two of the thirty Latin towns. Though the Romans were to some extent a mixed people, they were pre-eminently and essentially a Latin nation.

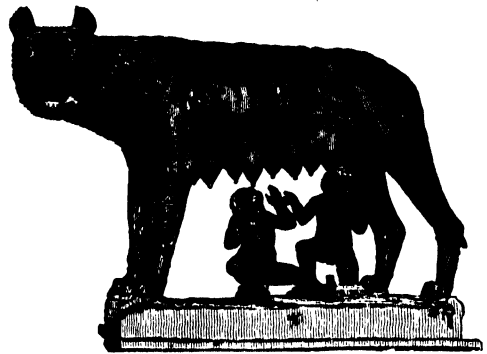
We will now proceed with the narration of the early legends and traditions respecting the origin of Rome. Several centuries after the time of Æneas there reigned at Alba Longa a king named Procas, who had two sons, Numitor and Amulius. When Procas

died, Numitor was to succeed to the throne of Alba Longa; but Amulius seized the throne and made himself king, and afterwards caused the son of Numitor to be slain, and made his daughter Sylvia become a Vestal Virgin. Sylvia married Mars, the god of war, with whom she had twin sons, Romulus and Remus. Amulius ordered the two infants to be drowned in the Tiber, but the basket which contained them floated to the foot of the Palatine Hill, where they were found by a she-wolf, which carried them to her den and nursed them as her own offspring. Some time afterward the two children were taken to the house of a shepherd on the Palatine Hill, where they were brought up. At length Remus was taken to Alba Longa and brought before Amulius. Romulus and his friends went to Alba Longa and rescued Remus, killed Amulius, and placed Numitor on the throne of Alba Longa.

Romulus and Remus prepared to return to the Palatine Hill, where they resolved to build a city, and they inquired of the gods by divination which should give his name to the city. They watched the heavens for one day and one night; and at sunrise Remus saw six vultures, and soon afterwards Romulus saw twelve. It was decided that the favor of the gods was on the side of Romulus, who accordingly began to build a city on the Palatine Hill. When Remus, who was mortified and angry, saw the low wall and the ditch which inclosed the space for the new city, he scornfully leaped over and exclaimed: "Will this keep out an enemy?" Upon this insulting conduct, Remus was slain, either by Romulus or by one of his followers. The city, which was named *Rome*, in honor of Romulus, is said to have been founded in the year B. C. 753. Rome at first contained a thousand dwellings; and its population was rapidly increased by exiles, criminals, fugitives from justice, and desperate characters of all sorts, who fled to the new city for refuge.

ROMULUS was chosen the first King of Rome, and a Senate of one hundred members was established. But the Romans, as the inhabitants of the new city were called,

were without wives; and as the neighboring people refused to give their daughters in marriage to such desperate characters, Romulus determined upon securing by stratagem what he could not obtain by force. He therefore arranged some games and shows at Rome, and invited the neighboring people to attend. The Sabines and the Latins came in great numbers, bringing their wives and daughters with them. When the shows began, Romulus gave a signal, whereupon the Roman youth rushed upon the unsuspecting strangers, seized the most beautiful maidens, and carried them off for wives.



THE CAPITOLINE WOLF.

The outrage just mentioned led to a war between the Romans and the Sabines. A large army under Titus Tatius, the Sabine king, laid siege to Rome. The Romans garrisoned and fortified the Capitoline Hill. Tarpeia, the daughter of the Roman commander, agreed to open the gates of the fortress to the Sabines if they would give her the golden bracelets which they wore on their arms. She accordingly opened the gates; but as soon as the Sabines entered the fortress, they killed the traitress with their brazen shields. Having gained possession of the Capitoline Hill, the Sabines were able to defy the Romans for a long time.

Many battles were fought between the Romans and the Sabines in the valleys which divide the Capitoline and Palatine Hills. At length, when the Sabines advanced near the city, the Romans retired inside the city walls and shut the gates. As the Sabines were about to enter

the city the gates flew open. The Romans again shut them, but they opened a second time. A mighty stream of water burst forth from the Temple of Janus and swept away the Sabines who had entered the city. Ever afterward the gates of the Temple of Janus stood open when Rome was at war, that the gods might come out to aid the Romans; but in times of peace the gates were always closed.

The Romans made great efforts to retake the Capitoline Hill. At length, while the armies were combating, the Sabine wives of the Romans rushed between the contending forces, and, by their earnest entreaties and supplications, induced both parties to suspend hostilities. A treaty of peace followed, by which the Romans and the Sabines were to be united as one nation, and Romulus and Titus Tatius were to reign jointly at Rome. Soon afterward Titus Tatius was killed at Lavinium, and Romulus thereafter reigned alone.

After a reign of thirty-seven years, Romulus came to his death in an unknown manner (B. C. 716). The Roman legend states that, while he was present at a public meeting in the Field of Mars, there arose a great tempest and whirlwind, while at the same time the sun was eclipsed and it was as dark as night. The furious storm, the thunder and lightning, and the solar eclipse, so terrified the people that they fled to their homes. When the storm was over, and the light of the sun returned, Romulus was not to be found. The Romans mourned for him, but believed that his father, Mars, the god of war, had carried him to heaven in a fiery chariot. Some time afterward, a Roman, while returning to the city by night from Alba Longa, saw the ghost of Romulus in more than mortal beauty. The ghost addressed this Roman thus: "Go tell my people to weep no more for me; bid them be brave and warlike, and they shall make my city the greatest upon earth." The phantom then vanished. The Romans built a temple to Romulus, offered sacrifices to him, and worshiped him as a god by the name of *Quirinus*

After an interregnum of one year the Roman people chose the wise and good Sabine, NUMA POMPILIUS, for their second king (B. C. 715). Numa Pompilius was the *first religious lawgiver* of the Romans. He regulated the religious affairs of Rome, and established the Roman religion on a firm basis, giving it the distinctive characteristics by which it is known. He professed to have obtained his directions from the nymph Egeria in his interviews with her in her sacred grove "by the spring that welled out from the rock." He embodied these counsels in his laws. He taught his subjects habits of industry and peace, and sought to educate them in the principles and love of right and justice. His entire reign was peaceful; the gates of the Temple of Janus being never opened, as the Romans had no foes to confront. The wise and good king encouraged agriculture, reformed the calendar, and built temples. After his peaceful and prosperous reign of forty-two years, Numa Pompilius died at the age of eighty (B. C. 672). He was buried under Mount Janiculum, on the opposite side of the Tiber, and the books of his sacred laws and ordinances were buried near him in a separate tomb.

After an interregnum of a year after the death of the peaceful Numa Pompilius, the warlike TULLUS HOSTILIUS became the third King of Rome (B. C. 672). During the reign of Tullus Hostilius the Romans engaged in a war with the Albans, the people of Alba Longa. Hostilities were brought on by the robberies committed on both sides of the boundary between the Roman and the Alban territory. The Albans advanced within five miles of Rome, and there pitched their camp. The armies of the two nations, regarding themselves as of a common descent, were for some time unwilling to engage in conflict. They finally agreed to have the contest decided by a combat to be fought by six champions, three from each side; and the defeated nation was to become subject to the victorious one. In the Roman army there were three brothers, born at one birth, called Horatii; and in the

Alban army there were three brothers, also born at one birth, named Curiatii. These, being fixed upon as the champions, took their places between the two armies and engaged in combat. After two of the Horatii had fallen, the other Horatius began to flee; but suddenly turning, he fell upon the three wounded Curiatii, and killed them in succession. When the victorious Horatius returned to Rome, he met his sister Horatia, who had been betrothed to one of the Curiatii. Horatia shrieked aloud, and reproached her brother for having slain her lover. This so enraged Horatius that he plunged a knife into his sister's heart, and she fell dead. For this crime Horatius was condemned to death; but he was afterwards pardoned, because, by his victory over the Curiatii, he had saved the Romans from slavery. In accordance with the terms of the agreement made just before the combat, the Albans

became subject to the Romans, whose army marched home in triumph.

In a war with the Fidenates the Alban general Mettius Fuffetius kept his army aloof, instead of joining the Romans in battle, intending to take the side of the conquerors. After gaining the victory, the Romans resolved to punish the Alban general for his treachery. They seized Mettius Fuffetius and bound him between two chariots, after which they drove the horses in opposite directions, thus tearing him asunder. They then proceeded to Alba Longa and destroyed the city, compelling the inhabitants to emigrate to Rome.

Tullus Hostilius reigned thirty-three years, and was killed by lightning, which struck his house and destroyed it with his whole family. Thus ends the purely legendary and fabulous history of primeval Rome.



THE HORATHI GOING TO BATTLE.



## SECTION IV.—ROME UNDER THE KINGS.



WITH Tullus Hostilius, the third King of Rome and the builder of the Senate-House, the authentic history of primitive Rome under the kings begins. We will now glance at the history of early Rome as it is viewed by modern historians. The received chronology represents Rome as founded B. C. 753. Modern writers, led by the eminent German historian, Dr. Mommsen, regard several tribes, such as the Ramnes, the Tities and the Luceres, dwelling together in the vicinity of Rome, as having a common stronghold on the seven hills of Rome, and tilling their fields from the neighboring villages, while a city gradually arose around this stronghold. Says Mommsen: "The founding of a city in the strict sense, such as the legend assumes, is of course to be reckoned altogether out of the question. Rome was not built in a day." The legends of Romulus and Numa Pompilius are therefore discarded as being mystical rather than historical, and the period of certainty only begins with the reign of Tullus Hostilius, the third king, though the tradition of the struggle between the Horatii and the Curiatii is also classed as belonging to the domain of fiction and fable. The leading events of the reign of Tullus Hostilius are regarded as facts. The date of his accession, according to the received chronology, is B. C. 672.

Tullus Hostilius conquered Alba Longa, destroyed the city, and transferred its inhabitants to the Cælian Hill in Rome. Rome thus became protectress of the Latin League, with the right of presiding at the annual festival, though Rome was not a member of the Latin League, like Alba Longa had been, but a distinct power in alliance with the League. The federal army was commanded alternately by a Roman and a Latin general, and all the territories conquered in the wars of the League were divided equally between Rome and the Latin League, thus giving Rome a share equal to that of the League.

The early Roman government was a monarchy, the king being elective and called *Rex*, meaning *ruler* or *director*. He exercised great but not absolute power over his subjects. The death of the king was followed by an interregnum, during which the government was administered by the Senate or Council, whose ten chief men, called Decem Primi, exercised the royal authority, each in his turn, for five days. The Senate elected the king, and the people confirmed their choice. Next to the king were the hereditary nobility called *patricii*, or *patricians*, who derived their rank from their descent from a noble ancestry. There were originally one hundred of these noble houses, or families, called *gentes*, but they were afterwards augmented to two hundred by the union of the Roman nobles, Ramnes, and the Sabine nobles, Tities. Each of these noble houses, or families, was represented by its chief, who, by virtue of his position, was a member of the Senate or Council of the king. All the members of a noble family had a single clan-name; all might participate in certain sacred rites, and all possessed certain rights of property in common. All males of full age of the noble rank possessed the right to attend the public assembly, *Comitia Curiata* (Assembly of the Curiae). In this assembly they were divided into ten *Curia*, each of which consisted of members of ten families. Each *Curia* had its chief, styled *Curio*. The chief of the ten *Curiones* presided over the *Comitia Curiata*, and was called *Curio Maximus*. No change of law could be effected without the consent of both the Senate and the *Comitia Curiata*. The Senate could both discuss and vote upon public measures; but the *Comitia Curiata* could only vote upon them. The *Comitia Curiata* also had the privilege of deciding upon peace or war; and was a court of appeal, for any of its members, from the decisions of the king or of a judge.

Besides the patricians there were two other classes in the Roman state—the *clients* and the *slaves*. The clients were the dependents of the nobles or patricians, and thus constituted the poorer class. They were allowed to choose a patron from the nobles, and bore his clan-name. They possessed no civil or political rights, though personally free. They generally tilled the lands of their patrons, or carried on a trade under their protection. They very much resembled the *retainers* of the Middle Ages. They followed their patron to war, contributed to his ransom, or to that of his children, in the event of their captivity, and aided in defraying the costs of any law-suit in which they might become involved, or the expenses of his service in any of the honorable public offices. The patron was in turn bound to protect the interests of his clients at the legal tribunals, if necessary. The relations of patron and client descended from father to son; and it was regarded as a great distinction for a noble house to have a large clientage, and to extend that which it had inherited from its ancestry. The slaves were not numerous in the Roman state in the time of the kings, but were in the same condition as those of other countries.

By adding the Albans to his subjects, Tullus Hostilius increased the number of patricians by uniting with them the Alban nobles, Luceres; thus creating three tribes, embracing thirty *curiæ* consisting of three hundred *gentes*, or noble houses. The Senate consisted of only two hundred members for some time longer, as the Alban *gentes* were not at first vested with the privilege of constituting a part of it. Tullus Hostilius also increased the Vestal Virgins from four to six, because Rome had now become the dwelling-place of the Albans; but this was the only change effected in the religious organization of Rome.

The fourth King of Rome was ANCUS MARTIUS, the *second religious lawgiver*, reputed to have been a grandson of the legendary Numa Pompilius; therefore being one of the Sabines, or Tities. He ascended the throne B. C. 640, according to the re-

ceived chronology, and is said to have reigned twenty-four years (B. C. 640–616). Ancus Martius carried on successful wars against the Latin towns, conquering several of them and transporting their inhabitants to Rome, thus greatly augmenting the power and importance of that rising state. Many of the new Latin colonists became clients of the noble houses, but the wealthier and more independent class refused to take this position, and at length these became so numerous that it was found necessary to assign them some definite place in the state. Ancus Martius is said to have accordingly organized them into a distinct class of freemen, dependent on the king's protection. This is regarded as the origin of that class, afterwards known as *plebs*, or *plebeians*, or *commons*. They embraced several elements: 1. Free settlers; either political refugees, mercenary soldiers or merchants. 2. Forced settlers, comprising the conquered people transported to Rome, excepting those who were admitted into the patrician order, or who became clients of a noble house. 3. Clients who had been deprived of their patrons by the extinction of the gens to which they had been formerly attached. 4. The issue of marriages of inequality, or the children of patricians by wives of a lower grade with whom their marriages were illegal, and who were unable to attain the rank of their fathers. The rapid growth of Rome had necessitated a formal recognition of the plebeian class of freemen at this early period. Ancus Martius settled them upon the Aventine Hill, but we have no knowledge of the regulations which he established for their government, as they were superseded by subsequent arrangements of his second successor.

Rome made rapid advances toward civilization and power during the reign of Ancus Martius, who extended the Roman territory to the sea on the west; founded the port of Ostia at the mouth of the Tiber; established salt works in its vicinity; constructed a bridge of piles, the *pons sublicius*, across the Tiber; strongly fortified the Hill Janiculum;

drained the low lands about the seven hills of Rome by means of the *Fossa Quiritium*; and erected the Mamertine, the first Roman prison.

The fifth King of Rome was LUCIUS TARQUINIUS PRISCUS, or Tarquin the Elder, who ascended the throne in B. C. 616, according to the received chronology, and reigned thirty-eight years (B. C. 616-578). There are different accounts respecting his origin. By some his parents are said to have been of Grecian descent; by others he is regarded as of Etruscan extraction. His name was derived from the Etruscan town of Tarquinii, where he was born.

Tarquin the Elder carried on important wars. He repulsed a fierce attack of the Sabines, who had crossed the Anio and threatened Rome itself. He next attacked the Latin towns on the Upper Tiber and in the angle between the Tiber and the Anio, and reduced all of them except Nomentum, thus conquering Antemnæ, Crustumerium, Ficulea or Ficulnea, Medullia, Cænina, Corniculum and Cameria. Near the end of his reign he invaded the country of the Etruscans and gained some important advantages over them. By these conquests Tarquin the Elder very greatly enlarged the population and dominion of Rome.

Tarquin the Elder also improved Rome with many public works. He is said to have built the great sewer, called the *Cloaca Maxima*, the most remarkable monument of regal Rome yet remaining—a grand and massive construction. He is also regarded as the builder of the strong and solid quay of massive masonry along the left bank of the Tiber, which restrained the natural tendency of the river to overflow that bank and inundate the marshy valley between the Palatine and Capitoline Hills. This king erected the *Forum*, with the rows of porticos and shops surrounding it. For the entertainment of the people, he constructed the race-course known as the *Circus Maximus*, between the Palatine and Aventine Hills. He likewise designed and commenced the great Temple of Jupiter on the Capitoline Hill, but the work was completed by

his son and second successor, Tarquin the Proud, the last King of Rome.

Tarquin the Elder is regarded as the author of two important constitutional changes.

1. He increased the number of members of the Senate from two hundred to three hundred, by adding to it the representatives of the *Gentes Minores*, or *Younger Houses*, who are regarded as the *houses* adopted in the patrician order from the Alban nobility when they were removed from Rome.
2. He "doubled the equestrian centuries," or, in other words, doubled the actual number of patrician *houses*, which had dwindled to only one hundred and fifty. From the noblest of the conquered people, Tarquin formed three half-tribes of fifty *houses* each, and attached them to the Ramnes, the Tities and the Luceres, but on inferior conditions.

Tarquin the Elder was assassinated B. C. 578 by hired agents of the sons of Ancus Martius, who endeavored to obtain the crown for themselves by this means. But their hopes were doomed to disappointment, as Tarquin's son-in-law, SERVIUS TULLIUS, an Etruscan general, succeeded to the throne as the sixth King of Rome. After gaining some important successes over the Etruscans, Servius Tullius determined upon effecting a thorough change of the Roman constitution, and he is known as the *civil lawgiver*.

Before the reign of Servius Tullius the patricians alone were invested with civil and political rights. That class only held all magisterial offices, all the higher orders of the priesthood, the ownership of the public lands, and the privilege of using a family name. The patricians were the only *populus*, or people, in a political sense. Servius Tullius invested all classes of Roman freemen with the franchise, thus giving the plebeians a share in the government. On the basis of the existing organization of the army, he established a new popular assembly, called the *Comitia Centuriata* (Assembly of the Centuries), in which every free Roman, patrician and plebeian, voted alike. He divided the whole body of Roman citizens into *classes*, in proportion to their

wealth, and subdivided these classes into *centuries*, in proportion to the whole amount of property owned by the class. To each century, whatever the number of persons composing it, he gave only a single vote in the assembly. In consequence of this arrangement, the richer classes were clothed with decidedly preponderating power; but if they differed among themselves, the poorer classes came in and decided the question in dispute.

Wealth now acquired some portion of the power previously reserved for rank. Each citizen possessing property was obliged to serve in the army, and his military position was accurately graded by his rank in life, or, in other words, according to his wealth. The highest class were the *Equites*, or horse-men; which were divided into eighteen centuries, of which the first six—two for each of the original tribes—were patricians, while the remaining twelve comprised the wealthier and more powerful plebeians.

Excepting the Equites, the Roman soldiers fought on foot. The mass of the Roman people composing the infantry were divided into five classes. The first class was composed of eighty centuries, and embraced those who were able to equip themselves in complete brazen armor and fought in the front rank of the phalanx. Forty of these centuries consisted of young men from seventeen to forty-five years of age, constituting the flower of the Roman infantry. The remaining forty centuries were formed of men between the ages of forty-five and sixty, and were generally retained as a garrison for the city. The second, third and fourth classes were each composed of twenty centuries, but the fifth class consisted of thirty centuries. The second class fought immediately behind the first, and wore no coat of mail, while their shields were made of wood instead of brass. The third class wore no greaves, and the fourth carried no shields. The fifth and lowest military class did not constitute any portion of the phalanx, but served as light-armed infantry, and was armed with darts, or javelins, and slings. All these military classes were required to

equip themselves for war. Below them were the poorest people, who were called out and armed at the public expense in great emergencies; or they followed the army as supernumeraries, and were ready to take the weapons and places of those who fell in battle.

Hitherto the only Roman tribes were the three of the patrician order—the Ramnes, the Tities and the Luceres. Servius Tullius divided the city into four tribes and the country into twenty-six, each tribe composed of land-owners regardless of rank. The whole thirty tribes met in a new popular assembly, the *Comitia Tributa* (Assembly of the Tribes), in the Forum at Rome; while the *Comitia Centuriata* (Assembly of the Centuries) convened outside the city-walls on the field of Mars. The tribes assembled in the Forum had all the powers of self-government, electing their own respective *Tribunes*, *Ediles* and *Judex* (Judges). Thus Servius Tullius invested the plebeians with the right of self-government, and also provided for the proper assessment and collection of the land-tax, which the Tribunes were obliged to levy, collect and pay into the public treasury. He provided for the needy plebeians by making to them an allotment of the public lands on the Etruscan side of the Tiber, which had been acquired in his early wars, and which were assigned to these plebeians in full ownership. The patricians were highly exasperated at the act of Servius Tullius, as they had previously leased these lands from the state for the pasturage of their cattle and flocks, and therefore were reluctant to yield them.

Some authors tell us that it was during the reign of Servius Tullius that Rome acquired externally a new and most important position, being acknowledged as the actual head of the Latin League, or, at any rate, of all but a few recalcitrant towns, such as Gabii. There is no doubt but that Rome occupied that position at the end of the regal period, and it may have been first assumed during the reign of Servius Tullius. Rome's position was not exactly like that which had been occupied by Alba Longa, the lat-

ter city having been one of the thirty cities, exercising a presidency over her sister states, thus giving her a superiority of rank and dignity, but no real control over the league. Rome was never one of the cities of the Latin League; but her position was that of a separate state confronting the league on terms of equality or even superiority to it in power, and when accepted as a close ally necessarily exercising a protectorate. Equality between Rome and Latium was jealously insisted upon by the terms of the alliance, but Rome was practically supreme and directed the policy of the league at will.

Servius Tullius likewise extended the limits of the city of Rome. The original "Roma Quadrata" was built on the Palatine Hill, but suburban settlements now covered the Esquiline, the Cælian and the Aventine Hills, while the Capitoline, the Quirinal and the Viminal Hills were occupied by the Sabines. Servius Tullius inclosed the Seven Hills, *Septimontium*, and a large space between and around them, within a new wall, which remained the city wall without change for more than eight centuries, until the time of the Emperor Aurelian.

Servius Tullius reigned forty-eight years, from B. C. 578 to B. C. 534. As his greatest desire was for the continuance of his reformed institutions, he had resolved to abdicate the throne, after causing the Roman people assembled in the Comitia Centuriata to choose, by their free votes, two chief-magistrates who should administer the government for only one year, and who were to provide for the election of their successors in like manner before the end of their term of office. But Rome was not destined to pass so easily by a bloodless revolution from royalty to a popular government; as the patricians, disgusted by his infringement of their exclusive privileges, revolted under the leadership of Tarquin, son of Tarquin the Elder and son-in-law of Servius Tullius, assassinated the beneficent Servius in the Senate-House, and placed Tarquin upon the throne (B. C. 534). According to an old Roman legend, the wicked Tullia, daughter

of the murdered Servius Tullius, and wife of Tarquin, his successor, in her haste to congratulate her wicked husband, drove her chariot over her father's corpse, which lay in the street.

LUCIUS TARQUINIUS SUPERBUS, or Tarquin the Proud, the seventh and last King of Rome, soon proved himself to be an unscrupulous tyrant. He commenced his reign by setting aside all the popular laws of the good Servius Tullius, and restoring the privileges of the patricians; but as soon as he felt secure in his power, he oppressed both patricians and plebeians, so that all classes of Romans felt his severity. He forced the poorer classes to toil upon the public works which his father had commenced, and upon those which had been begun by himself. Such were the permanent stone seats of the Circus Maximus, a new system of sewers, and the great Temple of Jupiter on the Capitoline Hill.

By wars or intrigues, Tarquin the Proud conquered the Volscians and other nations and made himself supreme throughout Latium. He concluded a treaty of commerce and friendship with Carthage, and otherwise attested his capacity for government; but his tyranny increased each year, and his insolence disgusted the patricians. He deprived Roman citizens of their property without consulting the Senate, and imposed upon all classes civil and military burdens beyond what the law allowed. As he became suspicious of the patricians he caused charges to be preferred against some of that order, and took cognizance of the accusations himself, sentencing some of the accused to death, and others to banishment without the right of appeal.

Finally the vile act of Tarquin's son Sextus produced a revolt which ended kingly government in Rome. According to the old Roman tradition, while the Romans were besieging the town of Ardea, Tarquin's sons, Sextus, Titus and Aruns, and their cousin Collatinus, got into a dispute about the good qualities of their wives, and all agreed to visit their homes by surprise. They found the wives of Sextus, Titus and

Aruns feasting and making merry, while Lucretia, the wife of Collatinus, was found working at her loom. They all agreed that Lucretia was the worthiest lady. Sextus fell into a violent passion for Lucretia, and shortly afterwards he behaved towards her in such a manner that she committed suicide. Lucius Junius Brutus, a relative of the royal family, bound himself by an oath to avenge the wicked act of Sextus. The outrage of Sextus aroused the indignation of the Roman people; and Brutus, showing them the bloody corpse of Lucretia and haranguing them, induced them to expel the royal family from the throne of Rome, and to abolish monarchy altogether. Tarquin the Proud and his family, finding themselves abandoned, retired into voluntary exile (B. C. 508).

Some modern historians have doubted the charges of tyranny which the Roman historians brought against Tarquin the Proud; but, as Mommsen truly asserts, they are in

general proven "by the formal vow which they (the Romans) made, man by man, for themselves and for their posterity, that henceforth they would never tolerate a king;" and "by the blind hatred with which the name of king was ever afterwards regarded at Rome." Even Julius Cæsar, centuries afterward, did not dare to assume the kingly title, notwithstanding that it was thrice offered to him; and Augustus, in formally setting up an empire, found himself obliged to avoid the outward appearance of a revival of royalty. Nevertheless the king had been assigned the duty of offering certain sacrifices, and therefore the name was retained in the office of the "king for offering sacrifice." It was decreed that this "king"—"whom they considered it their duty to create that the gods might not miss their accustomed mediator—should be disqualified from holding any further office, so that this official was at once the first in rank, and the least in power of all the Roman magistrates."

#### KINGS OF ROME.

B. C.	KINGS.	CHARACTER.
753	ROMULUS.	The Founder.
715	NUMA POMPILIUS.	The First Religious Lawgiver.
672	TULLUS HOSTILIUS.	The Conqueror.
640	ANCUS MARTIUS.	The Second Religious Lawgiver.
616	TARQUINIUS PRISCUS.	The Builder.
578	SERVIVS TULLIVS.	The Civil Lawgiver.
534	TARQUINIUS SUPERBUS (to B. C. 508).	The Tyrant.

#### SECTION V.—ROMAN RELIGION.

**T**HE Roman religion, like the Grecian, was a polytheism. The Romans had no images of their gods for the first one hundred and seventy years after the founding of the city. In every nation idolatry has perhaps been a later corruption of an earlier and more spiritual system. The Roman religion was not so beautiful and varied in its conceptions as the Grecian. It furnished little inspiration to

poetry or art, but it kept alive the simple domestic virtues, and regulated the transactions of the farm, the forum and the shop, by a series of principles pure in themselves and derived from a higher range of being.

The chief gods of the Romans were Jupiter and Mars. Jupiter was regarded as the supreme deity, but Mars was the special deity of this warlike people during their early history. March, the first month of the Roman year, was named after and conse-

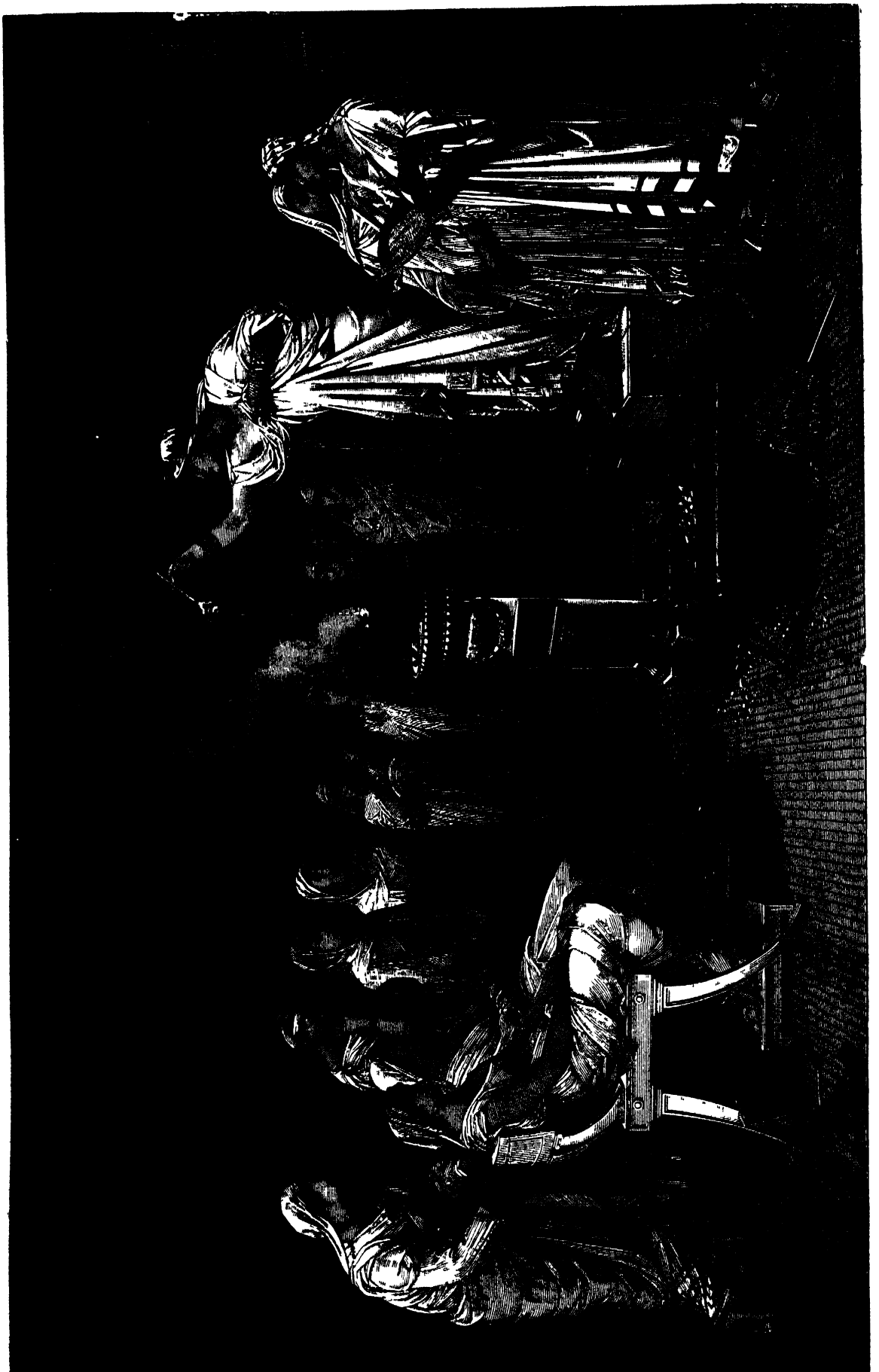
crated to Mars. The great war festival occupied a large part of this month; and during its first few days the twelve *Salii*, or Leapers, priests of Mars, who were selected from the noblest families, marched through the streets singing, dancing, and beating their rods upon their brazen shields. This festival began with horse-racing on the 27th of February, and its principal days were known as the day of the shield-forger (March 14th), the day of the armed dance at the Comitium (March 19th), and of the consecration of trumpets (March 25th). Wars were commenced with this festival, and the end of the campaign was followed in the autumn by a second festival in honor of Mars, called the consecration of arms (October 19th). Quirinus, under whose name Romulus was worshiped, was only a duplicate Mars, produced by the combination of the Roman and Sabine mythologies. Quirinus likewise had his twelve leapers, and his festival, the Quirinalia, which was celebrated on the 17th of February with similar ceremonies.

All the days of the full moon were sacred to Jupiter, as were all the wine festivals and various other days. The next important festivals were those relating to corn and wine, and marked the several periods of the farmer's year. On April 15th sacrifices were offered to Telles, the nourishing earth; on April 19th to Ceres, the goddess of germination and growth; on April 21st to Pales, the patroness of flocks; on April 23d to Jupiter, as the protector of the vines and the vats of the vintage of the preceding year, which were opened on this day for the first time; and on April 25th a deprecatory offering was made to Rust, the bad enemy of the crops. In May the twelve priests known as the Arval Brothers held their festival of three days in honor of Dea Dia, invoking her blessing in maintaining the earth's fertility and granting prosperity to Rome's entire territory. The harvest festivals were celebrated in August. The wine celebrations in honor of Jupiter occurred in October. The two thanksgivings—one in gratitude for the full granaries; the other the

Saturnalia, or seed-sowing festival—occurred in December, the latter on the 17th. A third celebration was held in December, in honor of the shortest day of the year (December 21st), which brought back the new sun. At the close of the ceremonial year occurred the strange festival called the Lupercalia, or wolf-festival, during which a certain class of priests ran about the city, girdled with goat-skins and leaping like wolves, scourging the spectators with knotted thongs; and also the Terminalia, or boundary-stone festival in honor of Terminus, the god of boundaries or landmarks.

One of the most perfectly Roman deities was Janus, the double-faced god of beginnings. All gates and doors, the morning, the opening of all solemnities, and the month of January, were sacred to Janus, who was always invoked before any other god. January, which was originally the eleventh month of the Roman year, was dedicated to Janus because the labors of the husbandman in Southern Italy began anew in that month. Sacrifices were offered to Janus on twelve altars, as well as prayers every morning. The first of March—the Roman New Year's Day—was especially sacred to Janus. That day was regarded as giving tone to the entire year. Accordingly, people were careful that their thoughts, words and actions on that day should be pure, beneficent and just. They greeted each other with gifts and good wishes, and generally commenced some work which they had designed to perform during the year, while they were very much discouraged if any trifling accident occurred. The Temple of Janus was located at the foot of the Capitoline Hill, between the Palatine and Quirinal Hills, or between the original Roman and Sabine cities. Armies leaving the city marched out through the gates of this temple, and returning passed through them into the city; and therefore these gates stood open when Rome was at war, so that the god might come out to aid the Romans, while in time of peace the gates were always closed, as already stated.

Vulcan, the god of fire and of the forge, was another of the chief gods of Rome, and





was honored with two festivals, the consecration of trumpets in May, and the Volcanalia in August.

The gods of the domestic hearth, or the household, and of the store-room, and those of the forest and the field were the dearest to the Romans of all their deities, though of inferior rank to the divinities already named. Vesta, the household goddess, was near and dear to all Romans, who regarded her as the source of all their domestic prosperity and happiness. Every Roman hearthstone was a temple to Vesta, and every meal was a sacrifice in her honor. The great temple to this goddess was the hearthstone of the city. In that temple six maidens, called the *Vestal Virgins*, daughters of the most illustrious families, guarded the sacred fire, the symbol of the goddess, by day and by night. The Vestal fire was believed to be mysteriously connected with the origin of all things. The Vestal Virgins were highly revered, and their intercession was of peculiar efficacy in imploring pardon.

The Vestal Virgins did not live in seclusion, as did the nuns of monkish times, but were permitted to make their appearance in public, and even to be present at the sports and games. When one of these virgins died, her place was difficult to supply, as there was a great repugnance among young maidens to become Vestals, in consequence of the dreadful punishment inflicted for a violation of the Vestal's vows of chastity, the unfortunate delinquent being buried for her offense; but few suffered for a long succession of ages. In consequence of the reluctance of young females to become Vestals, the chief priest was usually under the necessity of seizing upon some maiden by violence and compelling her to assume the office of a Vestal.

Over the main entrance of every house was a little chapel of the *Láres*, the spirits of good men and of the ancestors of the family, to whom the father paid his devotions whenever he entered his dwelling upon returning home from a journey. There were public *Láres*, or protecting divinities, in each city under Roman sway, and these were

worshiped in a temple and in numerous chapels, usually located at the street crossings. Their names were kept secret, as the Romans intensely cherished the "belief that the name of the proper tutelary spirit of the community ought to remain forever unpronounced, lest an enemy should come to learn it and calling the god by his name should entice him beyond the bounds." Rural *Láres* and *Láres Viáles* were worshiped by travelers.

In the course of time the Romans incorporated the Grecian and other mythologies into their own religious system, so that they finally had an indefinite number of gods and goddesses. After their intercourse with the Greeks had commenced, the Romans regularly consulted the Delphic oracle and highly valued its utterances. After the capture of Veii the Romans presented the Delphic shrine with a tenth of the spoils. The only oracle possessed by Rome was that of Faunus, the favoring god, on the Aventine Hill. There were a number of oracles of Fortune, Faunus and Mars in Latium, but none of them gave any audible responses by the mouth of inspired persons, like the one at Delphi. At Albúnea, near Tibur, Faunus was consulted by the sacrifice of a sheep. The skin of the sheep was spread upon the ground, and the person seeking direction slept upon it, believing that he ascertained the will of the god by visions and dreams. The Romans often had recourse to the Greek oracles in Southern Italy; and the most acceptable gift which the inhabitants of Magna Græcia were able to offer to their friends in Rome was a palm-leaf inscribed with some utterances of the Cumæan sibyl, a priestess of Apollo at Cumæ, near Naples. The Romans usually learned the will of their gods by augury.

The Sibylline Books, which constituted one of the most highly cherished possessions of the Romans, were believed to have been purchased by one of the Tarquins from a mysterious woman who brought them to Rome, asking an exorbitant price for nine volumes. The king having refused to purchase them, the Sibyl went away and de-

stroyed three of the books. She then returned with the remaining six and demanded the same price for these which she had asked for the original nine. As Tarquin again declined to purchase them, she again departed and destroyed three more books. She appeared a third time before Tarquin and asked as much for the remaining three as she had at first wanted for the whole nine. The woman's strange conduct excited Tarquin's curiosity, and he bought the three books, which were found to contain important revelations regarding the future destiny of Rome. They were given in charge of one of the four sacred colleges, and were kept in a stone chest under the temple of Jupiter Capitolinus. They were consulted only by order of the Senate on occasions of great public calamity.

The Romans are believed to have learned their different methods of divination from the Etruscans, such as the interpretation of signs in the heavens, of thunder and lightning, of the flight or voice of birds, of the appearance of sacrifices, and of dreams. The legends ascribed to the first Tarquin the introduction of Etruscan divinities and methods of worship into Rome. At a later period the Roman Senate specially decreed the cultivation of "Etruscan discipline" by young men of the noblest birth, lest a science of such importance to the state should be corrupted by coming into the hands of low and mercenary persons.

The four sacred colleges of the Romans were those of the *augurs*, the *pontiffs*, the *heralds*, and the *keepers of the Sibylline Books*. The *augurs* were gradually increased in number from three to sixteen, being distinguished by a sacred dress and a curved staff, and being held in the highest honor. They were charged with the duty of ascertaining the will of the gods from the flight of birds and from the appearance of the entrails of victims. Any public act of any kind—such as the holding of elections, the passage of laws, the declaring of war—could only be performed after "taking the auguries;" as in theory the gods were the rulers of the state, the magistrates being

only their deputies. In case an *augur* declared, in the midst of the *Comitia*, that it thundered, even if falsely, the assembly at once dispersed. The *augurs* frequently made an unfair use of their great power in the political struggle between the patricians and the plebeians. The plebeians, having originally been foreigners, were regarded as having no share in the Roman gods, who thus became the exclusive patrons of the patricians. When plebeians were at length elected to high offices, in consequence of a change in the Roman constitution, the *augurs* declared the elections null and void in several instances, on the pretext that the auspices had been irregular; and no one having the right to appeal from their decision, their veto was absolute.

The *pontiffs*, or *pontifices*—"Bridge Builders"—as constituting one of the four sacred colleges, was the most famous of the religious institutions attributed to the good king Numa Pompilius. The *pontiffs* superintended all public worship according to their sacred books, and were obliged to give instruction to all such as applied for it, respecting the ceremonies with which the gods could be approached. Whenever sacred officers were to be appointed, or wills were to be read, the *pontiffs* convoked the *Comitia*. They only could judge of certain cases of sacrilegious crime, and in very early times only they possessed both the civil and religious law of the Romans, as the scribes did among the Hebrews. The highest magistrates submitted to their decrees, as well as did private individuals, provided three members of the college agreed in the decision. The *pontiffs* alone knew what days and hours might be used to transact public business. They were assigned the keeping of the calendar; and as these august and reverend dignitaries were only men, they sometimes made use of their power to prolong the yearly office of a favorite Consul, or to cut short the term of one of whom they disapproved. The Roman Emperors adopted the title of *Pontifex Maximus*, or Supreme Pontiff, and transmitted it to the Popes, or Bishops of modern Rome.

The heralds, or *fetiales*, were the guardians of the public faith of the Romans in all their dealings with other nations. In case war was to be declared by Rome against another nation, it was a herald's duty to enter the enemy's territory, and four times to set forth the causes of complaint, once on each side of the Roman boundary, then to the first citizen whom he happened to meet, and, finally, to the magistrates at the seat of government; and solemnly to invoke Jupiter to give victory to those having a just cause.

The *flamens*, or kindlers, were the priests of particular gods, as one of their chief duties was to offer sacrifices by fire. The principal one of them all was the *Flamen Dialis*, or priest of Jupiter. The next were the priests of Mars and Quirinus. The priests were allowed to hold civil offices, but the purity and dignity of the priestly life were guarded by many curious laws. However, a priest was not allowed to mount a horse, to look upon an army outside the walls, or, in early times, to leave the city for even but one night.

After the good king Servius Tullius had completed his census, he performed a solemn purification of the city of Rome and the Roman people, by means of prayers and sacrifices, to avert the anger of the gods. During the continuance of the Roman Republic this ceremony was repeated after every general registration, which occurred once every five years. Sacrifices of a pig, a sheep and an ox were offered; while water was sprinkled from olive-branches, and certain substances were burned, whose smoke was believed to have a cleansing effect. Farmers, in like manner, purified their fields, shepherds their flocks, generals their armies, and admirals their fleets, to guard against disasters which the gods might send as a punishment for some secret or open act of impiety. An army or a fleet always underwent lustration before undertaking any enterprise. In the case of the fleet altars were erected on the shore near which the ships were enclosed. The sacrifices were carried around the fleet three times in a small boat by the generals and priests, prayers being offered aloud for the success of the expedition.

## SECTION VI.—THE ROMAN REPUBLIC'S EARLY STRUGGLES.



THE Roman Republic, which was established upon the expulsion of Tarquin the Proud, B. C. 508, lasted four hundred and eighty years, and embraced four distinct periods. The first period was characterized by a struggle for existence against external foes, and by a constitutional development in the long and bitter contest between the patricians and the plebeians within the state. During this entire period the main interest centers upon the struggle between the two orders and the growth of the Roman constitution and laws; the foreign wars of the young republic being only of secondary importance, no extensive conquests having yet been made. The only wars of importance during this early period

were the First Latin War, the war with Veii, and the defensive war against the Gauls.

Upon the establishment of the Roman Republic, the leaders of the revolution which overthrew Tarquin the Proud restored the constitution of the good Servius Tullius and improved it. In place of the king, two magistrates, called *Consuls*, were to be elected annually by the *Comitia Centuriata*, and during their terms of office they possessed all the power and dignity of kings. They were preceded in public by a guard of twelve *lictors*, bearing *fasci*, or bundles of rods, as emblems of authority. Out of the city, when the Consul was engaged in military command, an ax was bound up with the rods, in token of his absolute power over life and death.

The first Consuls were Lucius Junius Brutus and Lucius Tarquinius Collatinus, the founders of the Republic. Brutus was a plebeian; but Collatinus, the husband of Lucretia, was a patrician.

The Senate, which had fallen away during the tyrannical reign of Tarquin the Proud, was again raised to the ideal number of three hundred by the addition of one hundred and sixty-four life-members of the order of Equites, many of whom were plebeians. The right of appeal, which Tarquin the Proud had suspended, was now restored and extended to all freemen. These arrangements produced a spirit of harmony between the different orders of the state. But the patricians were dissatisfied. Their hatred and fear of the tyrannical Tarquin had rendered it necessary on their part to conciliate the plebeians for the purpose of obtaining their powerful assistance in the revolution which rid Rome of the tyrant; but no sooner had the revolution been effected than the patricians endeavored to recall the concessions which they had never intended should be granted to the plebeians as permanent privileges.

Lucius Junius Brutus—known as the Elder Brutus—whom we have noticed as the founder, and one of the first two Consuls, of the Roman Republic, was one of the most celebrated characters of this early period, and many beautiful legends are connected with his name. Brutus was a nephew of Tarquin the Proud. Seeing his relatives put to death by order of that jealous tyrant, Brutus is said to have feigned idiocy, in order to appear to be of no consequence. After the outrage of Sextus and the consequent suicide of Lucretia, he threw off the mask, and by his bold and earnest eloquence he instigated the Roman people to expel the tyrannical king and his family from Rome.

The following is another legend concerning Brutus. On one occasion King Tarquin the Proud was terribly frightened by a strange omen. A serpent glided from beneath the altar at the time of sacrifice, and devoured the entrails of the victim. The king, greatly alarmed, determined to send

his two sons and his idiotic nephew, Brutus, to Delphi to seek from the famous oracle at that place for an explanation of the dreadful portent. When the two princes had presented their offerings, they laughed at the half-witted Brutus, who offered only his staff; but they were unaware that the pretended idiot had hollowed out the staff and filled it with gold. In answer to the inquiry as to who should reign in Rome after Tarquin the Proud, the Delphic oracle said: "He of you who shall first kiss his mother." Thereupon the two princes agreed to draw lots for the privilege; but Brutus understood the oracle better, and fell as if by accident upon taking his departure from the famous temple, and kissed his mother earth.

The following circumstance in connection with the legendary history of Brutus illustrates the stern virtue and indomitable patriotism of this wonderful man. After his expulsion, Tarquin the Proud sent to Rome to ask for all the goods that had belonged to him; and after some time the Senate ordered that his goods should be restored to him. But those whom he had sent to Rome to ask for his goods conspired with many young patricians and the sons of Brutus to restore the deposed and exiled king to his throne. A slave accidentally overheard them talking together, and when he had ascertained that the letters were to be given to the messengers of Tarquin, he went to Brutus and told him all that he had heard. Brutus defeated the plot by causing the young conspirators to be seized and obtaining possession of their letters. Brutus then ordered the lictors to bind his own two sons, Titus and Tiberius, along with the other conspirators, and to scourge them with rods, in accordance with the law. The stern Brutus, in his judgement-seat in the Forum, from feelings of patriotism, which made him forget the father in the judge, then ordered the execution of his sons. Accordingly, the lictors struck off their heads with their axes before their father's eyes. Brutus did not stir from his seat, nor turn his eyes away from the sight. But the spectators saw that the stern father and patriot was inwardly

grieving over his children. "Then they marveled at him, because he had loved justice more than his own blood, and had not spared his own children when they had been false to their country and had offended against the law."

The young Republic was involved in wars with the Etruscans, the Latins and other neighboring Italian nations, which endeavored to restore the banished Tarquin the Proud. The Romans were so preoccupied with their internal affairs for a long time that they had no time left to maintain their supremacy in Latium, and consequently Rome fell from the highest to the very lowest position among the nations of Central Italy, thus losing her power and prestige as the immediate result of the change from a monarchy to a republic.

The Latins threw off the Roman supremacy, and the Etruscans waged war against Rome. Lars Porsena, king of the Etruscan city of Clusium, seems to have actually conquered Rome and to have held the city in subjection for some years, receiving from the Roman Senate an ivory throne, a golden crown, a scepter and a triumphal robe, in token of homage. In pursuing their attacks upon Latium the Etruscans were defeated, and Rome recovered its independence, but with the loss of her territories west of the Tiber. The hostile Latins, the Sabines and the Oscans ravaged the other lands of the Romans without opposition, carrying away the crops and the farm-buildings, as well as the cattle. These losses greatly impoverished the Romans, the main suffering naturally falling upon the poorer people, whose small farms constituted their only possessions and their only means of support.

With these early foreign wars of the Roman Republic are connected some of the most interesting legends of early Roman history. In a battle with the Etruscans, Aruns, a son of the exiled Tarquin the Proud, observing Brutus at the head of the Roman cavalry, spurred his horse very furiously to the charge upon his antagonist, each running his spear through his adversary, so that both fell mortally wounded. The Roman women mourned for Brutus a

whole year, because they honored him as the avenger of the wrongs of Lucretia, the victim of the foul crime of Sextus Tarquinius.

One of the most famous legends of this Etruscan war was that of Horatius Cocles. When Lars Porsena, King of Clusium, had reached the Hill Janiculum, just across the Tiber from Rome, the city was in the most imminent danger of capture, as the Etruscans could have entered it by crossing the Sublician bridge. But in this dire extremity the city was saved by the valor of Horatius Cocles, who, with almost superhuman strength, kept the whole Etruscan army at bay, while his two comrades broke down the bridge behind him. Then fervently praying: "O Father Tiber, take me into thy charge and bear me up!" he plunged into the stream, and, amid a shower of darts from the enemy, he swam to the opposite shore in safety. The state honored him with a statue and bestowed upon him as much land as he was able to plow round in one day. Few Roman legends are more celebrated than this gallant deed of Horatius Cocles, and Roman historians in later ages loved to relate it. Macaulay, in one of his *Lays of Ancient Rome*, speaks of this legend in the following lines:

"When the goodman mends his armor,  
And trims his helmet plume;  
When the goodwife's shuttle merrily  
Goes flashing through the loom;  
With weeping and with laughter  
Still is the story told,  
How well Horatius kept the bridge  
In the brave days of old."

Another well-known legend of this Etruscan war was that of Mucius Scaevola. While Lars Porsena was besieging Rome, a young Roman patrician, named Mucius, penetrated into the Etruscan camp for the purpose of assassinating Porsena, but by mistake he killed one of the attendants of the Clusian king. Thereupon he was seized and brought into the presence of Porsena, who threatened him with torture unless he made a confession. But Mucius thrust his right hand into a fire that was burning close by and kept it there until it was burnt off, to show Porsena that

no torture could induce him to betray the plans of his countrymen. Porsena, admiring such fortitude and patriotism, gave Mucius his liberty; whereupon the heroic young Roman, in gratitude, warned the Clusian king to raise the siege of Rome and make peace, as three hundred young Romans had sworn to take his life, and that he had been chosen by lot to make the first attempt. Porsena, alarmed for his life, immediately made peace with the Romans and marched home. The Romans ever afterward held Mucius in high honor and bestowed upon him the surname of *Scævola*, the *Left-Handed*.

Still another legend of this Etruscan war was that of the battle of Lake Regillus. As a final effort to recover his throne, the exiled Tarquin applied for aid to his son-in-law, Octavius Mamilius, King of Tusculum; and the Latins at once espoused his cause. A protracted and sanguinary battle was fought at Lake Regillus, during which it at one time appeared as if the Roman army was about to give way; whereupon Aulus Postumius offered a prayer to the twin deities, Castor and Pollux, vowing to erect a temple in their honor if they would come to the aid of the Romans. But a short time had passed,

“When he was aware of a princely pair,  
That rode at his right hand.  
So like they were, no mortal  
Might one from the other know;  
White as snow their armor was,  
Their steeds were white as snow.”

Another charge being made under this more than mortal leadership, the Latins fled. That same evening two young men rode into Rome on white steeds, and announced the victory of the Roman arms. They were seen washing their steeds at the spring Juturna, in the Forum, after which they vanished.

“And all the people trembled,  
And pale grew every cheek;  
And Sergius the High Pontiff  
Alone found voice to speak:  
‘The Gods who live forever  
Have fought for Rome to-day!  
These be the great Twin Brethren  
To whom the Dorians pray.’”

During these early wars of the Roman

Republic, according to Livy, the first *Dictator* was appointed. The Dictator was an absolute and irresponsible master of the state, superior to the Consuls, the Senate and the Comitia, and even above the laws themselves. Thereafter, in times of great public danger, a Dictator was always appointed. The first Dictator must have been appointed by the Senate, according to Livy; but in after-times the Senate, though claiming the right to nominate, practically usually selected the Consul who should nominate.

Although monarchy was abolished, Rome was not by any means under a free government. As soon as the Republic was relieved from the hostility of foreign foes, it began to be distracted by domestic troubles. As already stated, the patricians intended to revoke the concessions which they had granted to the plebeians in a moment of necessity, when the first opportunity presented itself; and as external dangers had now passed, they began to grievously oppress the plebs.

The greater part of the first period of the Republic is absorbed in struggles between the two great orders in the state. This period is not as attractive as the romantic legends of the regal period, or as interesting as the stirring events of the subsequent period of conquest. Nevertheless, the stages by which this great ancient people won their freedom and eventually established a perfectly pure democracy must ever be of the highest importance to the student or reader of history.

Rome had hitherto mainly derived her wealth from the products of the soil. The loss of the lands west of the Tiber, and the ravages of the hostile nations in the Roman territory after the establishment of the Republic, had reduced the Roman masses to general poverty. At the same time, in consequence of the necessities and losses of the government, the taxes were vastly increased; and these were levied upon the scale of former assessments, and not upon the reduced value of property prevailing at the time. In addition to this, the state required the immediate payment of the taxes for five years.

The patricians having possession of all the officers, exempted themselves from the payment of tithes, and soon became immensely wealthy; while the plebeians were compelled to pay taxes for the little farms in their possession, and to perform military service without pay. In time of war the lands of the plebeians were left untilled, and their dwellings were often burned by the enemy. The plebeians consequently became very poor, and incurred debts with the patricians which it was impossible to discharge, under the existing circumstances, as they were required to pay exorbitant rates of interest for the money thus borrowed. The patricians took full advantage of the cruel Roman laws concerning debt, enforcing those harsh laws to the fullest extent; and the sufferings of the insolvent plebeians became intolerable. According to the Roman law, if a debtor failed to discharge his obligations when they became due, his estate was seized; and he and his whole family became slaves to his creditor, or were thrown into prison and maltreated. Many plebeians sold themselves as slaves to their patrician creditors to discharge their debts. Those plebeian debtors who refused thus to sign away their own and their children's liberty were frequently cast into prison, loaded with chains, and starved or tortured by the cruelty of their creditors. The patrician castles commanding the hills of Rome contained gloomy dungeons, in which were perpetrated untold atrocities upon those who were so unfortunate as to incur the wrath of their owners.

Patrician tyranny at length produced a general insurrection of the plebeians. According to a legend, an old man, covered with rags, pale and emaciated, having escaped from his creditor's prison, rushed into the Forum and implored the aid of the people. He showed them the scars of the wounds which he had received in twenty-eight battles with the enemies of Rome. He was immediately recognized as a brave old captain in the army. He related to them that his house had been burned by the enemy in the Etruscan war, and that his

taxes had been nevertheless rigorously exacted from him. He had been obliged to borrow money, and finally he had lost all his property; and when it had become impossible for him to discharge his debts, he and his two sons were enslaved by his creditor. He also showed them the marks of the stripes which had been inflicted upon him by his creditor. The plebeians could not now restrain their rage and indignation. They demanded relief. At this instant, news reached Rome that the Volscians had taken up arms against the Romans. The plebeians rejoiced at this intelligence. They refused to enlist in the army, and told the patricians to fight their own battles. As the plebeians could not be compelled to enlist, the Consuls promised them relief, and conceded their demand for the release of the imprisoned debtors, whereupon many plebeians joined the military ranks; but no sooner had the Volscians been defeated than the debtors were ordered back to their prisons.

Fourteen years after the founding of the Republic (B. C. 494), the plebeians, driven to despair by patrician tyranny, withdrew from Rome in a body and retired to Mons Sacer (the Sacred Mount), on the opposite side of the Tiber, about three miles from the city, where they announced their intention to found a new city, where they might live and govern themselves by more just and equal laws.

Seeing that they could not afford to lose the services of so large and useful a class as the plebeians, the patricians dispatched ten Senators, with Menenius Agrippa at their head, to treat with the plebeians, and to induce them to return to Rome. According to an old Roman legend, Agrippa represented to them the disadvantages of dissensions in a state, and related to them the fable of the quarrel between the stomach and the members. The members, complaining that the stomach remained idle and enjoyed itself, refused to labor for it any longer; the hands refused to put food to the mouth; the mouth refused to open, and the teeth refused to chew; but while they thus attempted to starve the

stomach, they starved themselves; and at last they discovered that the stomach was as useful to the body as they were themselves. The plebeians understood the moral of the fable, and they agreed to a treaty with the patricians.

The patricians were obliged to yield, and the seceded plebeians were induced to return to Rome, being allowed to dictate their own terms. These conditions were the cancellation of all claims against insolvent debtors; the release of all imprisoned or enslaved debtors; and the annual election, by the people, of two magistrates, called *Tribuni Plebis*, or *Tribunes of the Plebs*, whose persons should be sacred, and whose duty it was to defend and protect the interests and rights of the plebeians, and to prevent, by the word *veto* (I forbid it), any measure which endangered the rights and liberties of the plebeians. The Tribunes were afterwards increased to five, and still later to ten in number. Two plebeian *Ædiles* were likewise appointed, and their duties were to superintend the streets, buildings, markets and public lands, as well as the public games and festivals, and the general order and peace of the city. These *Ædiles* were judges in minor cases, like those of modern police courts; and they were subsequently the guardians of the decrees of the Senate, which the patrician magistrates had sometimes tampered with. After winning this great victory for popular rights, the plebeians returned to their old homes at Rome (B. C. 494). The scene of this decisive triumph of the commons was consecrated to Jupiter, and was known in after years as *Mons Sacer* (the Sacred Mount). Thenceforth the plebeians of Rome had an important part in the affairs of the Republic. This victory was the prelude to other popular constitutional triumphs, which the plebeians wrested from the patricians during a long series of struggles.

In this connection comes another celebrated legend of the early days of the Roman Republic (B. C. 488). The haughty patrician Caius Marcius—who had received the surname of Coriolanus, from his valor

at the capture of the Volscian town of Corioli—was hated by the plebeians, who refused him the Consulate. This so exasperated Coriolanus that when, during a famine in Rome, a supply of corn arrived from Sicily, he advised the Senate not to distribute any to the plebeians unless they consented to the abolition of the office of Tribunes. This insolent proposal so incensed the plebeians that they would have torn the haughty patrician to pieces had not the Tribunes summoned him before the *Comitia Tributa*. Coriolanus himself boldly defied his political enemies, and his relatives and friends vainly interceded for him. He was sentenced to banishment from Rome. Enraged at this treatment, Coriolanus went over to the Volscians, the inveterate enemies of the Romans, and offered to lead their armies against his own countrymen. The Volscian king induced his people to intrust Coriolanus with the command of their forces, and he accordingly led a Volscian army against Rome, sweeping everything before him and taking town after town. He advanced within five miles of Rome, ravaging the lands of the plebeians, but sparing those of the patricians. Despair reigned in the city. The ten leading Senators were sent to entreat him to spare his native city, but he received them with the utmost sternness, and told them he would not relent until he had reduced the city to absolute submission. The next day the pontiffs, the augurs, the flamens and all the priests came in their official robes and vainly entreated him not to ruin his country, but Coriolanus was still inexorable. There seemed to be no hope for the city, which would soon have fallen into the patrician traitor's hands; but the next morning the noblest Roman matrons, headed by Veturia, the aged mother of Coriolanus, and by his wife, Volumnia, leading his little children by the hand, came to his tent. Their lamentations and appeals turned him from his revengeful purpose. Yielding to the solicitations of his mother, Coriolanus burst into tears, exclaiming: "Mother, you have saved Rome, but you have ruined your son!" He then raised the siege of Rome and led



the Volscians home. It is said that the Volscians, enraged at his retreat from Rome, put him to death; but a tradition states that he lived to a great age, in exile among the Volscians, and that he was frequently heard to exclaim: "How miserable is the condition of an old man in banishment!"

In B. C. 485 Spurius Cassius, one of the two Consuls for that year, proposed the *First Agrarian Law*, providing for a division of a certain portion of the public lands among the plebeians to prevent future suffering. He likewise proposed that the plebeians when serving in the army should be paid for their services, and that the tithe of produce levied by the state upon the lands leased by the patricians should be strictly collected and thus applied. The other Consul opposed the law, and charged Spurius Cassius with seeking to win popular favor for the purpose of making himself king. Notwithstanding this opposition, the First Agrarian Law was passed. After the expiration of his year of the Consulate, Spurius Cassius was brought to trial, through the powerful influence of the patricians, and was condemned as a traitor. He was scourged and beheaded, and his house was razed to the ground (B. C. 485). Thus Spurius Cassius died the death of a martyr to the cause of the poor.

Having thus gotten rid of the popular leader, the patricians threw off the mask, and proceeded to deprive the plebeians of all the advantage of the new law. They demanded the exclusive right to elect both Consuls, only requiring the plebeians in the popular assemblies to ratify their choice. The patrician Consuls refused to enforce the Agrarian Law, thus preventing a division of the public lands. The only resource of the plebeians then was to refuse to perform military service, and the Tribunes now made their power felt by protecting the commons in their refusal to enlist. The Consuls thwarted their purpose by holding their recruiting stations outside of the city walls, where the Tribunes had no jurisdiction. Though a plebeian might keep himself safe under the protection of the Tribunes within

the city, his lands could be laid waste, his buildings burnt, and his cattle confiscated, by order of the patrician authorities. The plebeians still had one last expedient. Though the Consuls could thus force them to enlist, the plebeian soldiers could not be compelled to win a victory, and thus they soon gratified their revenge. Considering the patricians as worse enemies than the foreign foes whom they encountered in the field, the plebeians allowed themselves to be defeated by the Veientians.

The noble family of the Fabii, the most devoted champions of the patricians, had been in possession of the Consulate for six successive years. This aristocratic family now perceived the danger to the state from further opposition to the popular will; and when Kæso Fabius became Consul, in B. C. 479, he insisted upon the execution of the Agrarian Law of Spurius Cassius. The patricians haughtily resisted his demand, and the Fabii at once retired from Rome in disgust, founded a little colony in Etruria, on the little river Crémèra, a few miles from Rome, settling there with their hundreds of clients, their families, and a few patricians who were attached to them from friendship and sympathy. They promised to still remain loyal and valiant defenders of Roman interests, and to maintain this advanced post with their own resources in the war which Rome was then waging against Veii. Two years after this migration, the Fabian settlement was surprised by the Veientians, every man being put to death (B. C. 477).

As the Consuls still refused to execute the Agrarian Law, they were impeached at the expiration of their official term by Genucius, one of the Tribunes of the plebeians. On the morning of the day assigned for the trial, Genucius was found murdered in his bed (B. C. 473). This treacherous crime was caused by the patricians, who were alarmed at the danger by which they were menaced. The popular indignation was immensely increased by this dastardly deed, but the plebeians were paralyzed for the moment, and the Consul proceeded with the enlistment of soldiers. The centurion Vólero Publilius, a strong and

active plebeian, refused to be enrolled, and appealed to the Tribunes for protection. Alarmed by the fate of Genucius, the Tribunes hesitated, and Vóléro Publilius called upon the plebeians to aid him in upholding his rights. In the tumult which ensued the Consuls and all their retinue were driven from the Forum.

The next year (B. C. 471), Vóléro Publilius was chosen Tribune. He proposed a law that the Tribunes should thenceforth be elected by the plebeians only in the *Comitia Tributa* in the Forum, instead of by the entire people in the *Comitia Centuriata*. This measure was intended to avoid the overwhelming vote of the clients of the great patrician families, who were obliged to conform to the decrees of their patrons, and who frequently controlled the action of the whole people in the *Comitia Centuriata*. The patricians managed for a year, by various delays, to prevent the passage of the bill. Appius Claudius, one of the Consuls, stationed himself in the Forum with an armed force to oppose its passage; and it was only after the plebeians, imitating the patricians in resorting to force, had seized the Capitol and held possession of it for some time under military guard, that the famous *Publian Law* was passed (B. C. 471). This has been called the "Second Great Charter of Roman Liberties," and it conferred upon the tribes assembled in the *Comitia Tributa* the power to elect their own Tribunes and *Ædiles*, as well as the right to discuss all questions concerning the whole Roman people. It was a long stride in the direction of equal rights in Rome.

While the aristocracy and the commonalty were thus contending for power within Rome, the *Æqui* and the *Volsci*, the two Oscan nations which had conquered a considerable portion of *Latium*, and which had advanced to within a short distance of Rome itself, were waging war against the Romans. After taking advantage of the changes in the Latin League to extend their power to the Alban Mount and over the southern plain of *Latium*, the *Æqui* and the *Volsci* extended their forays to the very

gates of Rome, forcing the rural population to seek refuge, with their cattle, within the walls, where a plague which was then raging contributed the horrors of pestilence to those of war. In the meantime the *Veientians*, or the people of *Veii*, an Etruscan nation, had advanced to the opposite side of the Tiber and had threatened the Hill *Janiculum*.

The civil struggles in Rome had led to the exile of many Roman citizens, and in most instances these exiles joined the hostile nations. Rome was the champion of oligarchy among the cities of Italy, as Sparta was among those of Greece. Party spirit was frequently stronger than patriotism, and the sympathy between Roman and foreign aristocrats was greater than that between patricians and plebeians at home. Thus an exiled noble was willing to undertake the task of ruining his country; and the legend of *Coriolanus* fully illustrates the condition of the Roman Republic at that early period.

In the meantime another visitation of pestilence carried off thousands of the people of Rome. The *Æquians* and the *Volscians* ravaged the country to the very walls of the city, and the crowded multitude were threatened with the horrors of famine. During all this time the patricians maintained their pretensions with unabated vigor, while the plebeians watched with great eagerness for an opportunity to establish their rights on a firm foundation. These internal disorders so greatly wasted the strength of Rome that she was scarcely able to maintain herself against the attacks of external foes. It was very evident that a thorough and radical reform was necessary to redress the civil grievances of the commons.

In B. C. 462 *Terentilius Harsa*, one of the Tribunes of the plebs, proposed the appointment of a board of ten commissioners, five patricians and five plebeians, to revise the Roman constitution, to define the duties and powers of Consuls and Tribunes, and to frame a code of laws from the vast mass of decisions and precedents. The

struggle over the passage of the *Terentilian Laws* lasted ten years (B. C. 462-452), during which Rome was on the brink of ruin. During the progress of this internal struggle the Volscians several times came near gaining possession of the city. During these troubles many Roman citizens became exiles. The chief of these was *Kæso Quinctius*, the son of the great patrician *Lucius Quinctius*, surnamed *Cincinnátus*, meaning *curly-head*.

*Kæso Quinctius* had been exiled for raising riots in the Forum to prevent the passage of the *Terentilian Laws*, but he afterwards returned with a band of Roman exiles, headed by a Sabine leader named *Appius Herdonius*, who occupied the city and seized the Capitol, and demanded the recall and reëfranchisement of all banished Roman citizens. The whole band of exiles was defeated and slain by the citizens.

In revenge for his son's death, *Cincinnátus*, who was then one of the Consuls, declared that the *Terentilian Laws* should never pass during his term of office, and that he would immediately lead the entire citizen-soldiery out against the enemy, thus preventing a meeting of the tribes in the *Comitia Tributa*. The augurs were even to accompany him and consecrate the ground of the encampment, so that a lawful assembly might be held under the power of the Consuls, and repeal every law which had thus far been enacted at Rome under the authority of the Tribunes. At the end of his official term, *Cincinnátus* declared his intention of appointing a Dictator, whose authority would supersede that of all other officers, patrician or plebeian. All these things could be done under the strict forms of the Roman constitution; but the Senate and the more prudent of the patricians perceived that such an exercise of the Consul's power might tax the patience of the plebeians too far, and persuaded *Cincinnátus* to desist. At the expiration of his official year, *Cincinnátus* retired to his farm, which he himself cultivated.

War went on between the Romans and the *Æquians*, and treaties were only made

to be broken. In B. C. 458 the *Æquians* invaded the Roman territory and formed an intrenched camp on Mount *Algidus*, one of the Alban hills. The Roman Senate sent ambassadors to *Gracchus*, the *Æquian* commander, to complain of this violation of the peace. *Gracchus*, who was a vain-glorious and haughty man, received the Roman ambassadors in his tent, which was pitched under the shade of an oak. He answered all their remonstrances with mockery, saying: "I am busy, and cannot hear; tell your message to this oak tree." One of the Roman ambassadors instantly replied: "Yea, let this sacred oak hear, and let all the gods hear, how treacherously you have broken the peace!" The ambassadors returned to Rome, and war was declared against the *Æquians*.

When the Roman army marched out, the crafty *Gracchus* retreated before them, and the Romans followed him heedlessly until he had lured them into a narrow valley with high and steep hills on each side. He then seized and guarded the defiles in front and rear, and covered the hills on both sides with his troops. The Romans thus found themselves decoyed into a trap, in which they could neither advance nor retreat. They were in imminent peril of starvation, as there was neither food for the men nor grass for the horses in the narrow valley. To their good fortune, five horsemen had broken out of the valley through one defile before the rear was quite closed up, and these succeeded in making their escape to the city with the intelligence of the perilous situation of the entrapped Roman army.

Upon the reception of this astounding news, the Roman Senate unanimously exclaimed: "There is only one man who can save us. *Cincinnátus* must be Dictator." The honest patrician farmer was thereupon invested with that high office. When the deputies of the Senate came to inform *Cincinnátus* of his appointment, they found him plowing his own fields across the *Tiber*, clad only in his tunic, or shirt. They bade him clothe himself in order to hear the decree of the Senate creating him Dictator.

His wife brought him his toga, which he immediately put on. They then informed him of the dangerous situation of the Roman army, and announced to him that he had been appointed to the Dictatorship. The next morning before dawn he appeared in the Forum and ordered every man to close his shop; stopped the courts of law; gave directions that no man should attend to his private affairs until the entrapped army was delivered; and ordered every citizen of age to bear arms to appear in the Field of Mars before sunset, with provisions for five days, and a dozen stout stakes, which were also used by the Roman soldiers in pitching their camp. The city was all astir with the din of military preparations, and the citizens in all quarters were felling trees and dressing food.

All was ready at sunset and the newly-levied army left Rome, reaching Mount Algidus by midnight. Cincinnátus ordered his soldiers to cast their baggage in a pile, but to keep the stakes. He then formed them into a long column, with which he completely surrounded the enemy on the mountain. This was no sooner done than his whole army sent up a tremendous shout. The sound echoed through the camp of the astonished foe, filling them with utter consternation. The entrapped Romans in the valley also heard the shout, and said to each other: "Our people have come to help us, for it is a Roman hurrah!" So they shouted back and commenced to attack the enemy. In the meantime the Roman army of deliverance under Cincinnátus was engaged in digging a vast trench around the mountain, and fencing it with a rampart of stakes and turf. At dawn the next morning the Æquians were surprised and amazed to find themselves thoroughly inclosed. As they were unable to escape, they offered to surrender to Cincinnátus on his own terms; and the victorious Romans stripped their enemies of their arms, baggage and valuables, after which they marched home in triumph.

Unbounded joy reigned in Rome. The tables were set out at every door laden with

food and drink, and the soldiers and the citizens feasted together. Cincinnátus, who had returned to Rome a conqueror only twenty-four hours after he had quitted the city, was hailed as the father and protector of his countrymen, and they honored him with a golden crown. After holding the Dictatorship a fortnight, he resigned it and returned to his plow.

The passage of the Terentilian Laws was delayed six years longer; but ultimately, in B. C. 452, the patricians yielded the main point, and the *Decemvirs*, or ten commissioners to revise the constitution, were chosen. Though the Decemvirs were all patricians, they were men of known moderation and integrity, and enjoyed the confidence and regard of both patricians and plebeians. For the time they were entrusted with all the powers of the state, constituent, legislative and executive; thus superseding both Consuls and Tribunes. During the deliberation upon their work, commissioners had been sent to Greece to study the laws of the Hellenic states. These commissioners now returned to Rome, bringing with them an Ionian sophist, Hermodórus of Ephesus, who gave such valuable aid to the Decemvirs in explaining whatever was obscure in the notes of the commissioners that he was honored with a statue in the Comitium.

The result of the labor of the Decemvirs was the *Laws of the Twelve Tables*, which became the "source of all public and private right" at Rome for many centuries. The existing offices of the state were abolished, and a new government was established instead of the old, consisting of Decemvirs, or Ten Men, five of whom were patricians and five plebeians, and these were invested with the executive power of the state. The Decemvirs were elected for one year by the entire body of Roman citizens in the *Comitia Centuriata*, and confirmed by the patricians in the *Comitia Curiata*.

The provisions of the new code of laws extended to every department of life. The old Roman laws gave the father absolute right of property in his family. He was allowed to sell his wife, his son, or his

daughter. Although the religious law denounced the selling of a wife by her husband as impious, no penalty was attached to it; the persons guilty of such an act being merely marked by the curse of the chief pontiff for the wrathful judgments of the gods. If a father desired to free his son, the process was more difficult than the emancipation of a slave; as the latter, if sold to another master, might be liberated at once, but a son sold into slavery and liberated returned to his father's possession. This subjection of the son could only end with the father's death, though the son himself might then be an old man.

The Laws of the Twelve Tables provided that, in case a father had sold his son three times, he was deprived of all further control over him; but a son emancipated in this manner was regarded as severed from all relationship with his father, and lost all right of inheritance in his father's property. Women were regarded as minors and wards during all their lives. In case of their father's death, unmarried women passed under the control of their brothers; while married females were the absolute property of their husbands. A widow might become the ward of her own son. Marriages between patricians and plebeians were declared illegal, and children born of such marriages could not inherit any of their fathers' possessions.

The Laws of the Twelve Tables punished the defamation of character with the severest penalties; and their definition of libel was so stringent that no poet or historian dared speak of the living except in terms of praise. This circumstance renders it more difficult to obtain a correct idea of the public men of Rome than of those of Greece, as the Greek historians dwelt with conscientious impartiality upon public men and measures, and the license of the comic poets of Greece, though frequently employed with insolent injustice, still show us all the weak points of character, and discloses to us the man as actually viewed by his contemporaries. Even while writing about the past, the Roman historians could often draw their

materials only from funeral orations, or from the flattering verses of dependent poets, treasured up among the records of illustrious families.

During their appointed official year, the Decemvirs completed ten tables of laws; and, in accordance with the Roman idea, these were so just and so acceptable that the public assemblies readily consented to renew the Decemvirate for another year, in order to enable these ten lawgivers to complete their code. The patrician Appius Claudius was reëlected as a member of the new Decemvirate, and his unscrupulous character fully displayed itself in the tyrannical nature of the government. The Roman people discovered that they had simply created ten Consuls instead of two, and that they had deprived themselves of the protection formerly afforded them by the popular Tribunes.

A vile outrage committed by Appius Claudius led to the overthrow of the Decemvirate. Appius had conceived a strong passion for the beautiful Virginia, the fifteen-year-old daughter of the plebeian Virginius, who was a distinguished centurion in the army. Appius Claudius had seen the charming maiden going daily to school in the Forum, attended by her nurse, and he determined to get her into his possession. He caused her to be seized in the Forum, and declared that she was the slave of one of his clients, that she had been born of a slave woman in his house, and sold to the wife of Virginius, who had no children of her own. The friends of Virginia and of the plebeians denounced this atrocious falsehood with indignation, and rallied in such numbers for her rescue that the Decemvir's lictors were obliged to release the maiden under bonds to appear the next day before the judgment-seat of Appius Claudius, where it would be shown that she was the daughter of Virginius.

Virginius, who was with the Roman army before Tusculum, was hastily summoned, and, after riding all night, reached the city early the next morning. In the character of a suppliant he appeared in the Forum with

His daughter and a host of matrons and friends. But his plea was not heard. To his utter amazement and indignation, Appius Claudius decided that the maiden should be considered a slave until her freedom could be proved, in spite of the existence of a law proposed by himself the previous year, that no one should be regarded as a slave until proven such. Seeing that justice was denied him before such a tribunal, Virginius requested one last word with

the Forum, mounted his horse at the city gate, and rode to the army before Tusculum.

His plebeian comrades in the army at Tusculum arose at his appeal and hastened to Rome to avenge his wrong. They entered the city and marched through the streets to the Aventine, calling upon the plebeians to elect ten Tribunes to defend their rights. Icilius, the betrothed lover of Virginia, roused the other Roman army near Fidénæ. The plebeians in the army under Icilius over-



DEATH OF VIRGINIA.

his daughter; and, drawing her aside with her nurse into one of the stalls of the Forum, he seized a butcher's knife and plunged it into her heart, exclaiming: "Thus only, my child, can I keep thee free!" Then turning to Appius Claudius, he cried: "On thy head be the curse of this innocent blood!" The Decemvir ordered the instant arrest of Virginius, but not a hand was raised to seize him. With the bloody knife in his hand, he rushed through the multitude in

threw the Decemvirs who were with them, and also chose ten Tribunes and marched to Rome, where they joined their comrades. The twenty Tribunes chose two of their number to act for the rest, and placed a strong garrison in the Aventine; after which the whole plebeian class, accompanied by the army, withdrew from the city and retired to the Sacred Mount a second time, and there commenced the building of a new plebeian city (B. C. 449).

The Senate had thus far refused to take any action against the Decemvirs, but this second secession of the plebs to the Sacred Mount forced them to act. Rome was thus a house divided against itself, and could not in this condition expect to resist her foreign foes. The Senate clearly saw that the revolution was successful, and that the demands of the popular party must be conceded. The Senate accordingly yielded, and the plebeians consented to return to Rome on condition of the abolition of the Decemvirate (B. C. 449).

Appius Claudius and the other Decemvirs were accordingly removed. Appius and one of his colleagues were cast into prison, where Appius himself committed suicide. The other Decemvirs fled from Rome, and their property was confiscated. The Decemvirate was thus abolished, and was superseded by a government composed of two Consuls, who were freely elected by the whole body of the free citizens in the *Comitia Centuriata*. The *Tribunate* of the plebeians was restored as it had existed before the establishment of the Decemvirate, the number of Tribunes being increased to ten. The people were allowed the right of appeal to the *Comitia Centuriata* from the sentence of the Consuls. The *Ædiles* were entrusted with the decrees of the Senate, in order to prevent their being ignored or falsified by the magistrates. It was also distinctly enacted that the Tribunes should be invested with the right to initiate legislation by consulting the tribes assembled in the *Comitia Tributa* on important matters.

The first Consuls chosen under this new arrangement were Valerius and Horatius, both of whom were patricians, but possessed the confidence and respect of the plebeians. Their first act was to lead an army against the Sabines, who, encouraged by the internal dissensions of Rome, had invaded the territory of the Republic. The two Consuls gained so signal a victory over the invaders that the Sabines ceased their incursions upon the Roman territory for a century and a half. Upon returning to Rome, the victorious Consuls were denied a triumphal entry, which Roman law and custom entitled them to, by the Senate, because they were the friends of

the plebeians. Thereupon the plebs, in the *Comitia Tributa*, decreed a *triumph* to the Consuls in spite of the Senate, which was thus again forced to yield to the popular will.

A strong reaction now set in in favor of the aristocracy, who opposed the new laws with such vigor and determination that the plebs seceded a third time, seizing the Hill Janiculum, west of the Tiber and opposite Rome (B. C. 444). Again a compromise was effected, by which the plebs once more returned to Rome. Finally a law was passed legalizing marriages between patricians and plebeians, and providing that the children of such unions should inherit their father's rank. The plebeians were still excluded from the Consulate, and it was agreed to divide its powers and dignities among five officers—two *Censors* and three *Military Tribunes*. The Censors were to be chosen, for five years, only from the patricians, but by a free vote of the tribes in the *Comitia Tributa*; while the three Military Tribunes might be chosen from either the patricians or the plebeians for only one year.

The patricians did not at once relinquish their opposition to the interests of the plebeians. Under the pretense that the auspices were irregular, the aristocracy contrived to prevent the election of Military Tribunes for six years, choosing Consuls in their places as before; while Censors alone were regularly elected. For the first time Military Tribunes were chosen in B. C. 438, and the people only secured their election with great difficulty; but in the three following years Consuls were again chosen, the people's rights thus being utterly ignored, although conceded to them by law. An important law enacted through the efforts of Æmilius, the Dictator, in B. C. 433, limited the Censors' official term to eighteen months, thus leaving that office vacant most of the time, as the Censors were only elected once in five years.

The Censors were invested with truly royal splendor and extraordinary powers. They took a census of the citizens and their property once in five years, immediately

after their election. After this general registration came a ceremonial purification of the people, called a *lustration*. For this reason each period of five years between the takings of two censuses was called a *lustrum*. The Censors were the guardians of the public morals, and their power extended to many matters that could scarcely be reached by the general operation of law. They were empowered to erase from the registry the name of any citizen they chose, with no other restriction on their action than their convictions of duty. They were expected to erase only the names of the unworthy, and they likewise were authorized to add the names of such as they believed deserved that honor. They were the sole judges of the evidence presented to them in such cases. The citizen who was tyrannical to his wife or children, or cruel to his slaves, or neglected his land, or wasted his fortune, or pursued a dishonorable occupation, was punished by being degraded from his rank, whatever that might be. If the citizen so offending was a Senator or a knight, he was deprived of his gold ring and his purple-striped tunic; if only a private citizen, he was expelled from the tribes and disfranchised. The Censor's powers were designed for the public good, but the abuse of these powers afterward was hurtful.

A period of tranquillity followed the changes just mentioned, until a famine occasioned fresh troubles to the state. Spurius Mælius, a wealthy merchant, for the purpose of ingratiating himself with the masses, purchased a quantity of corn in Etruria and distributed it among the poor of Rome. He thus acquired such wonderful popularity and influence that he aspired to the sovereign power, and planned a conspiracy to this effect among his followers, but the plot was discovered in due season to defeat its purpose. In this crisis of the Republic, the venerable Cincinnátus, then eighty years of age, was appointed Dictator for the third time. He ordered Spurius Mælius to appear before him; and when the latter disregarded this command, the Dictator sent an officer, who killed him on the spot. The

house of Mælius was demolished, and all his property was bestowed on the poor.

The constant hostilities with the surrounding nations rendered it necessary for Rome to keep a standing army, which soon became an essential part of the Roman power, and also obliged the patricians to study the interests of the plebeians. It was now agreed to have the soldiers regularly paid out of the money raised by the collection of the rents for public lands. The number of Military Tribunes was increased from three to six. Their chief, the Præfect of the city, was a patrician, and was chosen by his order, but the other five were elected from either or both classes, by a free vote of the entire body of citizens in the Comitia Centuriata.

The Etruscan city of Veii had long been one of the most formidable enemies of the Roman Republic; and when the Veientians had murdered the Roman ambassadors and refused to give satisfaction for the outrage, the Romans resolved upon the subjugation of the hostile city. They accordingly laid siege to Veii in B. C. 402; but the place was so exceedingly strong both by nature and art that it was able to defy all the efforts of the Romans for ten years. During the summer of the seventh year of the siege there was a great drought, and the springs and rivers were almost dry. But suddenly the waters of the Alban Lake, located about twelve miles from Rome, embosomed in lofty hills, began to rise. They overflowed the banks of the lake and covered the fields and houses, till they reached the hill-tops, and, overflowing, poured down a torrent into the plains below. Seeing their fields and country-seats thus devastated, the Romans offered prayers to their gods, whom they endeavored to propitiate by sacrifices. But as these proved unavailing, they sent to Greece to consult the oracle of Apollo at Delphi. The people of Veii heard of this catastrophe; and one day an old Veientian was talking from the walls of the besieged city with a Roman sentinel. The latter boasted that his countrymen would soon capture the city, whereupon the old Veientian laughed, say-



ing: "You will never take it till the Lake of Alba is empty." This answer produced much consternation among the Romans, as they considered the venerable Veientian a prophet. They enticed him out of the beleaguered city and held him as a captive. When closely questioned he declared that what he had said was written in the book of fate.

When the messengers sent to Delphi returned to Rome, they brought with them a response corresponding with the old Veientian's assertion. The Romans were now thoroughly convinced that their success was dependent upon the draining of the Alban Lake. Accordingly, they sent workmen, who excavated a tunnel through the rocky hills around the lake, thus emptying the lake of its superfluous waters. This remarkable work, a mile in length, can be seen at the present day. The Romans, now believing that the fates were on their side, appointed the patrician, Furius Camillus, Dictator, and pressed the siege of Veii more closely than ever. Camillus ordered a mine to be dug under the wall, into the very citadel of Veii. When these operations were completed, but before the farther end of the mine had been broken through, Camillus sent to Rome, directing all who desired to share in the plunder of Veii to repair to the army. When all was ready, and the besieged were wholly unaware of what was in progress underground, Camillus ordered a general assault upon the walls of the city, to divert attention from his stratagem. The King of Veii was then in the temple of Juno, in the citadel, offering a sacrifice for the deliverance of the city. When the soothsayer standing by him saw the animal killed, he cried: "This is an accepted offering, for victory is certain to him who lays the victim upon the altar." The Romans heard these words underground, and suddenly burst into the citadel, seized the sacrificial victim, and laid it upon the altar. Veii was thus taken, after a siege of ten years, and its inhabitants were reduced to slavery (B. C. 392).

Great rejoicings occurred at Rome in con-

sequence of this great victory. Camillus entered the city in triumph, riding in a chariot drawn by four horses. Some men thought him too proud of his exploit, and predicted that his pride would have a fall. Camillus afterwards laid siege to the Etruscan city of Falerii. A Falerian schoolmaster, who had the care of the sons of the leading citizens of Falerii, embraced the opportunity, when he was walking with his boys outside the wall, to lead them into the Roman camp and deliver them into the hands of the besiegers. Indignant at this treacherous act, Camillus ordered the schoolmaster's hands to be tied behind his back, and then bade the boys flog him back to the city; as he said: "The Romans never make war upon children." Won by the generosity of Camillus, the Falerians surrendered at discretion.

On the very day of the capture of Veii by the Romans, it is said that the Gauls reduced the Etruscan stronghold of Melpum, in Northern Etruria. The loss of these two frontier fortresses was the commencement of the speedy decline of the Etruscan power. The Romans commemorated their joy by their long-continued custom of ending every festal game with a mock auction called the *Sale of Victories*. The Romans also conquered Capena, Nepesæ and Sunium with their lands. Within half a century the Gauls conquered all the Etruscan possessions in Campania and north of the Apennines; while the Romans reduced all the Etruscan territories between the Ciminian forests and the Tiber. The Etruscan nation had already been weakened through excessive luxury; the nobles being very rich, while the masses were poor and enslaved.

Notwithstanding his signal achievements, Camillus soon experienced the ingratitude of his countrymen. He had incurred the hatred of the plebeians by his unequal distribution of the plunder of Veii when that city was taken, and various charges were now preferred against him. He was unwilling to subject himself to the ignominy of a public trial, and therefore he withdrew from Rome and retired into exile. It is said that, as he was passing out at the gate, he turned

around and prayed to the gods that his countrymen might one day be made sensible of his innocence and their own ingratitude. This desire on his part was soon realized, as we shall presently see.

The Gauls were a branch of the great race known as Celts, or Kelts, who in ancient times inhabited all Western Europe, as embraced in the modern countries of Portugal, Spain, France, Belgium and the British Isles, or, in other words, all that part of Europe west of the North Sea, the Rhine and the Alps. They were at the time now referred to in a condition of utter barbarism, being but slightly acquainted with agriculture or commerce, and subsisting on the milk and flesh of their cattle. They were turbulent and brutal in their manners, and easily excited, but lacked energy and perseverance.

About the time of the last war between Rome and Veii, some unknown causes produced a migratory movement among the Gauls, who had occupied the whole territory of modern France, Belgium and Western Switzerland from the earliest times. Their country was called Gaul. One portion of the Gauls crossed the Alps about B. C. 400, and quickly made themselves masters of the whole plain of the Po; and in consequence of their conquest and occupation of this region Northern Italy was named *Cisalpine Gaul*, meaning Gaul this side of the Alps. They soon crossed the Apennines and overran Etruria, finally laying siege to Clusium, a city of Southern Etruria.

According to tradition, a Clusian citizen, named Aruns, was the cause of this Gallic invasion. Aruns had been the guardian of a Lucumo, or chief man of Clusium, and having suffered injury from him and being refused redress by the magistrates of the city, he resolved to have revenge on his country. Accordingly, he crossed the Alps into Gaul, taking with him a large quantity of the wines and fruits of Italy, conveying them on the backs of mules. Seeing that the barbarian Gauls were highly delighted with these presents, the injured Clusian invited them to go with him into Italy and

take possession of the country which produced these delicacies, at the same time assuring them that the country could be easily conquered. Immediately an immense horde of Gauls, taking with them their women and children, crossed the Alps into Italy. Guided by Aruns, they marched to Clusium and laid siege to that city.

The Clusians applied to the Romans for aid, whereupon the Roman Senate sent three of the Fabian family as ambassadors to induce the Gauls to withdraw from Italy and not to molest the Clusians, who were allies of the Romans. The Gauls replied that they wanted land and that the Clusians must divide their territory with them. The Fabii, angry at the failure of their mission, entered Clusium and joined the Clusians in an attack on the besieging Gauls. By this act they degraded their sacred character as ambassadors, and violated the Roman law which forbade any citizen bearing arms against a foe before war had been formally declared and before he had taken the military oath. In a sally from Clusium, one of the Roman ambassadors killed a Gallic chief; and while he was stripping him of his armor, he was recognized by the Gauls. Brennus, the king of the Gauls, immediately sounded a retreat, and then selected his stoutest warriors and sent them to Rome, complaining of the violation of the laws of nations by the Roman ambassadors, and demanding that they be given up to justice. Most of the Roman Senators acknowledged the wrong, but were unwilling to deliver up men of noble birth to the vengeance of a barbarian foe. They therefore referred the matter to the Roman people, who instantly elected the offending ambassadors to the office of Military Tribunes, and then informed the Gallic envoys that nothing could be done with them until the expiration of their official terms. When Brennus received this reply from the Romans, he gave the word to his followers: "For Rome!" With seventy thousand of his followers, Brennus took up his march directly for Rome, threatening vengeance against the violators of international justice. The Gauls over-

on his march toward Rome, but all the Latin cities closed their gates against him. He was astonished at the flourishing condition of the country, and he obtained a better knowledge of the resources of Rome than he had at any time before.

One Roman army under the Consul Lævinus followed Pyrrhus closely, watching for a favorable moment to attack him; and another Roman army under the Consul Tiberius Cornucanius, who had just made a treaty of peace with the Etruscans, hastened from the north to oppose the Epirote king; while a third army was organizing in Rome itself. After advancing to within forty miles of Rome, Pyrrhus retreated back to Tarentum, and there went into winter-quarters. The Romans likewise returned into winter-quarters.

During the winter an embassy was sent from Rome to negotiate with Pyrrhus for an exchange of prisoners. At the head of this embassy was Fabricius, a Roman Senator, who had long been a model to his countrymen for his contentment amid poverty. Pyrrhus received the embassy very kindly, and offered the venerable Senator costly gifts, in order to test his integrity; but Fabricius was proof against such temptation. The next day Pyrrhus ordered one of his largest elephants to be placed behind a curtain, which was drawn at a signal, and discovered the animal raising his trunk over the old Senator's head in a threatening manner. Fabricius stood unterrified, and then turning to the Epirote king, said: "Neither your gold yesterday nor your big beast to-day can move *me*." Pyrrhus was highly pleased to discover so much integrity and firmness in a "barbarian." Pyrrhus, however, refused to consent to an exchange of prisoners, but generously allowed all his captives to return to Rome to take part in the winter holidays—the Saturnalia—on their simple word of honor to return to captivity after the holidays if the Roman Senate refused to make peace. The Senate refused, and every man returned, according to his promise.

In his second campaign (B. C. 279), Pyr-

rus gained a second brilliant victory over the Romans and their allies at Asculum, in Apulia. Besides his Greek troops, Pyrrhus brought more than fifty-thousand Italian allies into the field. The Romans, after a desperate resistance, were forced to give way, leaving six thousand dead upon the field. Pyrrhus, however, had himself suffered such loss in this engagement that he is said to have exclaimed: "Another such victory, and I am undone!"

The next year (B. C. 278), while the two armies were preparing for a third great battle, a letter was brought to Fabricius, the honest Roman Senator, from the physician of Pyrrhus, offering, for a large bribe, to poison the King of Epirus. The honest old Roman was fired with genuine indignation at this treacherous proposal, and he immediately proposed in the Senate that Pyrrhus should be informed of the base conduct of his physician, which was accordingly done. When Pyrrhus received the message, he exclaimed, in amazement at the magnanimity of his enemies: "Admirable Fabricius, it would be as easy to turn the sun from his course as thee from the path of honor!" In gratitude for the noble conduct of Fabricius and the Roman Senate, Pyrrhus immediately sent Cineas to Rome with his thanks, and at once released all the Romans whom he had taken prisoners, and sent them home rich with presents.

The Romans, nevertheless, still firmly refused to make peace unless Pyrrhus would retire from Italy. It was very evident to Pyrrhus that every victory which he might gain would diminish his forces, while the Romans would constantly be able to recruit their armies with fresh levies; so that the more victories he would gain, the weaker he would finally become. The courage and patience of the Romans were obstacles which he would be utterly unable to overcome. The Samnites were his only Italian allies who were of any use to him, and he despised all the others. Yet his military honor would not permit him to abandon the contest until a favorable opportunity presented itself as a pretext to withdraw from

Italy, but his utter disgust for the results of the war induced him to embrace that much desired opportunity when it arrived.

The wife of Pyrrhus was the daughter of Agáthocles, the tyrant of Syracuse, and his son was the grandson of Agáthocles, both being thus the natural heirs of that monarch. Agáthocles was murdered, and Syracuse was hard pressed by the Carthaginians, wherefore the Syracusans solicited the aid of Pyrrhus. They reasoned that if Syracuse must lose her independence, she might, under the King of Epirus, become the capital of a great Hellenic empire in the West. Pyrrhus willingly granted the request of the Syracusans, and withdrew from Italy in B. C. 278, leaving garrisons in Locri and Tarentum, and landed with his army in Sicily.

Before Pyrrhus arrived in Sicily the Carthaginians had concluded an offensive and defensive alliance with the Roman Republic; and just before he retired from Italy, Pyrrhus made another unsuccessful effort to obtain a peace with Rome. After landing in Sicily, he drove all before him for a time, capturing the strong town of Eryx, where he himself was the first to mount the scaling-ladders. He reduced the Carthaginians to such extremities that they offered to make peace, notwithstanding their alliance with the Romans, offering to furnish him the ships and the money which he so much needed. Pyrrhus haughtily rejected their offer, but his victorious career was terminated by his disastrous defeat at Lilybæum. He remained in Sicily about two years, and at one time he seemed to be on a fair way to succeed in his plans; but his old restlessness and the complaints of his Italian allies, who accused him of deserting them, caused him to indiscreetly return to Italy near the end of B. C. 276.

His fleet was pursued and defeated by the Carthaginian fleet with the loss of seventy ships, and his Sicilian conquests were at once lost by rebellion. On landing in Italy he defeated a body of Mamertines who had crossed the straits from Sicily, but was himself defeated in an attempt to take Rhegium. He, however, seized Locri, which

had massacred his Epirote garrison during his absence in Sicily. He severely chastised the inhabitants of that city, and plundered the rich treasury of the temple of Proserpine to replenish his own exhausted military chest. He then marched to Tarentum, and when he arrived there he had twenty thousand infantry and three thousand cavalry. These were chiefly Italian mercenaries, who would only serve as long as they were sure of pay and plunder; his experienced Epirote veterans having all perished in his wars. The money taken from the Locrian temple was sent to Tarentum in a ship, which was driven back by a storm upon the coast of Locri. Believing that he had incurred the vengeance of the goddess Proserpine by his sacrilege, Pyrrhus restored the treasure to the temple, and put to death those who had instigated him to perpetrate the deed.

The Roman army under the Consul Curius Dentatus was encamped near Beneventum in a strong position on a height, where he intended to await the arrival of the other Consul, Lentulus. Pyrrhus had intended to attack the Roman army at daybreak, but was terrified by a dream, so that he desired to abandon the project. His officers represented the impolicy of allowing the two Roman armies to unite, and he accordingly ordered an attack. In order to reach the heights in the rear of the Roman camp, the troops of Pyrrhus were obliged to march by a circuitous route through a dense forest, by torchlight. They lost their way in the wood, their torches burned out, and they did not reach the spot where they were to assail the Romans until broad daylight.

In the battle which followed, the troops of Pyrrhus, exhausted by their long march, were unable to stand against the fresh Romans. The Consul Curius Dentatus descended into the plain to engage the main army and routed one wing, but before the other wing the Romans were driven back to their camp by the elephants. There, however, the tide of victory was turned in favor of the Romans. Having discovered that

nothing terrified the elephants so much as fire, the Romans had provided an abundance of arrows headed with tow, and balls compounded of tar, wax and rosin. These were showered in a blaze upon the huge animals, so that they turned affrighted upon their own ranks and threw them all into disorder. The rout was complete, and the camp of Pyrrhus was taken (B. C. 275).

The Romans profited by the lesson of this victory, and were ever on the watch for improvement. They had previously pitched their tents without order, but this new venture taught them to measure out the ground and fortify the whole of it with a trench, so that many of their subsequent victories are attributable to their improved method of encamping. Pyrrhus now utterly despaired of being able to withstand the Romans, wherefore he abandoned the war in Italy and returned to Epirus, leaving a garrison in Tarentum (B. C. 275).

During the first invasion of Italy by Pyrrhus, the Eighth Legion, stationed at Rhegium, and chiefly composed of Campanian mercenaries, had thrown off their allegiance, as the Mamertines had done in Sicily, massacred the Greek inhabitants, and held the town as an independent military post. They were now reduced to submission, and most of the garrison were put to the sword; the remainder, consisting of the original soldiers of the legion, being tried at Rome, were scourged and beheaded.

The Romans quickly established their supremacy over both Central and Southern Italy. In Southern Italy they took Tarentum, the original cause of the war, and forced Lucania and Bruttium to submit, in B. C. 272; took Rhegium by storm, in B. C. 270; and conquered all Southern Italy by the end of B. C. 265. In Central Italy they conquered Picenum, and forcibly removed half the inhabitants to the shores of the Gulf of Salerno; reduced Umbria in B. C. 266, and then the chief cities of Etruria. Rome was now supreme mistress of the Italian peninsula from the Macra and the Rubicon on the north to Tarentum and Rhegium on the south.

Hitherto the Romans, like the Spartans, had prided themselves upon the simplicity and homeliness of their manners. When the Samnites sent envoys to Marcus Curius to induce him to use his influence with the Senate and offer him a gift of gold, they found the ex-Consul seated by his fire roasting turnips in the ashes, with a wooden platter before him. He replied respecting their proffered gift thus: "I count it my glory not to possess gold myself, but to have power over those who do."

The eleven years succeeding the departure of Pyrrhus from Italy were a period of the greatest prosperity which the commons of Rome ever enjoyed, and the wealth resulting from the conquest of Italy materially changed the Roman style of living. Every Roman freeman received from the Senate a sum of money, or a fresh grant of seven *jugera* (about four and a half English acres) of land. The state property of the conquered nations went to the Roman state, which thus came into the possession of valuable forests, mines, quarries, fisheries and public lands. A largely-increased number of officials was required for the administration of the public revenues, and rich and poor alike profited by the results of the war.

Rome planted her new territories with colonies, for the purpose of securing them permanently. This system is said to have been commenced as early as the times of the Tarquins, but it now received a powerful impetus by the rapid development of the Roman power. Several centuries after this period the Roman colonies extended from the Atlantic coast on the west to the river Euphrates on the east. These colonies were of two kinds—*Roman* and *Latin*. The most favored of the colonies were those of *Roman citizens*, in which the inhabitants retained all their rights as citizens of Rome, voting in the public assemblies, and being eligible to any public office to which they could be chosen if residents of Rome. The colonies with a *Latin franchise* were those in which the inhabitants lost their rights as citizens of Rome, the right of voting and of holding office, but retained the remainder

of their citizenship. The colonies were planted thickly throughout the Italian peninsula; and their interests being more nearly related with Rome than with the country in which they were settled, they constituted the great bulwarks of Roman power in Italy.

The Roman colonies were connected with the city of Rome itself by a system of roads, the first of which was the celebrated *Appian Way*, which, when completed, was three hundred and sixty miles long, extending from Rome to Brundisium. It was paved the entire distance with square blocks of stone, and was of such durable construction that much of it remains to the present day. It left Rome by the Porta Capena, or Gate of Capua, passing through Aricia, Velitræ, Setia, Tarracina, Minturnæ, Sinuessa and Casilinum, and first terminating at Capua, from which it was continued to Venusia about B. C. 291, and afterwards to Brundisium. It was constructed at the instance of Appius Claudius "the Blind" as far as Capua, between the years B. C. 310 and B. C. 306, during his term of office as Censor; hence its name, the Appian Way. Other roads afterwards constructed connected every portion of Italy, and united all parts of that country with Rome as a common center. Wherever Rome extended her power, a well-built road was constructed with some center from which communication could be maintained with Rome; wherefore it was commonly said that "All roads lead to Rome." The great aqueducts to supply the city of Rome with water—whose extensive and durable remains strike the eye of the modern traveler with wonder—were also begun by Appius Claudius "the Blind."

The system by which the Romans maintained their authority over the conquered states of Italy was exceedingly complex. Rome granted her colonies the right of self-government. These colonies elected their own officers and administered their own internal affairs. Every foreign city under the dominion of Rome was considered a separate state, being placed on a certain definite footing in relation to the central community.

The most highly favored of these cities were those known as the *fœderatæ civitates*, which were states that had submitted to Rome upon conditions, varying in different cases, but in all cases implying the exclusive management of their own domestic concerns, the appointment of their own governors, and the administration of their own laws. The next to these in the advantage of position were the *municipia*, foreign states which had received some or all of the rights of Roman citizenship, along with all of its burdens. Lastly were the *dediticii*, who were natives of communities which had surrendered themselves to Rome absolutely, and which had all of the burdens, and none of the rights, of Roman citizens. Rome appointed a governor to administer Roman law in these communities.

Rome reserved to herself certain rights which she considered sufficient to protect her sovereignty. She retained the sole power to make war or peace. She only might receive embassies from foreign powers, conclude treaties or coin money. She likewise claimed and exercised the right to demand of her subject allies such troops, and the money to equip and support them, as she needed in time of war. As has already been noticed, the property of the conquered states passed to her. By B. C. 267 the public domain had increased so largely that it was found necessary to appoint four *Italian Quæstors* to collect the revenue therefrom. These Italian Quæstors were the first Roman functionaries who had a residence and a district outside of Rome assigned to them by law.

During this period the last vestiges of patrician supremacy received their death-blow, and the plebeians were admitted to complete political equality with the aristocracy. In B. C. 339 a law proposed by Publius Philo had admitted the plebeians to one place in the Censorship and also to the Prætorship. A law proposed by Ovinius—of uncertain date—conferred upon all ex-Consuls, Prætors and Curule Ædiles the right to sit in the Senate. In B. C. 300 the Ogulnian Law increased the number of

pontiffs and augurs, and provided that half of each should be plebeians. These changes were in full operation at this period and exerted a marked influence upon the prosperity of the Roman people, who, united and contented at home, were in a position to present a solid front to Pyrrhus, and finally to triumph over him, and to extend their dominion and supremacy over all Italy. The Censors were actually obliged to exert their efforts to check the power of the commons. About B. C. 312 Appius Claudius "the Blind" had extended the right of suffrage—which had previously depended upon the double qualification of free birth and the ownership of a tract of freehold land—to freedmen and non-landowners. These two numerous classes were thus enrolled among the tribes as voters; and instead of assigning them to the tribes of the city, where they belonged almost exclusively, Appius Claudius distributed them through all or nearly all the tribes, so that they might be able to control elections. To rescue Rome from the threatened danger of mob rule, the successors of Appius Claudius in the Censorship confined these new voters to the city of Rome itself, thus giving them the control only of four tribes out of thirty-one, and so averting the danger which had menaced the state. This matter had been arranged by the first years of the third century before Christ. In this century also the Romans first used a silver currency, their coins having previously been copper.

Thus now for the first time this powerful ancient state was changed from an aristocratic republic to a pure democracy; so that Rome had now become truly a government of the people, by the people and for the people.

Something like literature and oratory began to make its appearance at this early time. Brief dry chronicles of public events were kept. The funeral orations delivered on men of rank were preserved in their families. It appears to have been the custom to sing the praises of illustrious men at feasts and banquets. Ballads of Romulus and Remus constituted the entertainment of the common people. None of these old poems have been preserved, but it is believed that Livy incorporated many of them in his History of Rome.

About this period Cneius Flavius achieved immense popularity by two acts highly beneficial to the people. The *dies fasti*, or days on which the courts sat and administered justice, had been thus divided in a very perplexing manner through the year, and people were only able to ascertain them by consulting the pontiffs. Flavius constructed a calendar in which the nature of each day was marked. He hung it up in the Forum, thus saving the common people much trouble and loss of time. He likewise drew up and published a collection of all the legal forms in civil actions, thus greatly simplifying the business of law-suits.

During the period of the conquest of Italy, and during the period of the Punic Wars which followed, the Romans exhibited their sterling patriotism, their probity, and their political tact in its highest degree. Their conquests and their political organization were the two things that they thus far only accomplished; and their genius mainly appeared in the art of governing mankind, in which they were without a parallel among the nations of antiquity; but in art, science, philosophy and literature this great military people had as yet done absolutely nothing.

## SECTION VIII.—PUNIC WARS AND FOREIGN CONQUESTS.



HAVING conquered all their rivals in Italy, the Romans now cast longing eyes beyond the limits of the peninsula. The Carthaginians were in possession of a portion of Sicily, and, like the Romans, they only desired an opportunity to embroil the various states of that island in hostilities with one another for the purpose of grasping the whole of the island. The meddling of the two powerful republics of Rome and Carthage in the affairs of Sicily gave rise to the three long and bloody wars between these rival powers, known as the *Punic Wars*, which covered a period of more than a century, and which ended in the destruction of Carthage and in making Rome mistress of the civilized world.

The earlier wars of Rome had reduced her citizens to pecuniary distress. The war with Pyrrhus and the succeeding wars with Carthage and other foreign states actually augmented the wealth of the Roman people. They began to consider war a means of profit, and after their conquest of Italy they sought a new quarrel with the deliberate design of adding to their riches. Carthage, by her great wealth, derived from her immense commerce, seemed to open the most promising field for plunder, and a pretext was only wanting to begin the struggle, but this was presently found.

In B. C. 264 Híero II., King of Syracuse, secured the alliance of the Carthaginians in a war against the Mamertines, "Sons of Mars," a powerful band of Italian mercenaries, who, by fraud and injustice, had seized the city of Messana and other fortresses in the North-east of Sicily, massacred the inhabitants and rendered themselves independent. The Mamertines, on the other hand, had placed themselves under the protection of Rome. The Romans at first hesitated to acknowledge their disreputable allies, and had themselves but recently chastised the Mamertines of Rhegium for pre-

cisely the same crime which the "Sons of Mars" had perpetrated at Messana; but when the Carthaginians had gotten possession of the citadel of Messana, the Romans willingly accepted the alliance of the freebooters and resolved to afford them military aid.

The first war between Rome and Carthage—the *First Punic War*—commenced in the year B. C. 263, when a Roman army of twenty thousand men under the Consul Claudius landed in Sicily, thus successfully eluding the vigilance of the Carthaginian fleet.

The Roman Consul Claudius seized the Carthaginian admiral Hanno in a public assembly in Messana; and Hanno, in order to obtain his release, removed the Carthaginian garrison from the citadel, surrendered the citadel to the Romans, and evacuated Messana with his fleet. Upon returning to Carthage, Hanno was crucified by order of the Carthaginian government, and another officer, also named Hanno, was assigned to the command of the Carthaginian fleet. Carthage at the same time issued a formal declaration of war against Rome.

The united Syracusan and Carthaginian armies besieged the Roman army under Claudius in Messana, but were defeated; and the successive Roman victories soon procured other allies for the Romans among the Sicilian states, and encouraged them with the hope of acquiring possession of the entire island. Híero II., King of Syracuse, now became distrustful of his allies, the Carthaginians, and returned home. The next year he made peace with the Romans, and remained their faithful friend and ally during the rest of his life, embracing a period of almost half a century. Most of the Greek cities of Sicily followed his example.

The Carthaginians, who regarded Sicily as rightfully their own, were filled with the most intense rage at the intrusion of the Romans. They hired a large number of



mercenaries from Spain, Gaul and Liguria, and formed a grand military and naval station at the city of Agrigentum, in Sicily. The Carthaginians were reduced to great extremities; and the Carthaginian general, Hannibal, son of Gisco—not the great Hannibal—unable any longer to meet the Romans in the open field, shut himself up in Agrigentum, which he fortified very strongly. The Romans, eager to obtain possession of the Carthaginian magazines, immediately laid siege to Agrigentum, notwithstanding its great natural and artificial strength, and defeated a large Carthaginian army which had been sent to its relief. The Carthaginian garrison, in despair, evacuated the city, leaving it and all its valuable stores to fall into the possession of the Romans (B. C. 262).

Several towns in the interior of Sicily now surrendered to the Romans, but those upon the coast were prevented from following their example by dread of the Carthaginian fleet. While the Romans were thus making themselves masters of Sicily, a Carthaginian fleet under Hannibal, who had escaped from Panormus (now Palermo) with most of his troops, carried on the war by sea, where the Carthaginians were supreme, and ravaged the coasts of Italy with a fleet of sixty ships (B. C. 262). The next year (B. C. 261) a Carthaginian naval detachment under Boödes, the lieutenant of Hannibal, captured the Roman squadron under the Consul Scipio at the Lipara Isles. Hannibal again set out with fifty ships to ravage the Italian coasts once more.

Seeing that the Carthaginians had complete command of the sea, the Romans were strongly impressed with the necessity of creating a powerful navy, but they themselves did not know how to build ships. A people as indomitable as the Romans were not discouraged or intimidated under such circumstances. They determined upon the construction of a navy, and an accident at this moment came to their aid. A Carthaginian quinquereme (a vessel with five rows of oars) was driven in a gale to the southern coast of Italy, and this served for

a model. In sixty days the Romans, who had hitherto had no vessels greater than triremes, built a fleet of one hundred and sixty first-class war-vessels. While the building of the ships was in progress, stages had been erected, on the shore, on which the sailors, the rowers, and the fighting men were taught the maneuvers to be practiced on shipboard; and every obstacle was surmounted by perseverance. But the Romans were fully conscious of their want of naval experience, and aware that their main chance of success on the sea was in fighting hand to hand, as on shore. To accomplish this purpose, they invented a machine called a *crow*, for grappling the enemy's vessels with their own, and thus enabling them to board the enemy's ships and fight as on land. In the fore part of each ship they erected a mast with a pulley-wheel at the top, by which was suspended a long ladder, furnished with a sharp iron hook at the outer end. This ladder was to be raised on approaching the enemy's ship, and let fall upon her deck. As the two vessels would thus be grappled fast, the Romans could rush from deck to deck by the ladder, and thus meet the Carthaginian seamen in a hand-to-hand struggle.

The Consul Duilius was the commander of this first great Roman fleet. When the Carthaginians saw him, they put to sea with a hundred and thirty ships, with every confidence of victory. They so heartily despised the Romans that they even took no pains to form in line of battle. They were somewhat perplexed at the sight of the *crows*, but they soon advanced and attacked this new Roman fleet off Mylæ, B. C. 260. The Romans approached and dropped the *crows*, and boarded the Carthaginian ships before their enemies had time to comprehend this new method of naval warfare. Forty-four Carthaginian ships were taken or sunk. Three thousand Carthaginians were killed, and seven thousand were taken prisoners. The tidings of this unexpected victory produced unbounded rejoicings at Rome. A column, decked with the *rostra*, or beaks of the captured Carthaginian ships, was erected in the Forum; and Duilius was

permitted, thereafter as long as he lived, to have a torch carried in front of him, and to be preceded by a flute-player, whenever he returned home from a feast.

Other great Roman naval victories followed that off Mylæ. In B. C. 259 the Roman navy attacked Sardinia and Corsica, possessions of Carthage, and took the town of Aleria, in the latter island. There was an indecisive naval fight off Cape Tyndaris, in B. C. 257. In the meantime the Carthaginians assembled at Lilybæum a fleet of three hundred and fifty ships, carrying a hundred and fifty thousand men—probably the greatest naval armament of ancient times. The Romans collected at Messana a fleet of three hundred and thirty ships, carrying a hundred and thirty-nine thousand men. These two gigantic naval armaments encountered each other off Ecnomus, on the coast of Sicily, in B. C. 256. The Romans were commanded by the Consuls Regulus and Manlius, the Carthaginians by Hanno and Hamilcar; and the Romans were again victorious, sinking thirty of the Carthaginian vessels and capturing sixty.

In B. C. 255 the Romans under the Consuls Regulus and Manlius invaded Africa, determined to carry the war into the enemy's country. As the Carthaginian fleet was too weak to oppose them, Regulus and Manlius landed their armies safely near Cape Bon, and captured and fortified the town of Clypea, which they made their headquarters. The country between that place and the city of Carthage was like a garden, abounding in cornfields, vineyards, and beautiful country-seats of the wealthy citizens of Carthage. The Romans pillaged and devastated this lovely region, laying it waste with fire and sword. The beautiful villas of the Carthaginian nobles and merchants afforded valuable spoils; and twenty thousand persons, many of whom were of high rank and accustomed to all the refinements of wealth, were carried away into slavery.

The devastation of their country to the walls of Carthage alarmed the Carthaginians, who had in the meantime recalled Hamilcar from Sicily. In the winter Man-

lius returned to Rome with half the Roman army and all the plunder taken from the Carthaginians, thus leaving Regulus alone to prosecute the war in Africa. While the armies of Regulus and Hamilcar lay encamped near the river Bagrada, that of Regulus is said to have encountered a gigantic serpent, one hundred and twenty feet long, which drove the Roman soldiers away when they went to the river for water. The Romans found it necessary to use the balista and other military engines against the huge reptile, and thus finally killed him. The skin and jaw-bones were sent to Rome, where they were preserved in one of the temples for many years.

A battle between the two armies ended in a disastrous defeat for the Carthaginians, with the loss of seventeen thousand men killed, and five thousand men and eighteen elephants taken. Regulus quickly followed up his victory, overrunning and ravaging the country in every quarter around Carthage, and taking more than three hundred walled towns or villages. Vainly did the judges and nobles of Carthage cast their children as a sacrifice into the brazen arms of Moloch, from which they rolled into the fiery furnace which was always burning before the image. This horrible sacrifice did not appease the hideous idol, and defeat continued to attend the Carthaginian arms. In great alarm the Carthaginians sued for peace, but, as the conditions of the inexorable Regulus were too humiliating for them, they resolved to still rely on the arbitrament of arms, and so the bloody war continued.

The Numidian allies of Carthage, taking advantage of the distress of the Carthaginians, revolted; and all the country people fled into the city, which soon began to experience the horrors of famine. In their distressful situation, the Carthaginians, destitute of able generals among their own countrymen, sent to Sparta to solicit the services of the able and experienced Spartan general Xanthippus, whom they offered to place at the head of their armies. Xanthippus consented to give the Carthaginians his services, and brought four thousand Greek

mercenaries with him. Upon his arrival at Carthage, he gave the magistrates instructions for levying their troops, assuring them that their armies had been beaten by the ignorance of their own officers, and not by the strength of the Romans.

By the exertions of Xanthippus, the Carthaginians were aroused from their despondency and inspired with confidence, and a respectable army was soon raised and placed in the field. Xanthippus made the most skillful disposition of his forces, placing his cavalry on the wings, and the elephants at proper intervals back of the line of the heavy armed infantry. He then brought up the light-armed troops in front, and directed them to discharge their missiles and retire through the line of the infantry. In this manner Xanthippus engaged the Romans, and in a terrible battle with them he utterly defeated them with terrific slaughter, their army being thoroughly annihilated, and the greater part of it destroyed, only two thousand Romans escaping from the field, and Regulus himself being taken prisoner (B. C. 255).

Other misfortunes befell the Romans at this time. A terrible disaster overtook their fleet which had been sent to bring away the shattered remnants of the once-splendid army of Regulus from Africa. A violent storm came on, and this fleet was totally wrecked off the southern coast of Sicily, which was strewn with the remains of two hundred and sixty ships and one hundred thousand men; while the enormous spoils obtained by the plunder of the Carthaginian territory were swallowed up by the waves (B. C. 255). In Sicily the Carthaginian general, Carthalo, recovered Agrigentum.

The Romans were almost driven to despair by these repeated losses, but their indomitable will never allowed them to relax their exertions. They equipped a new fleet, which took the important town of Panormus (now Palermo) in Sicily, in B. C. 254. This newly-built fleet, consisting of one hundred and fifty ships, shared the same fate as its predecessor, being wrecked in a storm in B. C. 253, every vessel being swal-

lowed up by the waves. But in Sicily, in B. C. 250, the Roman Proconsul Metellus defeated the Carthaginians in a great battle near Panormus; twenty thousand Carthaginians being killed and more than one hundred elephants being captured, these latter being exhibited in the triumph of Metellus. This brilliant Roman victory tended to restore the equilibrium between the contending forces.

Soon after the battle of Panormus, the Carthaginians, weary of the contest with Rome, took Regulus from his prison in Carthage and sent him on an embassy to Rome for the purpose of bringing about a peace, making him first swear that in case the negotiations for peace should fail he would return to his dungeon in Carthage. They had flattered themselves that Regulus, weary of his four years' imprisonment in a hostile city, would exert himself for a pacification. When the old general approached the gates of his native Rome, many of his friends came out to meet him. Their acclamations resounded through the city, but Regulus refused to enter the gates, and manifested a spirit of settled melancholy. He was vainly entreated to visit his little dwelling and participate in the joy inspired by his return. He persistently reiterated that he was now a slave, belonging to the Carthaginians, and therefore unfit to partake in the liberal honors of his country.

The Roman Senate, as usual, assembled outside the city walls, to give audience to the ambassadors. Regulus opened the business in accordance with the instructions which he had received from the Carthaginian Council, and the Carthaginian ambassadors confirmed his statements. The Senate, also weary of a war which had now lasted fourteen years, were disposed toward peace. But when Regulus was called upon for a speech, he astonished all his hearers by raising his voice in favor of a continuance of the war. The Romans manifested pity and admiration for the man who had so eloquently spoken against his own personal interest, and were therefore unwilling to decide in favor of a policy which was

sure to be his individual ruin. But Regulus relieved them from their embarrassment by breaking off the negotiations abruptly; and, bound by his oath, he at once returned to Carthage with the Carthaginian ambassadors, without embracing his family or formally bidding farewell to his friends.

burning sun, and then put him into a cask set all around with sharp spikes, where he died in prolonged agony. This story is believed to have been invented by the Romans to fire their soldiers with deadly hatred against the Carthaginians, and as a pretext for their own subsequent barbarous treat-



DEPARTURE OF REGULUS FOR CARTHAGE.

The Roman historians tell us that after the return of Regulus to Carthage, the Carthaginians, wrought up to the most furious rage at his conduct in breaking off the negotiations for peace, resolved to punish him with the most cruel torture. After cutting off his eye-lids and putting him into a dungeon, they exposed his naked eyes to the

ment of the Carthaginians; and though Regulus doubtless ended his days as a prisoner at Carthage, there are good reasons for believing that he died a natural death.

Hostilities were now renewed with increased animosity on both sides, and for the next eight years the Romans were defeated in many battles, and if the Carthaginians

would have possessed the steady resolution and perseverance of their enemies they would have quite effectually crushed them. A Roman fleet of a hundred and twenty-three ships, under the Consul Publius Claudius Pulcher, attacked Drepana, in Sicily. The Consul hoped to surprise the place by sailing in the night, but he did not arrive until after daybreak, thus giving the Carthaginian admiral, Adherbal, time to sail out of the harbor and meet him.

The Consul's contemptuous disregard of religious auspices had a dispiriting influence upon his men. The sacred chickens refused their food, which was considered an ill omen. The Consul ordered them to be cast into the sea, saying: "If they will not eat, let them drink." It was felt that a battle begun with what was considered an act of impiety was doomed to disaster. The Romans were totally defeated in the battle which followed, losing ninety ships, the Consul escaping with only thirty-three. Shortly afterwards the Romans lost another entire fleet in a storm, one hundred and twenty war-vessels and eight hundred transports being thus sunk. After this disaster the Roman Senate encouraged the citizens to fit out privateers.

A Carthaginian fleet under Hamilcar Barcas, the father of the great Hannibal, ravaged the coasts of Italy at his pleasure, causing the Romans severe suffering, and meeting with little resistance, as the Romans had no leader capable of opposing him successfully. But no catastrophe, caused either by the arms of the enemy or by the fury of the elements, could overcome the inflexible perseverance of the Romans; and their renewed exertions finally turned the tide of war in their favor. Fabius Buto once more showed his countrymen the path to victory by defeating a considerable Carthaginian fleet. Finally the Romans rallied all their forces to put an end to the long and weary struggle, which was becoming more and more burdensome through the devastations of the Italian coasts by Hamilcar Barcas.

As the Roman Senate scarcely made any effort to stop the ravages of Hamilcar Barcas, the wealthier Roman citizens, by one

of the grandest exhibitions of patriotism in the world's annals, took the matter into their own hands. In the twenty-third year of this exhausting struggle (B. C. 242), these patriotic citizens, by private subscription, built and equipped a fleet of two hundred first-class ships, manned by sixty thousand sailors, and presented it to the state. The command of this fleet was assigned to the Consul Caius Lutatius Catulus. This commander drove the inferior Carthaginian fleet before him, reached Sicily, seized the harbors of Lilybæum and Drepana, and besieged both these cities by land and sea with vigor.

A Carthaginian fleet hastily sent to Sicily arrived off Drepana in the spring of B. C. 241. The Romans instantly sallied out to attack this fleet, and a decisive battle occurred between the two fleets off the little island of Ægusa (now Favignano), in which the Romans won a most brilliant victory, fifty Carthaginian ships being sunk, and seventy falling into the possession of the victorious Romans. This reverse so dispirited the Carthaginians that they sued for peace.

The terms which the Romans now exacted were the same as those which Regulus had offered at the gates of Carthage. The Carthaginians agreed to evacuate Sicily and all the adjacent islands; to pay to Rome one thousand talents of silver as a war-indemnity, and twenty-two hundred talents within ten years; to deliver up all prisoners and deserters without ransom; and to abstain from waging war against any of the allies of Rome, and from sending any war-ship into any portion of the Roman dominion.

Thus ended the First Punic War in B. C. 241, after a continuance of twenty-three years (B. C. 264-241), resulting in the elevation of Rome to the rank of a first-class naval power, while Carthage lost her foothold in Sicily and her supremacy in the Western Mediterranean. The Romans had suffered immense losses during the progress of this long struggle. Seven hundred Roman ships had been taken or destroyed; the population of Rome and her allies had vastly

diminished; and the enormous property taxes imposed during the war caused great distress. Extensive sales of land for the purpose of raising money to defray the expenses of the war opened the door to that vast inequality in the distribution of wealth which subsequently proved so ruinous to the Republic.

The gates of the Temple of Janus were now closed for the second time since the founding of Rome. As the Romans were now at peace with all nations, they found leisure to direct their attention to the arts of peace. They began to have a taste for poetry, the first liberal art that manifests itself in every civilized nation, and the first that likewise decays. The Romans had previous to this period been entertained only with rude ballads, or with the boorish drolleries known as the *Fescennine verses*. They now produced graver compositions, satirical in their nature; and after that they imitated the Greek drama. Elegiac, pastoral and didactic compositions soon began making their appearance in the Latin language.

In B. C. 238, when Carthage was embarrassed by a mutiny of her mercenary troops, Rome seized the island of Sardinia, and did not only refuse to surrender it upon the demand of Carthage, but threatened to renew the war. Carthage was in no condition to recommence hostilities, and not only consented to the cession of the island to Rome, but even paid a fine of twelve hundred talents for her remonstrance. In B. C. 227 Rome, encouraged by her successful seizure of Sardinia, also annexed Corsica to her dominion. For the purpose of governing Sicily, Sardinia and Corsica, the Romans placed these islands under the administration of *Proconsuls*, these officials exercising the functions of governor, commander-in-chief and supreme judge. A Proconsul was appointed for Sicily, and another for Sardinia and Corsica combined. This was the beginning of the system of Proconsular government, by which Rome afterwards ruled all her extensive foreign possessions.

On completing their official year, the two Consuls divided the *provinces* between them by lot or agreement, each holding in his own

provinces both military and civil authority, while the finances were managed by *Quæstors* responsible to the Senate. When the provinces had become numerous, most of them were governed by *Proprætors*. Rome claimed one-tenth of the entire produce of these conquered countries, and also a duty of five per cent. on all imports and exports.

The Greeks on the Adriatic coast having solicited the aid of Rome against the ravages of the Illyrian pirates, who were destroying their commerce, Rome sent three ambassadors to Teuta, the Illyrian queen, to demand the cessation of these outrages (B. C. 230). The Illyrian queen refused to put a stop to what she considered the rights of her subjects, and, seizing the ambassadors, caused two of them to be murdered, and imprisoned the third. Thereupon Rome declared war at once, and the next year (B. C. 229) sent a fleet of two hundred ships into the Adriatic, and the pirates were exterminated. The greater part of Illyria became tributary to Rome, the queen being compelled to pay an annual tribute and to keep her corsairs within stricter bounds in the future. Roman power was thus established over a portion of Illyria and Dalmatia, and a Roman protectorate was extended over the Greeks of Apollonia, Epidamnus and Corcyra. In gratitude for this important service, the Greeks admitted the Romans to equal rights with the Hellenic race in participation in the Isthmian Games and the Eleusinian Mysteries. A far more important result to Rome was that she obtained a footing on the Eastern side of the Adriatic and the right to interfere in Grecian affairs.

While thus asserting her power in Illyria and Greece, Rome was also desirous of extending her dominion to its natural limits in the Alps. At this time the Republic had become involved in difficulties with the Cisalpine Gauls and the Ligurians, who made war against Rome in B. C. 238, but were compelled to consent to peace by surrendering some of their territories two years later (B. C. 236). In B. C. 232 the Romans resolved to strike a death-blow at the power

of the Cisalpine Gauls, in order to free the Republic from the danger which constantly menaced her from that quarter, and to extend her dominion, for which purpose Roman colonies were planted in the country of the Senonian Gauls. These Roman colonies were pushed so steadily forward, and became so numerous in the next seven years, that the Gauls clearly saw through the designs of the Republic, and accordingly found themselves under the necessity of taking up arms to defend their territories from Roman encroachments.

The war between the Romans and the Cisalpine Gauls commenced in B. C. 225. After taking the alarm, the Cisalpine Gauls obtained fresh forces from their kinsmen in Transalpine Gaul. Thus reinforced, they marched into Central Italy, overran Etruria as far as Clusium, and threatened the city of Rome with the same fate which it had suffered at the hands of their ancestors under Brennus. Three Roman armies were quickly put into the field to oppose the Gallic invaders. One of these armies was routed by the Gauls; but another under the Consul Æmilius, assisted by Regulus, son of the Regulus who acted so prominent a part in the First Punic War, routed the Gauls in a great and decisive battle near Telamon, in Etruria, almost destroying the entire Gallic host. The result of this great Roman victory was that all of Cisalpine Gaul was conquered and annexed to the territories of the Roman Republic (B. C. 222), after a war of three years. In order to hold this territory, the Romans planted colonies at Mediolanum (now Milan), Comun (now Como), Placentia, Parma, Modena, Mantua, Verona and Brixia. These Roman colonies were connected with Rome itself by the great military road called the *Flaminian Way*, and by its branches. Thus Rome was now mistress of all Italy, from the great mountain barrier of the Alps on the north to the southern coast of Sicily on the south.

In the meantime causes were at work which were rapidly ripening into another war between Rome and Carthage. Ever since the close of the First Punic War,

Carthage, which had only yielded to Rome from necessity, and which had consented to the aggressions of her powerful and arrogant rival only because she was unable to prevent them, had been industriously and energetically endeavoring to retrieve her losses, and making preparations to renew the struggle with Rome which she intended to bring about just as soon as she was ready for it. A large majority of the citizens of Carthage were in favor of renewing hostilities with the mistress of Italy at the earliest possible moment.

For the purpose of recruiting the power and wealth of Carthage, Hamilcar Barcas had employed all his energies in the conquest of Spain, in which country the Carthaginians intended to form a province which should compensate for the loss of Sicily. Hamilcar Barcas began this task in B. C. 236. At his death, in B. C. 238, his schemes were taken up by his son-in-law, Hásdrubal, who prosecuted them with vigor and skill. These two Carthaginian commanders not only endeavored to reduce Spain under the dominion of Carthage, but at the same time diligently labored to raise that country to a condition which would render it an efficient ally. Hásdrubal organized and developed the resources of the country by building towns, encouraging commerce, teaching the native Spaniards the arts of civilization, especially agriculture, training the native tribes into efficient soldiers, and successfully working the newly-discovered silver mines. These mineral resources of Spain were fully developed, and the country enjoyed a prosperity which it had never before experienced. The revenue derived from this source not only defrayed all the expenses of the province, but yielded a vast surplus which rapidly filled up the Carthaginian treasury.

At the end of the First Punic War an important change was made in the Carthaginian system, in the appointment of Hamilcar Barcas to the chief command of the Carthaginian army for an indefinite period, and in the relinquishment to the army itself of the right to select his successor. Hamilcar

Barcas was slain in battle with the natives of Spain, in B. C. 227, whereupon his troops selected Hásdrubal, his son-in-law, to command them. Hásdrubal lost his life at the hands of an assassin in B. C. 220. The Carthaginian army in Spain thereupon chose Hannibal, the eldest son of Hamilcar Barcas, as their commander, and the home government in Carthage was obliged to ratify their choice.

When thus placed at the head of the Carthaginian army, Hannibal was still a young man, being then only twenty-eight years of age. Notwithstanding his youth, he was an experienced soldier, and his first recollections were those of war. He had accompanied his father to Sicily when a mere child, and had been a witness to the agony of that heroic commander when obliged to consent to the humiliating peace which ended the First Punic War. When nine years of age, Hannibal had accompanied his father to Spain, where the latter took his son before the altar of his country's gods and made him take a solemn oath of eternal and unrelenting enmity to Rome. This oath had never been forgotten by Hannibal. He had thus been trained to consider himself the avenger of his country's wrongs, and he had been very carefully educated for his mission.

Though most of the youth's life was passed in the camp, his education was carefully attended to. Besides the culture belonging to Phœnicians of rank in his time, Hannibal had a good knowledge of the Greek language. He was light and firmly built in his bodily frame, and was an excellent runner, a skillful rider and a good swordsman. He had remarkable powers of endurance, which enabled him to hold out against fatigue, hunger, and loss of sleep. He soon distinguished himself for his military valor, and was fighting by the side of his father when the latter was slain. His brother-in-law, Hásdrubal, assigned him the command of the cavalry; and Hannibal soon gained the confidence of the army, in consequence of his wonderful skill as a military leader and his brilliant personal valor.

When, therefore, Hásdrubal was killed, the troops instinctively looked to Hannibal as their natural leader. He was one of the worthiest, as well as one of the most talented, characters of his time; and was the greatest man that Carthage ever produced, and one of the greatest military geniuses that the world has ever brought forth. "The power which he wielded over men is shown by his incomparable control over an army of various nations and many tongues—an army which never in the worst times mutinied against him. He was a great man; wherever he went he riveted the eyes of all."

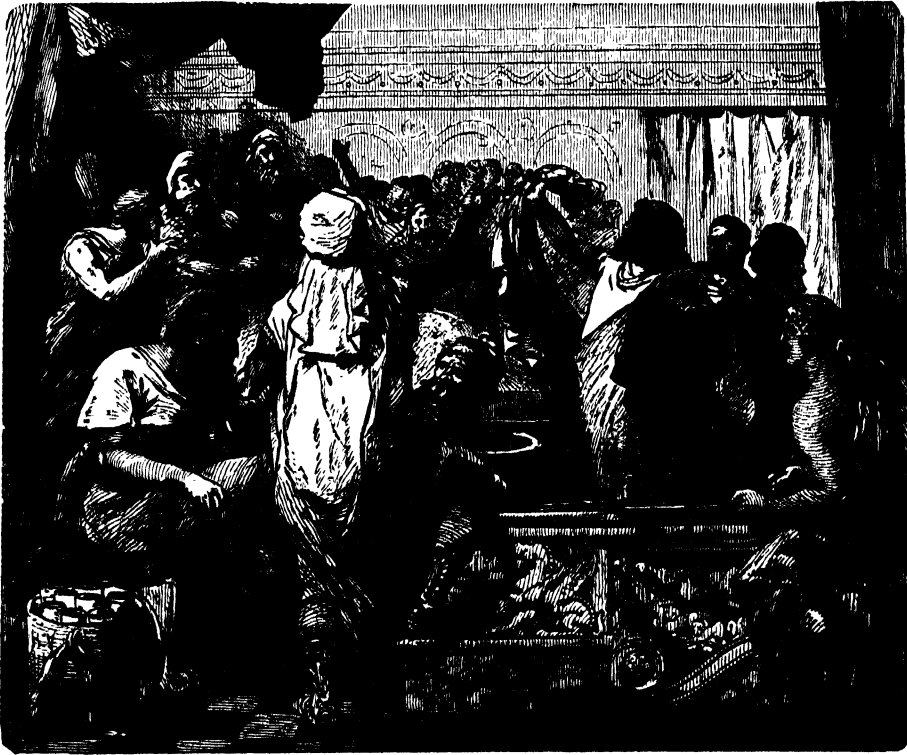
Hannibal first devoted himself to the complete establishment of the Carthaginian power in Spain, and to the training of his army for the great enterprise for which it was ultimately destined, by his wars against the native tribes, which occupied him about two years. He was fully conscious of the weakness of Carthage in a defensive war, and resolved from the start to assail Rome in her own dominions and thus prevent her from attacking the territories of Carthage at home.

Believing that the decisive moment had arrived, Hannibal deliberately sought the quarrel with Rome to which he had devoted his life. The Greek city of Saguntum, on the eastern coast of Spain, had placed itself under the protection of Rome. Hannibal laid siege to it and took it after an obstinate defense of eight months (B. C. 219), and sent the spoil of the captured city to Carthage for distribution among the citizens. The Roman Senate sent an embassy to Carthage to demand that Hannibal and his army should be delivered up for having trespassed on Roman territory and thus violated the peace. When the Carthaginian Senate rejected this unreasonable demand, the Roman embassy under Quintus Fabius declared war, which the Carthaginian Senate readily accepted (B. C. 218). Thus began the second great struggle for supremacy between the mighty republics of Rome and Carthage—the gigantic conflict known as the *Second Punic War*—which convulsed the lands of the Western Mediterranean for a period of seventeen years (B. C. 218–201).



Like his father and brother-in-law, Hannibal held the supreme command of the Carthaginian armies, both in Spain and in Africa, and the defense of both countries devolved upon him. He had resolved from the beginning to make both secure by carrying the war into Italy. His army was intensely devoted to him, and as Carthage lacked a navy sufficient to cope with that of the Romans, he resolved to invade the Roman territory from the land. The Gauls,

one of the new cities founded by the Carthaginians in Spain, Hannibal committed the government and defense of Spain to his brother Hásdrubal, and marched towards the Alps with his immense forces, two-thirds of which were drawn from the African dominions of Carthage, and the remaining third from the Carthaginian territories in Spain. Hannibal placed no reliance upon his elephants, but simply took them along for the moral effect which he expected that



QUINTUS FABIVS DECLARING WAR TO THE CARTHAGINIAN SENATE.

by their frequent passages of the Alps, had taught him that that great mountain barrier could be crossed, and he determined to lead his army into Italy by way of Spain and Gaul.

Having during the winter offered solemn sacrifices and prayers for success, at the distant shrine of the Tyrian Hercules at Gades (now Cadiz), and having assembled an army of ninety thousand infantry, twelve thousand cavalry, and thirty-seven elephants, at Carthage, or New Carthage,

they would produce upon the Gauls, among whom he relied upon finding able guides to show him the most practicable route across the Alps.

In the spring of B. C. 218 Hannibal crossed the Ebro. The Spanish tribes between the Ebro and the Pyrenees resisted Hannibal's army, but were subdued, and Hannibal left a detachment of twelve thousand men to hold them in subjection. When he reached the Pyrenees, he sent a part of his army back home, having resolved to do

so from the first, for the purpose of showing the remainder how much confidence he had of success in his daring enterprise. He retained fifty thousand infantry and nine thousand cavalry under his own command, and with these troops and his thirty-seven elephants he marched through the territory of the Gauls friendly to him to the Rhone.

In the meantime the Romans had been diligently preparing an expedition against Carthage. When the troops designed to take part in this expedition were in readiness, some of them were called off to suppress a rebellion against the Roman power in Cisalpine Gaul. When they returned, it was decided to send them into Spain, under the command of the Consul Publius Cornelius Scipio, to aid the allies of Rome in that country. They started for Spain by sea, but on the voyage they touched at the Greek city of Massilia (now Marseilles), in Gaul, which was in alliance with Rome. Here Scipio learned to his astonishment that Hannibal had already arrived at the banks of the Rhone. The Roman Consul therefore abandoned the expedition to Spain, and, with the aid of the Gauls of the Lower Rhone, who were friendly to Rome, he endeavored to prevent Hannibal from crossing that river.

Accordingly, when Hannibal reached the Rhone, near the site of the modern town of Orange, about twenty miles above Avignon, he found a large army of Gauls drawn up on the opposite bank of the river to dispute his passage. He was threatened with a fatal delay on account of the difficulty of transporting the elephants across the stream, as the Roman army was likewise approaching by rapid marches. By a skillful maneuver, Hannibal surmounted this difficulty. He sent a detachment to cross the river farther up in the darkness of the night with orders to assail the Gauls in the rear, at a given signal. When all was ready he gave the signal and began to cross the stream. The Gauls rushed down to oppose him, but they soon beheld the camp behind them in flames, and fled; after which Hannibal's army crossed the Rhone (B. C. 218).

As the elephants dreaded the water, they could not be compelled to enter the boats, and were therefore conveyed across the stream by a timely artifice. Floats, or rafts of timber, covered with earth, were prepared and fastened to the shore of the river. The elephants, deceived by the appearance of these earth-covered rafts, took them for solid earth, and allowed themselves to be led upon them. The floats were then loosened from the shore and towed across the river by means of boats.

After marching one hundred miles up the east bank of the Rhone, Hannibal wheeled to the right, directing his course to the foot of the Alps, over which he was to explore a new passage to Italy. True to his expectation, Hannibal found no lack of guides among the Gauls. He chose the pass now known as the Little St. Bernard, the highest and longest pass of the Alps, but the easiest of the ancient routes across those mountains, and the one permitting him to transport the baggage and stores of his army. It was almost winter when the difficult project of crossing the Alps was undertaken, and the season vastly multiplied its horrors and difficulties. The tremendous height and steepness of the mountains, capped with snow, that appeared to rest among the clouds; the mountaineers, of barbarous and fierce aspect, attired in animal skins, with long shaggy hair, presented a scene that struck terror and astonishment into every beholder.

Among the narrow defiles of the mountains, the Gauls attacked the Carthaginian army with showers of stones and rolled great rocks down upon them from the precipices. An immense number of men, horses and elephants were lost before Hannibal's army escaped these perils. On the ninth day the Carthaginian troops reached the summit of the Alps, and there they halted for a rest of two days. Here Hannibal's soldiers were disheartened by a great fall of snow and by the prospect of additional difficulties; but their leader pointed out the rich plain of the Po, and assured them of the facility with which Italy might be conquered, thus raising their spirits, and the march was resumed.

spread the plains, but did not molest the property of the husbandman, nor plunder the towns.

The Gauls crossed the Tiber and advanced to the banks of the little river Allia, eleven miles from Rome. The Roman legend states that the barbarians were prevented from surprising Rome by a supernatural warning to the Romans. This legend states that as a plebeian named Cædicius was passing along the foot of the Palatine Hill at night he heard a voice more than human from the neighboring grove of Vesta calling him by name. He turned to see who had spoken to him, but saw no one. He heard the voice a second time, ordering him to go to the magistrates in the morning and inform them that the Gauls were approaching. Upon the reception of this news at Rome, an army was quickly levied and led against the barbarian invaders on the Allia.

In the fatal battle of the Allia, which followed, the Romans had only forty thousand men to confront the seventy thousand Gauls on the opposite side of the Allia. The Roman left wing rested on the Tiber, while the right occupied some broken ground. Brennus attacked the Roman right wing and quickly routed it; whereupon the Roman left was panic-stricken at being out-flanked, and broke ranks, fleeing in dismay towards the river. The Gauls attacked the fugitives on all sides. Great numbers of Romans were slain; many were drowned; and the survivors, mostly without arms, fled in consternation to Veii. The survivors of the right wing fled across the hills to Rome, bringing the tidings of their dreadful defeat. Before night the Gallic cavalry appeared before the walls of the city, but made no attack. During the night and the next day the Gauls were occupied in plundering and rioting outside the walls of Rome, and alarming the inhabitants within the walls by singing and shouting.

The Roman defeat on the Allia rendered it impossible to defend the city; but about a thousand Romans under the valiant patrician Marcus Manlius garrisoned the Capitol, which they resolved to defend to the last

extremity, with a supply of provisions; while most of the inhabitants fled for refuge to the neighboring towns, or dispersed themselves over the country. A part of the sacred objects used in worship were hidden under ground. The Vestal Virgins fled with the remaining portion to Cære. About eighty priests and patricians, resolving not to survive the ruin of their city, clothed themselves in their long robes of state, and having devoted themselves with solemn ceremonies to the cause of the Republic, they sat on their ivory seats in the Forum, awaiting death.

On the second day after the battle on the Allia the Gauls entered Rome, and, as a death-like silence prevailed and they at first saw no person, the city appeared deserted; but when they entered the Forum, they saw the walls of the Capitol covered with armed men, and the aged Senators seated in order in the space beneath, in profound silence and as immovable as statues. The barbarian invaders were struck with superstitious awe at the first sight of these venerable men, whom they imagined to be divinities. At length one of the Gauls rudely seized hold of the long white beard of Marcus Papirius, one of the Senators. The old man, incensed at this indignity, struck the insolent barbarian over the head with his ivory staff; but that blow was a costly one for Rome. The Gauls immediately massacred all the Senators, plundered the city and set it on fire. All Rome, with the exception of the Capitol and a few houses on the Palatine Hill, was totally reduced to ashes (B. C. 390).

The Gauls then summoned the garrison in the Capitol to surrender, but the garrison made a gallant defense. When Brennus found it impossible to capture the place by assault, he blockaded it closely, hoping thus to starve the garrison into a surrender. In the meantime some Etruscans, taking advantage of the unfortunate situation of the Romans, ravaged the Veientian territory, where the Roman peasantry had found refuge, with such property as they had been able to save. But the Romans at Veii at-

tacked these marauders in the night and dispersed them. Having thus procured a supply of arms, which they so much needed, these Romans prepared to act against the Gauls. A brave Roman youth, named Pontius Cominius, swam on corks down the Tiber one night, eluded the vigilance of the Gauls, and clambered up the steep ascent of the Capitol. After giving the requisite information to the garrison, this daring youth returned by the way he came.

The next day the Gauls observed a bush on the side of the hill which had given way as Cominius had grasped it in climbing up. They also saw that the grass was trodden down in different places, thus showing that the rock was accessible, and they resolved to scale it. Accordingly, at midnight a select body of Gauls moved silently to the spot and began to climb the steep ascent, feeling their way slowly and cautiously. No noise was made. The Romans were sound in slumber, and their sentinels were negligent or sleepy. All proceeded successfully, and the foremost Gaul had just reached the top when the sacred geese in the Temple of Juno awoke and began to flap their wings and scream, thus awaking Marcus Manlius, whose house was near the spot. He ran to the edge of the cliff which the Gauls were ascending, and threw the foremost Gaul headlong down the cliff; and this one in his fall knocked down all the others. The garrison were now aroused, and they repelled the assailants.

The sentinel whose negligence had thus imperiled the Capitol and its garrison was thrown headlong down the rock with his hands tied behind him; and every man of the garrison gave Marcus Manlius half a pound of corn and a quarter of a flask of wine, as a reward for his vigilance. In memory of this occurrence, a goose was afterwards annually carried in triumph at Rome on a soft and finely-adorned litter.

After the siege and blockade of the Capitol had lasted seven months, famine began to prey upon the garrison. The valiant little band of Romans had already exhausted their store of provisions. In the meantime

a pestilence broke out among the Gauls, in consequence of the non-burial of the bodies of the Romans whom they had massacred and whose decomposing bodies polluted the atmosphere in the summer heat, and the ranks of the besiegers were being rapidly reduced. Thus both parties, weary of the siege, came to an agreement; Brennus, the Gallic king, agreeing to retire from Rome and its territory on condition of receiving a thousand pounds of gold. When both parties had sanctioned this treaty, the Romans produced the gold; but in weighing it, the Gauls attempted to defraud them, and when the Romans complained of this, the Gallic leader threw his sword into the scale, exclaiming: "Woe to the vanquished!"

The Romans thus saw that they were at the mercy of the barbarians; but, says the Roman legend, while the dispute over the gold was in progress, the banished patrician Camillus arrived at the gates of the city with a large army for the relief of the garrison. He soon made his appearance among the contending parties, and inquired about the cause of the controversy. On ascertaining the condition of affairs, Camillus ordered the gold to be returned to the Capitol, saying: "It has ever been the custom with us Romans to ransom our country, not with gold, but with iron. I only am the man to make peace, as being the Dictator of Rome; and my sword alone shall purchase it."

Each side then again appealed to arms, and a battle was fought amid the ruins of Rome, in which the Gauls were defeated. A second Roman victory, on the Sabine road, annihilated the Gallic army. Camillus entered Rome in triumph, leading Brennus captive. This much dreaded barbarian leader was put to death, and the only response to his remonstrances was given in his own words: "Woe to the vanquished!"

Such is the account of the capture and deliverance of Rome, as generally current among the Roman historians. But there is reason to believe that the part relating to the raising of the siege and the withdrawal of the Gauls has been falsified by the national vanity of the Romans; as more impartial



ROME PLUNDERED BY THE GAULS.

and trustworthy sources inform us that the Gauls retired peacefully, carrying away with them the entire ransom of a thousand pounds of gold. The reason thus assigned for the withdrawal of the Gauls from Rome is that they were recalled to defend their new acquisitions in Northern Italy, or Cisalpine Gaul, against the Venetians.

The Gauls were followed some distance by Camillus, who had been recalled and again made Dictator. He cut off straggling parties of the enemy, and appears to have recovered some of the rich booty which the barbarians had carried away with them, but the stories of his great victories over them are fictions. The Gauls had not only crippled Rome, but had first crushed the Etruscans, thus relieving Rome from any danger from that nation, and had then extended their ravages to the Umbrians, the Sabines, the Latins, the Æqui and the Volsci, all of whom had suffered almost as much as Rome. The enemies of the Roman Republic were therefore not in a condition to profit by its momentary weakness.

The retreat of the Gauls from Rome was followed by a wide-spread and general distress. The farms, which furnished subsistence for so many of the Roman people, had been laid waste; their fruit-trees, buildings, implements, stock and stores, even the seed-corn required for the next year's sowing, had been burned.

The city of Rome was now a heap of ruins, in which the course of the former streets could no longer be traced, and the government did not take any measures to lay out others. The state's haste to rebuild the city was productive of great confusion. "Men built houses where they could, where the ground was most clear of rubbish, or where old materials were most easy to be got. Hence, when these houses came to be joined together by others so as to form streets, these streets were narrow and crooked, and, what was still worse, were often built across the lines of the ancient sewers, so that there was now no good and effectual drainage. This irregularity continued till Rome was again rebuilt after

the great fire in the time of the Emperor Nero."

The government furnished roofing materials and allowed the people to take wood and stone from the public forests and quarries, on condition that every individual thus assisted would furnish security to complete his building within the year. But the pledges were frequently forfeited; and to defray the expense of rebuilding, as well as to pay the excessive taxes for restoring the fortress and the temples, the poor were again under the necessity of borrowing money at exorbitant rates of interest from the rich. Thus the poor were again at the mercy of the rich; and insolvent debtors were dragged from their homes, to toil as slaves in the shops or fields of their merciless creditors.

Many of the plebeians preferred to stay in the Etruscan towns in which they had found refuge, and even to remain at Veii, where they might live in freedom from the arrogant domination of the patricians, and form a privileged class themselves. A general secession of the plebeians to Veii was prevented by Camillus, who appealed to their patriotism, exhorting them not to abandon the spot which had been chosen by Romulus. While the subject was under deliberation, a fortunate omen induced most of them to remain and rebuild their city. Just as a Senator was rising to speak, a centurion, marching with his company to relieve guard, gave the usual word of command: "Halt! here is the best place to stay." The Senators exclaimed: "A happy omen! The Gods have spoken—we obey." The multitude were seized with the enthusiasm, and cried with one voice: "Rome forever!" Still so many plebeians remained at Veii that the population of Rome was greatly diminished, and a large mass of the conquered Etruscans were brought into Rome to supply the deficiency. The new settlers were furnished with Roman lands, were organized into four new tribes, and were invested with the full civil and political rights of Roman citizens. The "new people" constituted more than one-sixth of the entire population of the restored city.

The patrician Marcus Manlius—whose gallant defense of the Capitol against the besieging Gauls had acquired for him the surname of *Capitolinus*—espoused the cause of the oppressed plebeians and came forward as their champion. His aims were not wholly disinterested, as he felt deeply mortified at the elevation of *Camillus*, and himself aspired to be the foremost man in Rome. With his aims of individual aggrandizement, he sought to ingratiate himself with the plebeians. He sold the best portion of his own lands and employed the proceeds to the payment of the debts of the poor, thus delivering them from imprisonment and maltreatment. He thus won the unbounded gratitude of the plebeians, who constantly thronged his house, and to whom he denounced the selfish cruelty of the patricians, in relieving themselves of the whole burden of the public calamity by shifting that burden on the shoulders of the plebs. He even accused the patrician class of embezzling the vast sums raised to replace the treasures of the temples, which had been borrowed to bribe the Gauls into their retreat from Rome.

Marcus Manlius was cast into prison for making this charge, and the plebeians now began to look upon him as a martyr to their cause. After his release he denounced the patricians with his former vehemence. He fortified his house on the Capitoline Hill, and, supported by the plebeians, he held the whole height in defiance of the government. His treason was so manifest that even the Tribunes of the plebs united with the patricians against him, and the valiant defender of the Capitol was brought before the *Comitia Centuriata* for trial.

Manlius appeared, followed by several comrades whose lives had been saved by him in battle, and also by four hundred debtors whom he had rescued from their prisons. He exhibited the spoils of thirty foes whom he himself had slain, and forty crowns or other honorary rewards bestowed upon him by his generals. He appealed to the gods, whose temples he had saved from desecration, and bade the people

to look at the Capitol, the scene of his greatest glory, ere they pronounced judgment against him. There was no possibility of convicting such an offender in such a presence, as the very spot on the Capitol where Manlius had stood single-handed against the besieging Gauls could be seen from the Forum. He was subsequently condemned for treason, and was thrown headlong from the Tarpeian Rock, the rocky cliff of the Capitoline Hill, facing the Tiber. Thus the spot which had been the scene of his glory became that of his punishment and infamy. His house, in which his plots had been carried on, and which had been built for him as a reward for his valor, was ordered to be razed to the ground, while his family were ever afterward forbidden to bear the name of Manlius.

Shortly after the execution of Marcus Manlius the plague broke out at Rome. The disaffected people ascribed it to the anger of the gods because of the destruction of the hero who had saved their temples from pollution. But the patricians, in consequence of their triumph over Manlius, and their steady opposition to the popular claims, had developed such strength that the plebeians became overawed and no longer exhibited the spirit and courage which they previously displayed in their struggles with the aristocracy.

The Romans submitted to the orders and requisitions of their priests with implicit obedience, even encountering death itself at their command, as illustrated in the case of Marcus Curtius. During an earthquake a great gulf opened in the Forum, and the augurs declared that it would not close until the most precious things in Rome were cast into it. Curtius arrayed himself in complete armor, mounted his horse, and boldly leaped into the yawning abyss, declaring that nothing was more truly precious than patriotism and military virtue. The Roman historians tell us that the gulf immediately closed upon him, and he was no more seen.

The rash attempt of Marcus Manlius to overthrow the power of the patricians only confirmed that power. The suffering con-

tinued increasing for seven years. The plebeians were hopelessly discouraged, and their old men would no longer accept public office. But in this crisis Rome was rescued from its miserable oligarchy by two remarkable men—Lucius Sextius Lateranus and Caius Licinius Stolo—Tribunes of the plebs. Licinius belonged to one of the oldest and wealthiest plebeian families, connected with the patrician class by many intermarriages. Having become Tribune along with his friend, Lucius Sextius Lateranus, in B. C. 376, Licinius proposed three laws for the relief of the plebeians from the general poverty which weighed them down so hopelessly, and from the political inequality under which they were suffering, and his measures are known as the *Licinian Laws*.

The first of these laws, designed to relieve immediate distress, provided that the enormous interest already paid upon debts should be reckoned as so much defrayed of the principal, and, therefore, should be deducted from the sum still due; and that the balance should only be paid in installments spread over a period of three years. The second law, intended to prevent future poverty, provided that the public lands, which the patricians had hitherto absorbed in great measure, should be thrown open equally to the plebeians; that no person should be allowed to hold more than five hundred *jugera* (about three hundred English acres) of the public lands, or pasture more than one hundred oxen or five hundred sheep upon the undivided portion; and that each landowner should employ a certain amount of free labor in the cultivation of his farm. The third law, a remedy for political inequality, restored the Consulate, with the provision that one of the Consuls for each year should be a plebeian; and to make the gain of the commons yet more secure, provision was made for increasing the keepers of the Sibylline Books to ten, five of them to be plebeians.

The patricians resisted the passage of the Licinian Laws for nine years, but these beneficent measures were formally accepted and ratified by the Senate and the Comitia

Curiata in B. C. 367; while at the same time the office of *Prætor* was instituted and confined exclusively to the patricians, most of the civil and judicial functions hitherto exercised by the Consuls devolving thereafter upon this new office, but the Consuls retained the absolute military power. Upon the termination of the long struggle between the patricians and the plebeians, Camillus dedicated the newly-built Temple of Concord on the Capitoline Hill (B. C. 367). The first plebeian Consul under the Licinian Laws was Lucius Sextius Lateranus. In less than half a century both the *Prætorship* and the *Dictatorship* were opened to the plebeians.

The friends of the plebs had hoped that their rights had been fairly secured to them, but the patricians unlawfully ignored the Licinian constitution, and practically usurped the chief political power by managing for twenty years to elect patricians almost exclusively to the Consulate. In fourteen years of this period there were twenty-one patrician and seven plebeian Consuls. The plebeians very naturally considered themselves as defrauded of their rights. The patricians were fully aware that the plebeians might rise to claim their constitutional rights. They therefore sought to avert the threatened storm by making peace with all the neighboring nations, and thus avoiding the necessity of calling out the army; but their ambition could not always be so easily restrained, and when Rome became involved in a war with the Samnites the plebeians took advantage of the opportunity to claim their rights, as we shall presently see.

The restless and turbulent Gauls again invaded Latium, in B. C. 367, the year of the passage of the Licinian Laws. They were defeated by the aged general Camillus, who had been six times Military Tribune and five times Dictator. During their second invasion of Latium, the Gauls encamped within five miles of Rome, and struck consternation into the hearts of those who remembered the Gallic devastations thirty years before; but they at length broke up their camp without fighting and marched



into Campania. While returning through Latium the barbarians were disastrously defeated. They encamped upon the Alban Mount during the winter of B. C. 350, and joined the Greek pirates on the coast in ravaging the country, until they were driven away by Lucius Furius Camillus, a son of the great general of that name.

In B. C. 346 the Gauls entered into a treaty with the Romans, and never again invaded Latium. They remained the dominant race

between the Alps and the Northern Apennines, and along the Adriatic southward to Abruzzi. Mediolanum (now Milan) and many other towns were held by the Etruscans in a kind of independence, while the Gauls resided in unwalled villages. The Gauls learned letters and the arts of civilized life from their Etruscan subjects, and were the means of spreading this knowledge to all the hitherto-barbarous nations of the Alpine region.

## SECTION VII.—SAMNITE WARS AND CONQUEST OF ITALY.



THE political struggles which developed the Roman constitution were followed by a series of foreign wars between Rome and her most powerful Italian rival, the Samnite nation, for the supremacy of Southern Italy. The Samnites were a Sabine race, settled in the Oscan territory as conquerors. Their possessions were mainly inland, and embraced the snow-covered mountain range separating the Apulian plain from the Campanian, but they reached to the coast between Naples and Pæstum, where they included the once-celebrated cities of Herculaneum and Pompeii.

The Samnites ranked with the Latins as the most warlike races of Italy, but the Samnite conquests were far more brilliant and extensive at this period than were those of the Latins. While the Greek and Etruscan power was declining in Southern Italy, the Samnites became masters of the entire southern portion of the Italian peninsula, except a few Greek colonies like Tarentum and Neapolis (now Naples). Nevertheless, Latium, under the Roman leadership, had advanced slowly but surely, securing each advantage by the establishment of Roman colonies, united with the parent city by the strongest ties of obedience; while the Samnite nation was without any definite policy or any regularly constituted head. Each new settlement divided and weakened them.

After conquering Cumæ and Capua, the Samnites adopted the luxurious habits of the Greeks and the Etruscans, whom they had superseded, but with whom they still maintained cordial relations. The inhabitants along the shores who were very friendly toward the Greeks had a great dread of their rude countrymen of the mountains, almost as intense as had the cultured Hellenes themselves, thus furnishing the basis of a division in the Samnite race. The civilized and Hellenized Samnites sought the assistance of the Romans against the plundering hordes of their own race, who were constantly descending from the Samnian hills to devastate the fields. The Romans agreed to render the desired aid on condition that their supremacy should be acknowledged throughout Campania, thus breaking their former treaty with Samnium.

The wars between Rome and Samnium are known as the *Samnite Wars*, and there were three of these struggles. The First Samnite War opened when two Roman armies marched into Campania, while the Latin allies of the Romans invaded the territory of the Peligni on the north. The Roman arms were crowned with success, and both Consuls were honored with a triumph. At the request of the Campanians, the Romans left a large force to guard the cities of Campania during the winter. The plebeian soldiers were still suffering under

the weight of poverty, and their protracted absence from their farms caused great distress among their families.

In the second year of the war the disaffection in the Roman army culminated in a mutiny of the plebeian soldiers, who now resolved to settle the long quarrel between their class and that of the patricians. The two Consuls endeavored to disband the army gradually before the mutiny came to an open outbreak, but the army thwarted the execution of this purpose by rising in open rebellion at once and marching to Rome, where the mutinous troops formally demanded a redress of popular grievances. On the way they released all slaves for debt whom they found working in the fields of their creditors, formed a fortified camp on the slope of the Alban Hills, and were joined by a large number of the oppressed plebeians from the city.

The government hastily levied another army to oppose the mutinous troops, and placed it under the command of Valerius, who had been appointed Dictator in this emergency. The family of Valerius had always been the faithful friends of the commons, and Valerius himself was highly esteemed by all classes for his generous character, as well as for his military glory. When the two armies, which were both composed of plebeians, met each other, they refused to fight. The army under Valerius would not oppose their mutinous plebeian brethren, who had simply risen to right the wrongs of their class, and not from any disloyalty to their country; while the mutinous troops would not fight their fellow plebeians and the defenders of their common country. The two armies simply stood facing each other, until remorse on one side and pity on the other had overcome all mutual resentment between patricians and plebeians, when both rushed forward and grasped each other's hands or threw themselves into each other's arms with tears and requests for forgiveness. The Senate was thus unable to reduce the mutineers to submission, and was obliged to concede all just demands, along with an amnesty for the irregular and revo-

lutionary proceedings of the mutinous troops; and this strange military rising ended in a permanent internal peace between the two orders in the Republic.

After long negotiations, Genucius, a Tribune of the plebs, secured the enactment of a series of laws which both classes accepted as the basis of a reconciliation. The Licinian Laws were practically restored, and the patricians were punished for their long disregard of them, by a provision that both Consuls could not be selected from the patrician order, while both might be plebeians. A law was likewise enacted that no plebeian should hold the same office twice within ten years, or two offices within one year. In order to relieve the general distress, all outstanding debts were canceled, and the taking of interest for money loaned was prohibited.

In the meantime, while these internal events occupied the attention of the Romans, the Latins had been left to carry on the war against the Samnites without Roman assistance. The Latins were so encouraged by their repeated successes over the Samnites that they declared their independence of Rome. The Romans therefore made peace with Samnium and entered into an alliance with the Marsian League, a confederation of Sabine towns (B. C. 341), and two years later turned their arms against the Latins, who had secured the alliance of their recent foes, the Campanians, the Sidicinians and the Volscians. The Samnites remained neutral in this struggle, known as the *Great Latin War*, which began B. C. 339.

The two Roman Consuls led their armies into Campania and encamped in the plain of Capua, opposite the combined army of the Latins and their allies. As the Romans and the Latins were so much alike in their language, dress, arms, etc., that it was difficult to distinguish friends from foes in an engagement, the Roman Consul Manlius gave stringent orders that no soldier in his army should leave his ranks; threatening punishment by death for any disobedience of this order. When both armies were drawn up in face of each other, ready for battle, Metius, the Latin general, pushed forward in front

of his lines and challenged any Roman knight to meet him in single combat. There was a general pause for some time, no Roman daring to disobey orders, until Titus Manlius, the son of the Roman commander who had issued the order against any one in his army leaving his ranks, burning with humiliation at seeing the entire Roman army intimidated, boldly rode forward and faced the Latin challenger. The soldiers of both armies stood still to witness the personal combat. The two champions drove their horses against each other with a tremendous shock. Metius wounded his antagonist in the neck, but Titus Manlius killed his adversary's horse. The Latin general, thus thrown to the ground, endeavored for a while to support himself upon his shield; but his Roman opponent followed up his blows and laid Metius dead as he was attempting to rise.

Titus Manlius returned to his ranks in triumph, laying the spoils of his victory at his father's feet. The stern Roman Consul addressed his son in these words: "Titus Manlius, as thou hast regarded neither the dignity of the Consulate nor the commands of thy father—as thou hast destroyed military discipline and set an example of disobedience, thou hast reduced me to the deplorable extremity of sacrificing either my son or my country. Lictor, bind his hands, and let his death be an example to the Romans in the future." The whole Roman army was struck with astonishment at this cruel mandate, and stood in silent surprise. But when the young champion's head was struck off, and his blood was streaming on the ground, a scream of horror ran through the Roman ranks. The dead body of Titus Manlius was carried forth outside the camp amid the wailings of the Roman soldiery, and was buried with military honors. "Manlius, the father, was forever regarded with horror, but Manlius, the Consul and general, was strictly obeyed as long as he commanded the armies of Rome."

The decisive battle between the Romans and the Latins was fought at the foot of Mount Vesuvius. Just before the battle, the augurs, having taken the auspices as

usual, declared that Fate demanded the sacrifice of a general on one side and an army on the other. It was accordingly understood among the Roman officers that whichever portion of the army should begin to give away, the Consul commanding in that quarter would devote himself as a sacrifice to the gods for his country, so that the Latin army might be the one that must perish. Manlius, the patrician Consul, led the right wing of the Roman army. Publius Decius, the plebeian Consul, was in command of the left. The battle commenced with great fury, and as the two armies had frequently marched under the same leaders, they fought with all the animosity of a civil war.

Both armies fought with equal courage, but at length the Latin right wing prevailed, and the Roman left began to yield. Decius now perceived that the moment had arrived for him to devote himself to his country's cause. He therefore instantly called the chief pontiff, and bade him dictate the form of words in which he must devote himself to the gods and the grave; as he himself, as a plebeian, was unacquainted with the ceremonies by which the gods must be addressed. In accordance with the pontiff's direction, Decius wrapped his toga around his face, set his feet upon a javelin, and repeated the imprecation, which was in the following words: "Thou Janus, thou Jupiter, thou Mars our father, thou Quirinus, thou Bellona; ye Lâres, ye the nine gods, ye the gods of our fathers' land, ye whose power disposes both of us and of our enemies, and ye also, gods of the dead, I pray you, I humbly beseech you \* \* \* \* \* that ye would prosper the people of Rome and the Quirites with all might and victory, and that ye would visit the enemies of the people of Rome \* \* \* \* \* with terror, dismay and death. And according to these words which I have now spoken, so do I now, on behalf of the commonwealth of the Roman people \* \* \* \* \* on behalf of the army, both of the legions and the foreign aids \* \* \* \* \* devote the legions and the foreign aids of our enemies, along with myself, to the gods of the dead and to the

grave." It was considered an act of impiety to ask the gods for victory without making a sacrifice, as Nemesis avenged unmingled prosperity as well as crime.

Decius then sent his guard of twelve licitors to Manlius to announce his fate, armed himself and mounted his horse, plunged into the midst of the enemy, carrying confusion and terror into the Latin ranks, and finally fell covered with wounds. The Latins, struck with superstitious awe, began to give way, but fought with still greater obstinacy, like men struggling against fate. They were pressed on every side by the Romans and were finally utterly overthrown. The main forces of the two armies were so equally matched that Manlius won the victory finally by bringing on his poorer supernumeraries, whom he had armed to form a double reserve. The carnage was so great that almost three-fourths of the Latin army perished.

The Romans won a second victory over the Latins much more easily, and the Latins were too much exhausted to rally for a third battle. The Latin League was completely broken up, and Roman law was established throughout Latium and Campania. Some of the Latin cities even became Roman colonies. The Romans and the Latins being kindred in race and language, their transient hostility gave place to a close and permanent alliance. The battle of Mount Vesuvius was one of the most important in the history of Rome, because, by giving the sovereignty of Latium to Rome, it opened the way to the Roman conquest of the ancient world.

The Romans were unable to undertake any great foreign war for the next twelve years, in consequence of the invasion of Southern Italy in B. C. 332 by Alexander of Epirus, uncle of Alexander the Great. This Grecian invader had come to Italy to war with the Samnites. The Romans entered into a treaty with him, but they were also ready to take the field against him if he ventured to encroach upon their territories, as he would certainly have done had he conquered the Samnites. He was, however,

defeated and slain in battle in B. C. 326.

Rome being now mistress of Latium and Campania, and having secured her northern frontier by a treaty with the Etruscans, felt herself sufficiently strong to attempt the conquest of Samnium, her only powerful rival for the dominion of Southern Italy. The second contest between Rome and Samnium—known as the *Second Samnite War*—began in B. C. 326 and continued twenty-two years (B. C. 326–304). The war was commenced by Roman aggressions upon the Samnite territory, and the real object of the Romans was the dominion of the entire Italian peninsula. Rome and Samnium fought as principals in the war for the sovereignty of Italy, and almost all the Italian nations were the allies on one side or the other.

The chief allies of the Samnites were the Lucanians and the Tarentines, who had become alarmed at the rising greatness of Rome. The Roman Senate, in this emergency, appointed Papirius Cursor Dictator. During the first five years of the war the advantage was generally on the side of the Romans, and their foes begged for a truce, which the Romans granted. The Samnites wreaked their anger at their ill success on their leader, Brutulus, whom they held responsible for the war. They accordingly resolved to deliver him up to the Romans, but the noble Samnite leader committed suicide to avoid this disgrace. Nevertheless his corpse was sent to Rome, the prisoners whom the Samnites had taken in battle were released and sent home, and gold was carried to Rome to ransom the Samnite captives. Nothing, however, could move the arrogance of the haughty Roman Senate, who were resolved to reduce the Samnites to complete subjection.

Rather than surrender their national independence, the Samnites determined to dare and endure everything. They placed Pontius, an able general, at the head of their army, and bade defiance to the Roman power. The Roman Consuls, Veturius and Postumius, at once led a large army into Samnium, B. C. 321. The crafty Pontius resorted to a well-contrived stratagem. He

sent ten of his soldiers, disguised as shepherds, to throw themselves in the way of the Roman army. The Romans met these pretended shepherds and asked them what route the Samnite forces had taken, and were told indifferently that they had marched to Luceria, a town in Apulia, and were then actually besieging the town. Fully crediting this false intelligence, the Roman Consuls advanced boldly and incautiously with their combined forces, and near the town of Caudium, between Naples and Beneventum, they reached a narrow defile between two woody mountains, known as the *Caudine Forks*. The Romans entered this passage; but when the van of their army reached the farther end of the defile, they found their way obstructed by trunks of trees and rocks. They then faced to the right about, and endeavored to return by the way they came, but found the entrance closed in the same manner, and also observed the woods and hills occupied by the Samnite soldiery. To their utter consternation, the Romans perceived that they were caught in a trap, and were unable to advance or retreat.

The entrapped Roman army endeavored to fight its way out, and a most sanguinary struggle ensued, the Romans being utterly defeated in their efforts, and half their number being slain. The Samnite general, Pontius, seeing that he had the Roman army entirely in his power, forced the two Consuls to terms. The remainder of the Roman army were surrendered as prisoners, but were generously spared by Pontius on condition that an honorable peace should be signed by the two Consuls and the two Tribunes of the people who were present with the Roman army, and that the Roman troops should retire from the Samnite territory. The Roman army was thus obliged to submit to the ignominy of "passing under the yoke." This was done by setting up two spears, with a third across the top; under which every man of the Roman army passed, after being deprived of all his arms and clothes except a single garment. Disarmed, half-naked, and burning with shame at this humiliation, the discomfited Romans were then

allowed to march away toward Rome; but Pontius retained six hundred Roman knights as hostages for the fulfillment of the treaty stipulations.

When the Romans reached home they found their countrymen overwhelmed with grief, indignation and humiliation. All business was suspended and a new army was instantly levied. The unfortunate Consuls resigned their offices, and new ones were elected. The soldiers who had just returned from their disastrous campaign slunk out of sight in their houses, or dispersed themselves over the country. The Roman Senate repudiated the treaty, and sent the two Consuls who had signed it, stripped and bound, to the Samnite general, that he might wreak his vengeance upon them for deceiving him. But Pontius, refusing to punish the innocent for the guilty, declined to receive the two Consuls, and vainly demanded that the treaty be faithfully observed, or that the whole Roman army which he had captured and released be restored to him again as prisoners. With unusual magnanimity, Pontius restored the six hundred hostages to their freedom.

Hostilities were accordingly renewed, and for six years the war went on without any event of much importance; but in B. C. 315, the Samnites gained another great victory at Lautula, in consequence of which the cause of Rome seemed so hopeless that almost all of her allies deserted her. Campania revolted against Rome, and the Ausonians and the Volscians entered into an alliance with Samnium. But the following year (B. C. 314), the tide of war turned in favor of the Romans, who, by an extraordinary effort, placed a large army in the field, and this army defeated the Samnites so disastrously in the decisive battle of Canna that their power was crushed beyond all hope of recovery.

Notwithstanding this terrible Samnite defeat, the war continued ten years longer, in consequence of the efforts of the Etruscans, the Oscans and the Umbrians to preserve the balance of power in Italy by preventing the Romans from becoming supreme

in the peninsula. But as these foes of Rome did not act in unison, the Romans were able to defeat their forces, one by one, until B. C. 304, when the Samnites were reduced to subjection to Rome, and all the nations engaged in the war made peace. Rome was now the first nation in Italy. The conquered Samnites were, however, far superior to their Roman conquerors in intellectual culture, as the former had been subject to the refining influences of Grecian civilization. Pontius, the Samnite general, was well versed in Greek philosophy, and far surpassed the proudest Romans of his time in the elevation of his character.

In the second year of the war the discontents of the Latins broke out into open hostilities. The Romans adopted a conciliatory policy, and the discontented portion of Latium was incorporated with Rome. To show that this was not merely a nominal union, the Romans elected Lucius Fulvius, the leader of the Latin rebels, Consul for the year. These wise measures thoroughly identified Latium with Rome, and put an end to the troubles between the Latins and the Romans.

Near the end of the Second Samnite War the Æqui, who had been for eighty years in a state of neutrality, took up arms against the Romans; and in B. C. 304, after the peace of that year between the Romans and the Samnites had left Rome free to act, the Roman Consuls marched at the head of forty thousand men into the Æquian territory. In a sharp and severe struggle of fifty days, the Romans captured and destroyed forty-one Æquian towns. A large portion of the captive Æquians were sold into slavery, and the remainder were made subject to the Roman authority. A few years later, however, they were clothed with the rights of Roman citizenship, were enrolled in the tribes, and served in the Roman ranks in the wars with the Samnites.

For six years after the close of the Second Samnite War the Samnites were busily engaged in organizing the *Italian League*, a confederation of Italian states, against Rome. In this league the Etruscans, the Umbrians

and the Cisalpine Gauls in the North of Italy were allied with the Samnites, the Lucanians, the Apulians and most of the Greek cities of the South; all the allies being animated and united together by a common hatred and jealousy of the rising power of Rome. Rome had the advantage in wealth, in numbers and in compactness. Her own and her allies' territory extended across Italy from the Mediterranean to the Adriatic, thus dividing the states of her enemies.

In B. C. 298 the *Third Samnite War* began with the invasion of both Samnium on the south and Etruria on the north by Roman armies. The Romans defeated the Etruscans at Volaterra, and about the same time they captured Bovianum and Aufidena in the North of Samnium. The next year (B. C. 297) the Roman Consul Fabius defeated the Samnites; and Decius, the other Consul, defeated the Apulians and compelled Lucania to submit to the power of Rome. In B. C. 295 the combined forces of the Cisalpine Gauls, the Etruscans, the Umbrians and the Samnites advanced toward Rome. The boldness and sagacity of the Roman Consuls saved the Republic in this emergency. They retained one army at home to meet the invasion, and sent another into Etruria. This movement exposed the weakness of the league, as the Etruscans and the Umbrians, deserting their allies, recalled their forces to defend their own territories. The Samnites and the Cisalpine Gauls then retreated across the Apennines to Sentinum, where they were overtaken and attacked by the Second Roman army, which had closely pursued them. A sanguinary conflict ensued, in which the Gallic war-chariots had almost driven the Roman legions under the Consul Decius from the field; but Decius, imitating the example of his father, Publius Decius, in the battle of Vesuvius, solemnly devoted himself to the powers of death for the deliverance of his country. The Roman legions finally won the victory, and twenty-five thousand of their enemies lay dead upon the bloody field (B. C. 295).

The battle of Sentinum really decided the

war, as it dissolved the league against Rome. The Cisalpine Gauls retired to their own country in Northern Italy, and took no further part in the struggle. Rome now prosecuted the war separately in Etruria and Samnium. The Samnites resisted bravely and obstinately; and in B. C. 292, twenty-eight years after his great victory at the Caudine Forks, the venerable Samnite general, Pontius, defeated the Roman army under the Consul Fabius Gurgus. The Romans had been confident of victory, and were so exasperated by this defeat that they would have deprived Fabius of his command had not his aged father, Fabius Maximus, offered to serve as his lieutenant.

The next year (B. C. 291) the Romans gained a great victory, breaking the power of the Samnites and taking Pontius prisoner. The aged Samnite general was made to walk, loaded with chains, in the triumph of the victorious Roman Consul. When the triumphal procession reached the ascent to the Capitol, Pontius was led aside and beheaded in the Mamertine prison. This was the ungrateful treatment which the Roman Senate meted out to the Samnite general who thirty years before had magnanimously spared the lives and liberties of two Roman armies, and even released the Roman Consuls who had been given over to his vengeance. This base conduct toward a gallant foe has been called the greatest blemish in the annals of Rome. The Third Samnite War ended with the unconditional submission of Samnium to the power of Rome. A part of the Samnite territory was annexed to Rome, and Samnium became a subject ally of the great military Republic. The Romans established a colony of twenty-five thousand people at Venusia, to hold the conquered territory in awe (B. C. 290).

In the same year (B. C. 290), the Roman Consul Curius Dentatus began and ended another war with the Sabines, who had espoused the cause of their kinsmen, the Samnites. The Sabines were subdued, and their extensive country, rich in oil, wine, and forests of oak, came into the possession of Rome.

Notwithstanding the success of the Romans in these wars, the plebeians suffered greatly from the burdens occasioned thereby. Their farms had been neglected during their absence with the army, thus bringing the agricultural population to the verge of ruin; while those who were so unfortunate as to have been taken prisoners had to be ransomed at ruinous sacrifices by their relatives.

Curius Dentatus, the conqueror of the Sabines, sought to relieve the general distress by proposing a second agrarian law for the division of the Sabine lands among the poor. The patricians opposed this measure so bitterly that the life of Curius Dentatus was in extreme peril, notwithstanding his great services. As the aristocratic opposition increased, the popular demands rose higher, and finally the plebeians again seceded from Rome and established themselves on Mount Janiculum. The patricians even then refused to yield, until a threatened foreign invasion obliged the Senate to grant the demands of the plebs, and to appoint Hortensius, a plebeian of ancient family, Dictator. His wise and conciliatory counsels restored internal tranquillity to the Republic. He convened all the Roman people in a grove of oaks outside the city walls, and proposed the famous *Hortensian Laws*, which were ratified by solemn oaths by the vote of the entire assembled people (B. C. 286). The Hortensian Laws either abolished or largely reduced all outstanding debts, allotted seven *jugera* (almost four and a half English acres) of land to every citizen, deprived the Senate of its veto, and declared the Roman people assembled in the Comitia Tributa to be the supreme legislative power in the Republic. Thus ended the civil strife of Rome for a century and a half.

No sooner was this internal trouble ended than a new external danger menaced Rome. The Romans had rewarded the Lucanians for their services by ceding to them the Greek cities in their territory; but when the Lucanians, in alliance with the Bruttians, endeavored to reduce these cities, the inhabitants of Thurium appealed to Rome for protection. The Romans granted the re-

quest of the Thurians, forbidding the Lucanians and the Bruttians to secure the spoil promised them. The inhabitants of the Greek city of Tarentum had long been jealous of the Roman power, and had been for some time engaged in organizing a new and powerful coalition against the Republic. The Tarentines took full advantage of the anger of the Lucanians and the Bruttians at being deprived of their prey, to induce them to join an alliance with themselves, and succeeded. The Tarentines also induced nearly every nation of Italy to join the league against Rome; and in B. C. 283 the storm gathered simultaneously and swiftly from all quarters; the Romans being thus threatened by the Samnites, the Lucanians and the Bruttians from the south, and by the Etruscans, the Umbrians and the Cisalpine Gauls from the north.

Arretium remained faithful to its alliance with Rome, and was besieged by an army of Etruscans and Gauls. The Roman Consul Metellus marched to the relief of the besieged Arretians, but was defeated with the loss of his entire army. Roman ambassadors who were sent to remonstrate with the Senonian Gauls for their violation of their treaty with Rome were murdered, and their bodies were hewn to pieces and cast out without burial. This atrocious outrage, which the laws of even the rudest savages pronounced sacrilege, provoked a speedy and terrible vengeance from the Romans. The Roman Consul Dollabella led an army into the Gallic territory, and ravaged the country frightfully with fire and sword, reducing every village to ashes, massacring all the men, and carrying all the women and children into slavery; thus literally extinguishing this Gallic tribe.

The Bonian Gauls, alarmed and exasperated by the fate of their kinsmen, now took the field to avenge them, and joined their forces to those of the Etruscans. Their united armies marched immediately toward Rome, but were defeated by the Romans with frightful loss at their passage of the Tiber, near the little Lake Vadimo, very few escaping from the field.

In the South of Italy the Roman army had maintained itself in Thurium with great difficulty. In B. C. 282 the Roman Consul Gaius Fabricius Luscinus compelled the Lucanians to raise the siege of that city and defeated them in an important battle, after which he gained several victories over the Samnites and the Bruttians; thus breaking up the coalition against the Romans in the South, and collecting so large an amount of spoil as to enable him to defray all the expenses of the war for the year, besides allowing every one of his soldiers a liberal share, and leaving in the Roman treasury a surplus equal to half a million dollars of our money.

Tarentum, which had instigated the war against Rome, had never taken any part therein, but had managed to throw all its burdens and losses upon her allies. To punish Tarentum for her passive but mischievous policy, a Roman fleet was sent to cruise around the eastern and southern coasts of Italy to watch the Tarentines. In sailing to the Adriatic this fleet anchored in the harbor of Tarentum, which was still nominally at peace with Rome. The Tarentines were unable to longer restrain their pent-up hostility, and they proceeded in a mob to the harbor, attacked the Romans, who did not suspect any danger, and sunk their whole fleet. The Tarentines then marched to Thurium, expelled the Roman garrison, and severely punished the Thurians because they had submitted to the Roman power. With remarkable moderation, the Romans offered to abstain from hostilities with Tarentum on condition that the Tarentines should release all the prisoners which they had taken, that they should restore Thurium, and surrender all those who had instigated the attack upon the Roman fleet. The Tarentines haughtily rejected these terms, and, in behalf of all the Greek cities of Italy, they solicited the aid of Pyrrhus, King of Epirus, the greatest general of his time, and one of the greatest of ancient times. Pyrrhus, whose restless ambition never allowed him to remain quiet, and who had long desired a pretext for meddling in the affairs of Italy, gladly granted



the request of the Tarentines; and in B. C. 280 he crossed the Adriatic and invaded Southern Italy with an army of twenty-two thousand five hundred infantry, three thousand cavalry, and twenty elephants—the first of those animals ever seen in Italy.

Pyrrhus had already won and lost the crown of Macedon for the first time. His army was drilled and equipped in the Macedonian style, and his personal character surpassed that of any other monarch then reigning. "He was the first Greek that met the Romans in battle. With him began those direct relations between Rome and Hellas, on which the whole subsequent development of ancient, and an essential part of modern, civilization are based. The struggle between phalanxes and cohorts, between a mercenary army and a militia, between military monarch and senatorial government, between individual talent and national vigor—this struggle was first fought out in the battles between Pyrrhus and the Roman generals; and though the defeated party often afterwards appealed anew to the arbitration of arms, every succeeding day of battle simply confirmed the decision."

The gay and self-indulgent Tarentines had supposed that the King of Epirus would fight their battles for them and leave them to enjoy the ease which they had secured during the first part of the war, and forget their promises to furnish him troops and subsidies; but Pyrrhus soon gave them to understand that they had found in him a master instead of a servant. He stopped the sports of the circus and the theater, and the banquets of the clubs, and compelled the citizens to keep under arms from morning till night to perform garrison duty. They soon became disgusted, and sought peace with Rome, but Pyrrhus fastened his grip upon them more tightly and treated Tarentum as a conquered city, sending a number of the chief citizens to Epirus as hostages.

After securing the city of Tarentum, thus providing himself with an excellent base of operations, Pyrrhus took the field against the Romans, who did all that prudence

might suggest, to meet this formidable foe. The Consul Lævinus was sent with a large army to Southern Italy. Pyrrhus sent an ambassador, desiring to mediate between the Romans and the Tarentines; but Lævinus replied that he neither esteemed him as a friend nor feared him as an enemy. The two armies now advanced and soon came in sight of each other at Heracléa, on the banks of the little river Liris. Pyrrhus saw that his own force was inferior to the Roman army in numbers, and as he viewed the Roman camp he remarked that the "barbarians" appeared to display nothing of the barbarous character in their tactics. At that time the Greeks were accustomed to designate as "barbarians" all other nations but themselves.

The object of Pyrrhus was to prevent the Romans from crossing the river; but their cavalry out-manuevered him and gained a ford higher up, thus enabling their entire army to cross the stream. Pyrrhus then led his Thessalian cavalry against the Romans, who stood their ground firmly. He next advanced with his infantry. Seven times were the troops of Pyrrhus driven from the field, and seven times did they regain it. Finally Pyrrhus brought his elephants into action, and the sight of these strange animals struck terror among the Romans, frightening their horses and their men alike, and thus breaking their ranks. The Thessalian cavalry then charged and scattered the Romans, and their rout became general. The miserable remnant of the Roman army fled to Venusia, leaving Pyrrhus complete master of the field (B. C. 280).

While viewing the sanguinary field the next day, Pyrrhus exclaimed: "Had I such soldiers as the Romans, the world would be mine; or had they such a general as I, the world would be theirs!" He ordered the bodies of the dead Romans to be burned and buried like those of his own men. Not a man of the Roman army would have escaped had not a Roman officer wounded an elephant and thus thrown the pursuing forces of Pyrrhus into confusion. The Romans altogether lost fifteen thousand men, of whom

seven thousand were killed. Pyrrhus, however, bought his victory dearly, as four thousand of his best troops and several of his best officers were slain, and he did not have the advantage possessed by the Romans of being able to replace the slain. Pyrrhus had thus proven his great military ability, and he now proceeded to reap the fruits of his victory.

Many Italian cities now entered into an alliance with Pyrrhus, and nearly every one of the Greek cities joined him in the war. Some of these new allies of the Epirote king had been subjects or friends of Rome. He had endeavored to recruit his army from the prisoners he had taken in battle, and whose valor he had recognized by his generous treatment of them. He explained to them that this was a practice somewhat prevalent among the Greeks; but he was completely surprised that not a solitary Latin or Roman captive joined him. He "learned that he was fighting not with mercenaries, but with a nation." He seems to have been deeply impressed with this conviction, and with the difficulty of the enterprise which he had undertaken.

Pyrrhus therefore dropped the role of warrior and sought to achieve his object by the exercise of the astute diplomacy of which he was master. He hoped that the Romans would be so thoroughly dispirited by their first reverse that they would be disposed to accept an honorable peace; and he endeavored to secure the independence of the Greek cities of Italy, and to protect that independence by forming between them a series of states of the second and third class as independent allies of the new Greek power. In other words, he demanded, as the conditions of peace, the liberation of all the Greek towns—and, therefore, of the Campanian and Lucanian towns especially—from their subjection to Rome, and the restitution of the territory taken from the Samnites, the Daunians, the Lucanians and the Bruttians.

Pyrrhus sent his peace proposals to Rome through his friend and minister Cineas, the Thessalian orator. This person was so

skillful a negotiator that Pyrrhus often said that he had won more victories by the eloquence of Cineas than by the swords of his soldiers. Cineas performed his task with consummate skill, and, by improving every opportunity of impressing the Romans with his admiration for their military bravery, he induced many to listen to his proposals of "peace, friendship and alliance." At this juncture Appius Claudius—who had been Censor thirty years before, and who was now a blind old man—was informed in his house of the mission of Cineas, and of his success in inducing the Senate to make peace with a victorious foe still upon the soil of Italy. Filled with patriotic indignation at the very thought of such a proposal, the blind old man caused his attendants to convey him in a litter into the Senate-House, where he gave vent to such an outburst of eloquent and indignant denunciations of the proposals of the King of Epirus that the Senate rose to its true dignity, and answered Cineas that Rome would never consent to a peace so long as a foreign army remained on the soil of Italy. The Senate also voted that Cineas should leave the city that day. When Cineas returned to the camp of Pyrrhus, he informed his master that Rome looked like a great temple, and the Senate like an assembly of kings.

The war then went on; Pyrrhus fighting for glory, and the Romans for existence. It was a struggle between the genius of Pyrrhus and the unconquerable will of the Romans. While the peace negotiations were in progress, Pyrrhus had moved into Campania. When he received the Roman Senate's answer to his peace proposals, he marched towards Rome, with the design of acting in concert with the Etruscans. He was greatly surprised when he found the Roman Consul Publius Lævinus with a fresh army prepared to resist him. The Roman commander protected Capua against the Epirote king, and thwarted his efforts to open communication with Neapolis. Rome's attitude was so firm that none of her important allies, except the Greek cities of Southern Italy, ventured to desert her. Pyrrhus encountered no army

But the difficulties in the way of Hannibal's army now increased. The newly-fallen snow had covered up the paths, so that the soldiers lost their way, and vast numbers of them fell down the precipices and were killed. At length they discovered

the work of cutting a passage through this massive solid rock. They effected this by making large fires of wood on the rock until it was heated red hot, and then quenching it with vinegar. In this manner the huge solid rock was split into fragments, and a



HANNIBAL'S ARMY CROSSING THE ALPS.

their march obstructed by a massive rock, almost perpendicular, which shelved down a depth of a thousand feet. There Hannibal's soldiers pitched their camp amidst the deep snow, and the next day they began

passage was opened, through which Hannibal's entire army passed and finally reached the open country on the south side of the mountains. Hannibal's passage of the Alps occupied fifteen days (B. C. 218).

Having mustered his forces, after crossing the Alps, Hannibal discovered that he had lost in the passage one half of the fifty-nine thousand men which he led across the Pyrenees. Whatever his faults may have been, his passage of the Alps, in the face of difficulties almost insurmountable, proved him to be one of the greatest generals that ever lived. The Insubrian Gauls welcomed Hannibal as a deliverer, and took advantage of the opportunity thus afforded to liberate themselves from the hated dominion of Rome.

When intelligence of Hannibal's invasion of Italy reached Rome, the Consul Publius Cornelius Scipio was sent with an army against the invaders. Hannibal advanced against Scipio, and defeated and routed his army on the banks of the river Ticinus with heavy loss, Scipio himself being wounded (B. C. 218). The Consul Tiberius Sempronius was now recalled from Sicily and sent with another Roman army against Hannibal. The armies of Scipio and Sempronius were both united, and Sempronius assumed command of the whole, as Scipio was disabled on account of his wound. The next great battle was fought on the banks of the river Trebia, in December of the same year (B. C. 218).

The crafty Carthaginian leader, well aware of the impetuosity of the Romans, sent a detachment of one thousand cavalry, each trooper carrying a foot-soldier behind him, to cross the Trebia and ravage the country. As Hannibal had foreseen and desired, this devastation provoked the Romans to battle. The Carthaginians, pretending a panic, fled hastily to the river, the Romans pursuing them across the stream, which was swollen by a heavy rain. It was a cold winter morning, and the Romans had been roused from their sleep to fight at the first alarm, without taking their breakfasts. When they had waded across the river and had become benumbed with the intense coldness of the water, they were suddenly attacked by the whole Carthaginian army, drawn up and ready to receive them. The Romans, chilled, hungry and fatigued, were unable

to maintain their ground against Hannibal's fresh troops, but were completely routed. The defeated Romans lost twenty-six thousand men killed or drowned in the Trebia. Only ten thousand Romans survived; and these, finding themselves surrounded on all sides, broke through the enemy's ranks, and after fighting desperately in their retreat, finally succeeded in finding shelter in the city of Placentia. After this second great victory in Italy, Hannibal led his army into winter-quarters in Liguria, where he rested until the following spring.

Hannibal's two victories at the Ticinus and the Trebia made him master of Cisalpine Gaul, or Northern Italy; and the Cisalpine Gauls, who had thus far stood aloof from the struggle between two giant powers, now flocked to his standard in large numbers. Notwithstanding his successes, Hannibal was greatly hampered by the sufferings of his African and Spanish soldiers, who were unable to endure the unusual severity of the intensely cold winter.

Early the next spring (B. C. 217) Hannibal attempted to cross the Apennines, but was obliged to desist in consequence of a violent storm of thunder, hail, wind and rain. The Romans were defeated in a battle at Placentia. Hannibal then marched his army southward through a marshy region, consuming four days in wading amid mud and water, during which his troops suffered every hardship. Hannibal lost an eye, and nearly all his beasts of burden perished. At length he entered Etruria, where a large Roman army under the Consul Caius Flaminius lay encamped to dispute his further progress. Hannibal thus anticipated the movement of Flaminius, who had intended to dispute the passage of the Apennines with the Carthaginian general. When Flaminius failed to do this, he awaited Hannibal at Arretium. Flaminius was a vain braggart and considered himself Hannibal's superior, but the Carthaginian commander soon taught his boastful antagonist a severe lesson.

Having learned the character of Flaminius, Hannibal, instead of attacking him, marched

southward past him, and laid waste the country along his route, at the same time, by his taunts, stinging the Consul into abandoning his strong position and following him. Enraged at the sight of Hannibal's devastations, Flaminius was eager to come to blows with his adversary. Hannibal retreated before the Romans until he had decoyed the army of Flaminius into a narrow defile between the two steep hills of Cortona, closed at its outlet by a high hill, and at its entrance by Lake Trasiménus.

In this position Hannibal placed his troops in ambush, so that the Romans were hemmed in between the Carthaginian army and Lake Trasiménus before they were aware of their peril. Hannibal's stratagem on this occasion was favored by an accident. When the Romans were entering the defile in the morning, a dense fog arose from the lake, filling the lower portion of the defile. The Romans were thus unable to see their enemies, or even their own men march, while Hannibal's troops on the hills were in the sunshine. This military stratagem on the part of Hannibal was never surpassed in the success of its execution. At a given signal, the Carthaginian soldiers rushed down from the hills and assailed the army of Flaminius in front, flank and rear. Not having time or space to form in line of battle, the Romans were cut down in columns, so that they speedily encountered a disastrous defeat. The Consul Flaminius himself was killed. Fifteen thousand of the Roman soldiers were killed or driven into the lake and drowned. Six thousand were taken prisoners, and ten thousand saved themselves by dispersion and flight (B. C. 217).

While this great battle was in progress, a terrible earthquake occurred, which, though it destroyed many cities and towns, overturned mountains, and stopped rivers in their courses, was unnoticed by the combatants, whose fury in the storm of battle was such that not one of them in either army perceived this great convulsion of nature. In the language of the immortal Byron, as expressed in the following forcible and beautiful lines:

"Such was the storm of battle on that day,  
And such the fury whose convulsion blinds  
To all save carnage, that beneath the fray  
An earthquake rolled unheededly away.  
None felt stern nature rocking at his feet,  
And yawning forth a grave for those who lay  
Upon their bucklers for a winding sheet.  
Such is th' absorbing hate when warring nations  
meet."

The Roman disaster of Trasiménus quite overwhelmed the people of Rome, as all Etruria was in the power of Hannibal, to whose advance the road to Rome was open. The Romans broke down all the bridges over the Tiber; and the Senate, unmoved and resolute, appointed Quintus Fabius Maximus Dictator in this momentous crisis.

Hannibal did not advance upon Rome after his great victory at Lake Trasiménus, but marched into Apulia to rest and recruit his army. He endeavored to detach the Italian nations from their alliance with Rome by releasing the captives belonging to them that he had taken, and sending them away without ransom. But his efforts were useless, as the Italian towns closed their gates against him and not one espoused his cause. During the month following his victory of Trasiménus, Hannibal thoroughly reorganized his army on the Roman model. He used the arms which he had taken in battle to equip his troops, and the work of reorganization was effected in the enemy's very presence.

The Dictator Quintus Fabius Maximus, while possessed of courage, had also a proper degree of caution. He perceived that the only method by which the Romans could obtain any advantage over the enemy was by closely following them, harassing them and fatiguing them, by turning every wrong movement of theirs to his own advantage, and by avoiding decisive battles. For this purpose he always encamped upon the highest grounds, those which were inaccessible to the enemy's cavalry. Whenever they moved, he watched their movements, straitened their quarters, and cut off their provisions. By pursuing this new and cautious policy, Fabius Maximus acquired the title of *Cunctator*, or the Delayer.



STRATAGEM OF HANNIBAL.

Fabius Maximus appears to have supposed that Hannibal would not venture to advance so long as the Roman army was held intact, but he soon found himself mistaken, as the gifted Carthaginian eluded him by descending into the rich plains of Campania. Hannibal had formed connections in Capua, the Campanian capital and the second city of importance in the Roman dominion, ranking next to Rome itself. He hoped that the Campanians would revolt from their alliance with Rome and espouse his cause; but in this hope he was doomed to disappointment, and he was obliged to content himself with ravaging the country and collecting provisions to supply his army for the ensuing winter. During all this time the Roman soldiers, in consequence of the cautious policy of their new leader, were obliged to view from the hills the depredations of Hannibal's Numidian cavalry, who ravaged the country with fire and sword beneath their very eyes. The Roman troops were highly exasperated at Fabius, and clamored to be led to battle.

In pursuit of his new system of tactics, Fabius Maximus at length seized the road leading to Capua, inclosed Hannibal among the Samnian mountain-passes, and lined the heights commanding the road with his troops, thinking that it was impossible for Hannibal to escape. The skillful Carthaginian general, however, rescued himself by such a stratagem as only a man of prompt resources could invent. He obtained two thousand oxen, and fastened bundles of brushwood to their horns, set the brushwood on fire at night, and drove them towards the heights which the Romans occupied. The oxen tossed their heads and ran wildly up the heights, seeming to fill the entire forest with fire. The Roman sentinels and outposts, that were to guard the mountain passes fled in consternation, at seeing such a body of flames advancing towards them. By this stratagem Hannibal succeeded in drawing off his army and escaping through the defiles, but with considerable loss to his rear-guard. Fabius immediately withdrew the force he had posted to hold the road to

Capua, and followed what he thought to be Hannibal's army. As soon as Hannibal found the road clear, he led his army past the point of danger, and the next morning he extricated his light troops from their position on the heights, inflicting a considerable loss upon the Romans. He then retired into Apulia, with abundance of provisions to supply his army during the winter.

Still pursuing the same cautious policy, Fabius Maximus followed Hannibal in all his movements, but was recalled to Rome before long. Upon his departure from the army, he left strict orders to Minucius, who commanded the army during his absence, not to risk a battle. Minucius disregarded these orders by abandoning the strong position which Fabius had occupied on the hills, descending to the plains, and engaging the enemy with success in some slight actions. These advantages were highly exaggerated at Rome; and the Roman people, who were dissatisfied with the slow and cautious mode of warfare pursued by Fabius Maximus, were anxious for a great and decisive battle, and were consequently induced to pass a decree placing Minucius on an equality of command with the Dictator.

Fabius did not complain, but when he returned to the camp he divided the army with Minucius. Each general now followed his own separate plan; and Hannibal, by skillful maneuvering, was soon enabled to entice Minucius into an engagement, where the latter's troops were only saved from being cut off to a man by Fabius, who, sacrificing his private resentment to the public good, hastened to the relief of Minucius. Minucius frankly acknowledged his fault, and the entire army once more encamped together. When his official year expired, Fabius Maximus retired from the command of the Roman army; and Terentius Varro, a man of low origin, with only his wealth and his self-conceit to recommend him, was appointed his successor, being one of the Consuls for that year. Varro's associate in command was the other Consul, Æmilius Paulus, a man of quite different character, experienced in the science of war,

cautious in action, and possessed with an utter contempt for his colleague.

In the spring of B. C. 216 the Roman army numbered ninety thousand men; and the two Consuls, Terentius Varro and Æmilius Paulus, resolved to hazard a great battle with Hannibal, who was then encamped at Cannæ, in Apulia. As the Romans approached, Hannibal took a position bringing the wind in his rear, knowing that the wind must greatly distress the advancing Romans, because at that season it was constantly blowing one way, and carrying vast clouds with it from the parched plains behind. Hannibal's army now numbered but sixty-thousand men, two-thirds the number of the Roman army by which it was now opposed.

On their arrival in sight of Hannibal's army, the two Roman Consuls agreed to take the command on alternate days. Æmilius Paulus commanded on the first day, and considered it prudent not to attack the enemy. But on the following day, Terentius Varro, without asking the advice of his colleague, gave the signal for battle, crossed a branch of the river Aufidus, that separated the two armies, before the little town of Cannæ, and arranged his forces in line of battle. The battle commenced with the attack by the light-armed Roman infantry. The Roman cavalry engaged next, but as they were unable to stand against Hannibal's Numidian cavalry, the Roman legions came up to support their own cavalry. The battle now became general. The Romans vainly endeavored to break the center of the Carthaginian line, where the Gauls and the Spaniards were stationed. When Hannibal observed this movement on the part of the Romans, he ordered a portion of those troops to give way, so as to allow the Romans to advance until they were surrounded, when a chosen body of African troops fell upon the Roman flanks, and as the Romans were unable to offer any effectual resistance they were cut down, in the language of the ancient historian, "like ripe corn before the reaper." The Consul Terentius Varro made a desperate effort to remedy his fatal blunder; but Hannibal's

Africans, who were fresh and vigorous, maintained with ease the advantage which they had gained over Varro's wearied troops. At length the rout of the Romans became general along the whole line, and Varro's boastings ceased. The Consul Æmilius Paulus was killed while fighting bravely; while Varro escaped to Venusia with seventy horse. Such was the famous battle of Cannæ, in which the Romans suffered so frightful a defeat that the very existence of Rome was in danger (B. C. 216). The Roman loss was fifty thousand killed, among whom were so many knights that it is said that Hannibal sent to Carthage, as trophies, three bushels of rings stripped from their fingers.

This catastrophe, the greatest ever experienced by the Romans, produced consternation and grief at Rome; but the courageous Senate remained as firm and immovable as ever. By the advice of Fabius Maximus, the Senate took measures to preserve the tranquillity of the city. A general mourning of thirty days was appointed, and all public and private religious rites were suspended. Fabius Pictor, the writer of the earliest Roman history, was sent to Greece to consult the oracle of Apollo at Delphi; while recourse was also had to the Sibylline Books, and by their directions, two Greeks, a man and a woman, were buried alive in the ox-market. Such was the influence exercised by superstition in this alarming crisis of Rome's affairs.

The Senate appointed Marcus Junius Dictator. All the Roman citizens of age to bear arms were enrolled, and many of the slaves volunteered their services. The weapons and arms which the Romans had taken from their enemies in former wars, and which had been hung up as trophies in the temples and porticos, were now taken down and put to active use. Military critics have censured Hannibal for not marching to Rome immediately after his great victory at Cannæ, but his army was inadequate to the siege of the city, and the allies of the Romans would have been able to cut off his supplies.



Hannibal's great victory at Cannæ made him master of all Southern Italy. Excepting the Roman colonies and the Greek cities held by Roman garrisons, every town in that portion of the Italian peninsula surrendered to the triumphant Carthaginian general. Capua opened its gates to him and became his winter-quarters, and there Hannibal desired to repose and recruit his army, after the fatigues of three eventful years in this history of Rome and Carthage. Capua had for a long time been considered the abode of luxury and the corruption of all military virtue. A new scene of pleasure was now opened to Hannibal's barbarian soldiers, who immediately abandoned themselves to riotous living and debauchery. These corrupting influences enervated his hardy veterans, who were consequently disabled from enduring the fatigues of war when they were again called into active service in the field.

In consequence of his victory at Cannæ, Hannibal gained two important allies—King Philip V. of Macedon and Hierónymus, King of Syracuse. Thus Rome was obliged to divide her forces, in order to confront her new foes. Hannibal considered his ultimate triumph as certain. But his ungrateful country prevented this result by pursuing a selfish and ungenerous policy in her conduct towards the only man capable of defeating Rome.

Rome's conduct in this perilous emergency was worthy of her name and her past history. By the greatest exertions another large Roman army was placed in the field to confront Hannibal, while Macedon and Syracuse were too much occupied at home to be able to render any aid to the Carthaginian leader. The Greek cities and the Roman colonies of Southern Italy, undismayed by the catastrophe of Cannæ, kept their gates closed against the victorious Carthaginians; and it was very evident that Hannibal had obtained every advantage that could be acquired without a new campaign. Besides, the Roman armies were now led by new generals.

Under the leadership of such able com-

manders as Tiberius Sempronius Gracchus and Marcus Valerius, and, above all, by Marcus Claudius Marcellus, who became the ruling spirit of the war, the Romans were enabled during the year B. C. 215 to make a successful sally against Hannibal at Nola, which he was then besieging. The Carthaginian leader next endeavored to force the Romans to raise the siege of Capua and attacked them in their trenches, but met with a disastrous repulse in which he suffered considerable loss. He then advanced in the direction of Rome, but was obliged to retire, in consequence of finding a superior army prepared to confront him. Thus the corrupting influences of the luxurious living at Capua so enervated Hannibal's troops as to put an end to his career of victory in Italy; and he was obliged to acknowledge that he needed heavy reinforcements from Africa and Spain in order to effect the conquest of Italy.

Hásdrubal, Hannibal's brother, had been defeated by the two Scipios on the banks of the Ebro, in Spain, and was so hard pressed in that country that the troops and supplies which had been raised in Carthage for Hannibal were sent to Hásdrubal, as the security of Spain was of the first importance. While the war had been in progress in Italy, the Romans, commanded by Marcus Claudius Marcellus, were occupied in Sicily, where they were engaged in the siege of Syracuse.

In B. C. 215 Hierónymus, King of Syracuse, was killed. The city was for a long time defended by the mechanical ingenuity of the celebrated philosopher and mathematician Archimédes, who invented machines that destroyed the Roman ships, and thus baffled their efforts to capture the city. The Romans, however, were finally enabled to obtain possession of many of the outworks of the city by treachery, and thus eventually obliged the inhabitants to surrender (B. C. 212). The revenge of the Romans was terrible. The triumphant Roman soldiery pillaged Syracuse, and vast numbers of the citizens were massacred.

During the plunder of the city, a Roman soldier entered the room where Archimédes

was deeply engaged in a mathematical problem, and not knowing who he was, killed him. This deed overwhelmed the triumphant Marcellus with grief, as he admired the genius of Archimédes, although it had been exercised against himself. Already there had begun to prevail at Rome a love for science, and numbers of the most distinguished citizens of the Republic were proud of their patronage of art and literature. Marcellus ordered that Archimédes be honorably buried, and that a tomb be erected to his memory. The numerous paintings, statues, and other works of art, found in Syracuse, were sent to Rome to adorn that city; and the prosperity of Syracuse was forever at an end.

Capua was besieged by several Roman legions, and, reduced by famine, was compelled to surrender in B. C. 211. Twenty-seven Capuan Senators died by their own hands, and fifty-three by the ax of the executioner; and the citizens of Capua were reduced to slavery, and the treasures of the unfortunate city were sent to Rome. In B. C. 209 Tarentum was taken by the Romans under Fabius Maximus, who reduced the citizens to slavery and took possession of the treasures of the captured city. All the towns of Southern Italy and Sicily which had revolted against the Romans soon returned to their allegiance.

In Spain, Hásdrubal gallantly defended himself against the Romans under the command of the Scipios—Cneius and Publius—who sought to wrest that vast peninsula from the Carthaginian dominion. The Scipios had by degrees succeeded in gaining the superiority over Hásdrubal, and had well-nigh driven him out of Spain, when in B. C. 212 he inflicted a terrific defeat upon the Scipios, both of whom were slain. Thereupon the Romans sent Caius Claudius Nero, an able but unpopular leader, to succeed the Scipios, with a reinforcement of twelve thousand troops. This commander was successful in restoring the prestige of the Roman arms, but he was unable to win over any allies to Rome, though he almost succeeded in capturing Hásdrubal in B. C.

210. The next year the Roman Senate sent the younger Publius Scipio, the son of the Consul Publius Scipio, to Spain to succeed Nero.

The younger Scipio was the first of a long line of great Roman commanders, and he soon exhibited his military talents by reducing Hásdrubal to extremities and taking Carthagera, the capital of the Carthaginian possessions in Spain. In B. C. 208 he defeated Hásdrubal in the South of Spain.

In the meantime Hannibal was reduced to such desperate straits in Southern Italy that the Carthaginian Senate ordered his brother Hásdrubal to proceed to his assistance with a body of forces drawn from Spain. Accordingly after his last defeat in Spain, Hásdrubal left two of his subordinates in control of the Carthaginian interests in Spain, and marched for Italy by way of Gaul. He fought his way to the North of Spain, and crossed the Pyrenees at their western extremity, into Gaul. He advanced to the Alps without encountering any opposition. Many of the Gauls joined his standard, thus largely increasing his army as he advanced. He crossed the Alps by his brother's route, and descended into Cisalpine Gaul, or Northern Italy, in the spring of B. C. 207. The Romans had not expected him in Italy so soon, and were therefore unprepared to oppose him. He might have taken Rome and thus decided the war in favor of Carthage had he advanced upon the city promptly, but he threw away all his opportunities by turning aside to lay siege to Placentia, and the letter disclosing his plans fell into the possession of the Consul Nero, thus giving the Romans due warning.

In the meantime Hannibal, who since the battle of Cannæ had been occupied with completing the conquest of Southern Italy, began moving northwards as soon as he heard that his brother had passed the Alps. Nero followed him very closely with a Roman army of forty thousand men, but it was very evident that the Carthaginian general was not hampered in his movements by this

Roman army, as he eluded it by one of the flank marches so characteristic of him, when he felt disposed to do so.

When Hannibal arrived at Canusium he halted to await a dispatch from his brother providing for the union of their armies. The Roman outposts intercepted this letter and carried it to Nero. It disclosed Hásdrubal's purpose to proceed toward the south by the Flaminian road, and mentioned Narnia as the place where he hoped to join Hannibal. Nero instantly sent a detachment of eight thousand men from his army to Narnia to insure the safety of that place, and with a body of seven thousand select troops he left his camp and hastened to Senna Gallica, where the other Roman Consul, Marcus Livius, was awaiting Hásdrubal's advance.

Hásdrubal was ignorant of the reinforcement of the Roman army under Livius by the detachment under Nero, but his ear discerned one more trumpet note than usual at sunrise in the Roman camp, and as he rode forth to reconnoiter, he found that the horses had been over-driven and the armor of the men stained. He therefore delayed until night, when he moved to make the passage of the river Metaurus in quest of a stronger position. But he was betrayed by his guides, and at dawn the next morning his exhausted troops were yet on the nearer side of the stream, where the Roman army under the two Consuls, numbering forty-five thousand men, soon overtook Hásdrubal's force of sixty thousand men.

Hásdrubal made the best arrangements of his troops possible in this emergency, placing the ten elephants in front "like a line of moving fortresses," his veteran Spanish infantry on the right, the Ligurians in the center, and the Gauls on the left. The conflict which followed—known as the battle of the Metaurus (B. C. 207)—was most fierce and bloody. Both armies fought with the conviction that the fate of the war depended upon the issue of this struggle, and there was absolutely no hope for the vanquished. Finally the Consul, by a circuitous movement, fell upon the Spanish infantry, which

had already borne the brunt of the contest. Hásdrubal himself fought bravely during the whole conflict, and, when he perceived that all was lost, he disdained to survive his defeat or to adorn a Roman triumph, and spurring his horse into the midst of a Roman cohort, he fell covered with wounds, thus bravely meeting a soldier's death. The carnage was frightful. The Carthaginian army was totally destroyed, fifty-six thousand of Hásdrubal's troops being slain.

Hannibal had long been looking impatiently at Canusium for his brother; and on the very night when he had been assured that he would arrive, the Consul Nero, with his victorious army, reached Hannibal's camp at Canusium, and ordered Hásdrubal's bloody head to be thrown into the camp over the ramparts. Thereupon Hannibal, struck with the bloody sight, exclaimed: "I see the doom of Carthage!" In this brutal manner did the Consul repay Hannibal's generosity in giving honorable burials to Æmilius Paulus, Gracchus, and Marcellus.

Hannibal was right in his interpretation of the significance of the bloody message, as his brother's terrible defeat and death had lost everything for Carthage. He abandoned his camp and retreated southward into Bruttium, resolved to act on the defensive and maintain his position in Southern Italy among the mountain fastnesses of that region, whose ports afforded him a safe exit from the country. For three years did Hannibal hold this position, but the events of his campaigns in Italy during this period were unsuccessful.

To add to the gloom of the cause of Carthage, the Romans now alarmed the Carthaginians with the prospect of a war in Africa by entering into an alliance with Massinissa, King of Numidia; and the youthful Cornelius Publius Scipio—who in a campaign of five years had established the Roman supremacy in Spain, and who upon his return to Rome was honored for his services by being made Consul—now formed a plan to invade Africa and thus make the Carthaginians tremble for their own city.

Accordingly, in B. C. 204, Scipio sailed from Italy for Africa with an army of thirty thousand men, forty ships of war, and four hundred transports. He encountered no enemy on his voyage, and effected a landing on the African coast near Utica. He found the Carthaginians supported by an army of fifty thousand Libyan infantry and ten thousand cavalry, under Syphax, a native king, and he therefore found himself obliged to confine himself to the coast.

The following year (B. C. 203) Scipio surprised the Carthaginian camp and defeated their army with frightful slaughter, forty thousand of them being slain. He then besieged Utica. The Carthaginians made great efforts to defend so important a city, and were strengthened by a reinforcement of Macedonian and Spanish auxiliaries, but were again defeated and routed by Scipio, and were pursued by the victorious Roman legions to the very walls of Carthage itself. The Carthaginians were unable to keep the field any longer in the face of these repeated defeats, and Carthage itself was exposed to the perils of a siege. Tunes (now Tunis), almost within sight of Carthage, opened its gates to the triumphant Scipio.

In this dire extremity, the Carthaginian Senate recalled Hannibal from Italy to the defense of his own country (B. C. 202). The regret and mortification of Hannibal at receiving this order was indescribable, but he obeyed with the promptness and submission of the meanest soldier. He retired from Italy with the deepest grief, after having held dominion over the finest portions of that country for sixteen years. After landing at Leptis, he took up his march for Hadrumetum, where numerous volunteers were awaiting his arrival.

The urgent requests of the citizens of Carthage induced Hannibal to advance to Zama, a town about five day's march to the west of Carthage. Upon his arrival at Zama, he sent three spies to explore the Roman camp. These were taken and brought before Scipio, who ordered them to be shown through every part of his camp, after which

they were dismissed and allowed to return to Hannibal's camp in safety. Struck by this conduct of Scipio, which evinced so much confidence in his own strength, Hannibal proposed a personal interview, hoping thus to obtain favorable terms of peace from the Roman commander.

The two generals met the next day. Hannibal opened the conference by expressing the wish that one people had not gone out of Africa, or the other out of Italy, their natural dominions. He reminded Scipio of the instability of fortune, alluding to himself as a remarkable example; and concluded by offering, on the part of Carthage, to cede Spain, Sicily, Sardinia, and all the other islands in the Western Mediterranean, to the Romans. Scipio's reply was that nothing remained for Carthage except victory or unconditional submission. This ended the conference, and each general withdrew to prepare for the inevitable conflict.

Then followed the famous battle of Zama—one of the most important battles in all history—which was fought in the spring of the year B. C. 202. It was important in various particulars—as regards commanders, armies, the two contending powers, or the dominion that was at stake. Hannibal's army had the advantage of the superiority of numbers, but his troops were chiefly raw levies; only a portion of them having served in his campaigns in Italy; and being thus able to vie with the troops of Scipio in discipline and steadiness.

The battle commenced with the elephants on the Carthaginian side. At the very first onset, these huge beasts were terrified by the shouts of the Romans, and were wounded by the Roman slingers and archers. They quickly turned on their drivers, and spread confusion in the Carthaginian ranks, especially among the cavalry. The Romans followed up this advantage, and soon put the entire Carthaginian army to rout, so that Hannibal was disastrously defeated. Twenty thousand were killed on the Carthaginian side, and as many were taken prisoners. The Romans lost only two thousand men. Hannibal, who had done every-

thing a great general could do to win the victory, fled with a few horsemen to Hadrumetum, fortune apparently delighting in confounding his experience, his genius and his valor.

After his arrival at Hadrumetum, Hannibal was summoned to Carthage by his government, and he returned to that city after an absence of thirty-six years. The battle of Zama had extinguished the last hope of Carthage, which was now absolutely at the mercy of victorious Rome, and the vanquished Carthaginians were obliged to submit to whatever conditions their Roman conquerors chose to dictate.

Accordingly, in B. C. 201, peace was concluded between the contending powers. Carthage surrendered all her territories outside of Africa to Rome, and restored to Massinissa, King of Numidia, the efficient ally of the Romans in the last campaign of the war, all the territory which she had wrested from him. Carthage also gave up her fleet and her elephants to the Romans, and agreed to pay to Rome a yearly tribute of two hundred talents, and bound herself to enter upon no war in the future without the consent of the Romans.

Thus ended the Second Punic War, after a continuance of seventeen years (B. C. 218–201), in the humiliation of Carthage, which now virtually lost her national independence and became a tributary of Rome. The victorious Scipio—thereafter surnamed *Africanus*, in memory of his conquest—was received with unbounded enthusiasm at Rome on his return to that city, and was honored with a most splendid triumph (as the magnificent pageants and processions which the Romans gave in honor of their victorious generals were called); while Hannibal was driven into exile by his ungrateful countrymen.

The *triumph* was the highest reward which a Roman general could attain; and, as Scipio's triumph was the most splendid in all Roman history, we may as well describe it in this connection.

The victorious chieftain waited outside the city walls until the Senate had decided

in regard to his claim to the honor. Several conditions had to be observed. It was required that the victory must have been over foreign, and not over domestic foes; that it must not have been for the recovery of something lost, but for an actual extension of Rome's dominion; that the war must be finished and the Roman army withdrawn from the field, as the soldiers were entitled to a share in their general's triumph. The honor could only be conferred upon individuals of Consular or Prætorian rank. An officer of lower grade could only receive an *ovation*, in which he entered the city on foot; but the chariot was a mark of kingly state only to be allowed to the highest in rank.

When a triumph was decreed, a special vote of the Roman people allowed the general to retain his military command inside the city walls for the day, because he must have resigned it upon entering the city gates, without a suspension of the law. On the appointed day, the Senate and all the magistrates, in magnificent costume, met the general thus honored at the Triumphal Gate. They were placed at the head of the procession, and were followed by a band of trumpeters and by a train of wagons laden with the spoils of the conquered countries, which were indicated by tablets inscribed with their names in large letters. Models of the captured cities, in wood or ivory; pictures of mountains, rivers, or other natural features of the countries subjugated; loads of gold, silver, precious stones, vases, statues, and whatever was most costly, curious, or admired in the spoils of temples and palaces, constituted an essential portion of the display. A band of flute-players came next, and these were preceded by white oxen, destined for the sacrifice, their horns being gilded and adorned with wreaths of flowers and fillets of wool. Elephants and other strange animals from the subdued regions were followed by a train of captive princes or leaders with their families, and a multitude of captives of inferior rank, loaded with chains.

The twelve lictors of the imperator fol-

lowed next in single file, their fasces being wreathed in laurel. The triumphant general himself came last, in his chariot drawn by four horses. His robes sparkled with golden embroidery. He bore a scepter, and his head was decorated with a wreath of Delphic laurel. Behind him was a slave holding a crown of Etruscan gold, who was instructed to whisper in his master's ear occasionally: "Remember that thou art but a man." The general's sons and lieutenants rode behind him; and were followed by the whole army, their spears being adorned with laurels. These either sang hymns of praise, or amused themselves and the spectators with coarse jokes and doggerel verses at the expense of their general. This rude license of speech was supposed to neutralize the effect of extravagant flattery, which the Romans were taught particularly to dread, as are the modern Italians. All the inhabitants of the city, in gala dress, thronged the streets; and all the temples and shrines in the city were adorned with flowers.

One feature of the occasion presented a horrible contrast to the joy of the day. Some of the captured leaders were led aside and put to death, just as the procession had almost completed its march to the Capitol. When the execution of these distinguished captives was announced, the sacrifices were offered in the temple of Jupiter Capitolinus. The general's laurel crown was placed in the lap of the image. A magnificent banquet was served; and the "triumphator" was escorted home, late in the evening, by a multitude of citizens carrying torches and pipes. The state presented him a site for a house; and a laurel-wreathed statue of the founder of this triumphal mansion was placed at his entrance, to commemorate his glory to his latest posterity.

By the result of the Second Punic War, Rome got rid of her most dangerous rival for the dominion of the civilized world, and became supreme over the Western Mediterranean and the lands surrounding it. A Roman protectorate was established over the native tribes of Northern Africa, and the hitherto-independent kingdom of Syra-

cuse was annexed to the Roman province of Sicily. The principal portion of Spain was likewise annexed to the Roman dominions, and the wealth of the great military republic was now vastly increased.

The Romans severely punished the Southern Italian states for their revolt against the Roman power after the battle of Cannæ. All the native races of Italy, except those of Latium, were depressed, and a Latin dominion was extended over the entire Italian peninsula. The war between the Romans and the Cisalpine Gauls, begun during the Second Punic War, continued after the peace between Rome and Carthage; but ten years after that treaty of peace (B. C. 191) the Cisalpine Gauls were finally and thoroughly subdued, and they became Latinized with wonderful facility.

In the meantime, during the Second Punic War, the Romans had become involved in a long war with Philip V., King of Macedon. After Hannibal's great victory at Lake Trasiménus, Philip believed the power of the Roman Republic to be irretrievably ruined, and was encouraged to prosecute his designs against the Roman power on the east side of the Adriatic. Accordingly in B. C. 216 the King of Macedon began to negotiate with Hannibal for an alliance with Carthage, with a view of furthering his ambitious designs in Greece and Illyria. The Macedonian ambassadors were taken prisoners by the Romans, but the following year the negotiations between Philip and the Carthaginians were brought to a successful termination, and an alliance was concluded between Macedon and Carthage. Philip began the war against Rome in B. C. 214 by besieging Apollonia, the principal seaport of the Romans in Illyria, and capturing Oricum. But the Macedonian king soon discovered that he had seriously underestimated the power of Rome. The Romans under Marcus Valerius Lævínus raised the siege of Apollonia by surprising the Macedonian camp, and Philip was obliged to burn his ships and beat a hasty retreat. Still cherishing his designs against the power of Rome, Philip aroused the animosity of the Greeks by his insolent

and arbitrary treatment of them, and caused Aratus of Sicyon, the general of the Achæan League, to be poisoned for venturing to remonstrate with him.

In B. C. 211, when the Romans had recovered from their disasters in Italy, they formed an alliance with the Ætolians, the Elians, the Spartans, the Illyrians, and Attalus I., King of Pergamus, and invaded the Macedonian dominions, reducing Philip to such desperate straits that he was obliged to solicit aid from Carthage, instead of being able to furnish assistance to that power in her gigantic struggle with Rome.

The Romans captured Zacynthus, Nesos and Cœniadæ, Anticyra in Locris, and the island of Ægina, and bestowed them on the Ætolians. The first two years of the war were signalized with various success. In B. C. 209 Philopœmen, the commander of the armies of the Achæan League, defeated the Spartans, the allies of the Romans, at Mantinée; thus enabling the King of Macedon to dictate terms of peace to the Ætolians, with whom he made a separate treaty. The Romans, desirous of devoting all their exertions to the destruction of Carthage, agreed to a treaty of peace with Macedon, on terms honorable to all parties, B. C. 205.

The unscrupulous and reckless ambition of Philip V. of Macedon soon involved him in wars with Rhodes and Pergamus, in which his fleet was defeated off Chios; but his subsequent victory of Ládé gave him possession of Thasos, Samos, Chios in Caria, and several places in Ionia. As Pergamus was an ally of Rome, Philip's attack on that kingdom involved him in another war with the Roman Republic. In B. C. 200 Rome remonstrated with the Macedonian king because of his attack on her ally and his violation of the treaty of peace in which Pergamus had been included; but Philip disregarded Rome's warning. Rome therefore declared war against the King of Macedon in the same year (B. C. 200).

In the meantime Philip was engaged in besieging Athens, but was obliged to retire when the Roman fleet arrived before the city. But before he withdrew he gratified

his rage by barbarously destroying the beautiful gardens and buildings in the suburbs, including the Lyceum and the sepulchers of the Athenian heroes. He afterwards returned with a larger army and perpetrated additional outrages. Some of the Greek states were the allies of Rome in this war; some were in alliance with Macedon, while others were neutral. For several years the war was not marked by any decisive results; but in B. C. 198 the Consul Titus Quinctius Flaminius succeeded in inducing the Achæan League to join the Roman alliance, to which the Ætolian League had already become attached. At the same time Flaminius declared himself the champion of the separate independence of the Greek states, and nearly every state of Greece espoused his cause.

In B. C. 197 the Roman army commanded by Flaminius inflicted an irretrievable defeat upon King Philip V. of Macedon in the decisive battle of Cynoscéphalæ, near Scotussa, in Thessaly. The Macedonian kingdom, already menaced from the direction of Illyria by a combined army of Romans, Illyrians and Dardanians, and from the sea by the fleets of Rome, Pergamus and Rhodes, was so exhausted that Philip was under the necessity of soliciting peace. In B. C. 196 a treaty of peace was made by which the Macedonian king withdrew his garrisons from the Greek towns and acknowledged the independence of the Greek states, surrendered his fleet to the Romans, and paid a war-indemnity of one thousand talents to Rome. To gratify the national vanity of the Greeks, Flaminius, at the Isthmian Games, proclaimed the independence of Greece from the Macedonian dominion; but the Romans were as anxious to extend their supremacy over all Greece as the King of Macedon had been to maintain his ascendancy over the country, and the Roman armies were not withdrawn from the Hellenic peninsula until B. C. 194.

In the final settlement of Grecian affairs, the Romans assigned smaller limits to the various Greek states than they had previously possessed; and left the Achæan and

Ætolian Leagues remain as a check upon each other. Most of the Grecian states were satisfied with the new arrangement, as the separate independence of each state was guaranteed. But the Ætolians were not contented, and sought to induce Macedon, Sparta, and the Syrian kingdom of the Seleucidæ to assist them in subverting the new settlement. Antiochus the Great of Syria responded to the request of the Ætolians by marching into Greece with an army not sufficiently large for the task on hand; and he was defeated by the Romans at Thermopylæ in B. C. 191, and compelled to retreat into Asia Minor, whither he was pursued by the Roman army commanded by Scipio Africanus, and his brother Scipio Asiaticus. After sustaining a frightful defeat in the great battle of Magnesia, near Ephesus, from the two Scipios (B. C. 190), Antiochus the Great was forced to accept a peace by which he gave up to the Romans all his territories in Europe and all those in Asia Minor except Cilicia, to pay to the Romans fifteen thousand talents, (a sum equal to about fifteen million dollars of our money), and to deliver up Hannibal, who was then living in exile at his court, and whom the Romans believed to have contributed to the war by his intrigues. The Ætolians were compelled to submit unconditionally to Rome, which deprived them of a part of their territory, and reduced them to the condition of subject allies of the Republic.

Finding the vindictive Romans determined upon his destruction, Hannibal secretly left the dominions of Antiochus the Great, and, after wandering for some time from one petty state to another, finally found refuge at the court of Prusias, King of Bithynia. But the Romans did not feel secure so long as the great Carthaginian general was living. With a mean and revengeful spirit utterly unworthy of a great nation, they sent one of their generals to Prusias to demand that Hannibal be delivered into their power. Fearing to incur the resentment of the Romans, and hoping to conciliate their friendship by this breach of hospitality, Prusias ordered a guard to be placed over Hannibal

with the design of surrendering him to the Romans.

The unfortunate old Carthaginian general, thus persecuted with implacability from one country to another, and perceiving that all means of escape were cut off from him, finally committed suicide by swallowing poison, which he had for a long time carried with him for this purpose (B. C. 183). With his dying breath he reproached the Romans for their degeneracy and Prusias for betraying his guest. Hannibal's great rival and conqueror, Scipio Africanus, who, having been treated with ingratitude by his own countrymen, spent his last days in voluntary exile, died the same year.

On his return to Rome from his campaign against Antiochus the Great of Syria, Scipio Africanus was accused of having secreted some of the treasure obtained from the Syrian king; and, scorning to answer the unjust accusation, the conqueror of Hannibal retired into exile into a country village of Southern Italy, where he died shortly afterwards (B. C. 183). The instances of Hannibal and Scipio Africanus are striking illustrations of the saying that "Republics are ungrateful."

Scipio directed that his remains should not be conveyed to Rome, which had repaid his valiant services with such base ingratitude. Nevertheless, the day of his death was a day of universal sorrow in Rome, and many who had treated this great general with injustice during his life shed tears at his death. A monument was afterwards erected at the place where he died. Scipio had ordered this inscription upon his tomb: "Ungrateful country, you do not possess even my bones!" His brother, Scipio Asiaticus, was also for a time a victim of persecution, but a reaction set in before his death, and he received due honor for his eminent public services.

It is said that during their exiles from their respective countries, Hannibal and Scipio Africanus frequently met at Ephesus, in Asia Minor, where many friendly conversations occurred between them. On one of these occasions Scipio is said to have asked



Hannibal whom he considered the greatest general; to which Hannibal replied: "Alexander; because that, with a small body of men he had defeated very numerous armies, and had overrun a great part of the world." Whereupon Scipio inquired: "And who do you think deserves the next place?" To this Hannibal answered: "Pyrrhus; he first taught the method of forming a camp to the best advantage." Scipio then asked: "And whom do you place next to those?" "Myself," responded Hannibal. Upon this Scipio asked, smiling: "Where, then, would you have placed yourself if you had conquered me?" Hannibal thereupon answered: "Above Alexander, above Pyrrhus, and above all other generals."

Hannibal is unsurpassed as a general. Not a solitary military blunder can be charged against him; and the skill and address with which he contrived to keep in constant obedience an army consisting of the most discordant elements is truly wonderful. The charges of perfidy and cruelty which the Roman writers made against him are utterly groundless and are not substantiated by facts. Hannibal's character appears nowhere so great as when, after his defeat at Zama, he, with his spirit unbroken, applied the powers of his gigantic mind to the reform of political abuses among his countrymen, and to the restoration of the finances, in the hope of again elevating his country to independence. In this he manifested genuine patriotism.

The year B. C. 183—which witnessed the death of Hannibal and Scipio Africanus—was also signalized by the death of Philopœmen, the second chieftain of the Achæan League, who was compelled to drink the cup of poison during this same fatal year.

In the meantime the Romans were prosecuting four other wars in the West of Europe. They had not yet thoroughly subdued the Spanish peninsula, where the gallant resistance of the inhabitants of Lusitania (now Portugal) constantly occupied the attention of the Roman arms. The Romans likewise waged wars against the mountain tribes of Liguria, and against the

natives of Sardinia and Corsica. Tiberius Sempronius Gracchus finally conquered Sardinia about B. C. 176. He carried so many Sardinian captives to Rome as slaves that the term "Sardinians for sale" became a synonym in Rome for anything cheap and worthless.

Philip V. of Macedon, the old enemy of Rome, aided that power in the war against Antiochus the Great of Syria and the Ætolians; and, in reward for this service, the Romans permitted him to extend his dominion over portions of Thrace and Thessaly. When the Romans no longer needed his assistance, they ordered him to surrender all his territories but Macedon proper. In the negotiations which followed, and which were conducted by Philip's second son, Demetrius, who had for a long time resided at Rome as a hostage, the Roman Senate somewhat relaxed its demands on account of its friendly feeling for the young prince. This induced Philip's eldest son, Perseus, to bring an accusation of treason against his brother, of whom he was jealous. Perseus forged letters to sustain his charges, and Philip caused Demetrius to be put to death. His discovery of the truth when too late caused Philip such bitter remorse as to hasten his death, which occurred in B. C. 179.

Philip V. had intended to leave the crown of Macedon to a distant relative named Antigonus, thus punishing Perseus for his crime in having caused the death of Demetrius; but Antigonus was not present at the Macedonian court when Philip died, and Perseus ascended the Macedonian throne without opposition. Philip had spent his last years in preparing for a renewal of the war with Rome, which he perceived to be inevitable, and Perseus diligently continued these military preparations. The mines were worked industriously and the Macedonian treasury was rapidly filled. The losses in the population of the kingdom were supplied by the importation of colonies from Thrace. The Macedonian army was augmented and carefully disciplined, and Perseus contracted alliances with the Illyr-

ians, the Gauls and the Germans, whose assistance the Macedonian king expected to employ in the impending war with the Roman Republic.

For eight years Perseus continued his warlike preparations. He might have drawn all the Greeks to his standard, as there was already a large party in Hellas which preferred the supremacy of Macedon to that of Rome; but Perseus wavered, and pursued such a selfish and penurious policy that his opportunity was lost to him. In B. C. 172 Eúmenes II., King of Pergamus, formally accused Perseus before the Roman Senate of hostile aims. When Eúmenes returned home from Rome, he was murdered near Delphi; and as the Romans believed Perseus to have instigated the murder, they declared war against him.

In B. C. 171 a Roman army landed in Epirus, and during the two following months the Greeks were prevailed upon to espouse the Roman cause and to take sides against the King of Macedon. The Romans crushed the Bœotian League, which was friendly to Macedon, and induced Thessaly and Achæa to join the Roman alliance. The supporters of Perseus were crushed everywhere, and Perseus himself was induced to accept a truce during the two months. When the Romans were fully prepared, they marched into Thessaly, but were attacked and defeated by Perseus, who neglected to follow up his victory.

In B. C. 168 the Roman army under the command of Lucius Æmilius Paulus inflicted a crushing defeat upon Perseus in the decisive battle of Pydna—a battle which made Rome mistress of the civilized world. Perseus fled to the sacred island of Samothrace, but was soon obliged to surrender himself to a Roman squadron. He was carried a captive to Rome to grace the triumph of his conqueror, and was then imprisoned in a dungeon. The generous intercession of Æmilius Paulus in the fallen king's behalf obtained his release, and Perseus was permitted to pass the remainder of his life in a milder kind of captivity at Alba Longa.

The Roman victory at Pydna put an end

to the Macedonian kingdom, which was divided into four states subject to Rome, and these were not permitted to hold any intercourse with each other. To compensate the Macedonians for the loss of their national independence, a tribute equal to but half of the taxes which their kings had exacted from them was required by the Romans. The four states into which the Macedonian kingdom was divided were Macedon proper, Thessaly, Epirus and Thrace.

Another result of the Roman triumph over Perseus was the subjection of the greater portion of Greece to the Roman supremacy. All the Grecian confederacies except the Achæan League were dissolved. Achæa had been the faithful friend and ally of Rome during these wars with the Kingdom of Macedon; but Rome now considered it essential that she should be without a possible rival in Greece, and that therefore Achæa should either submit to Rome unconditionally or that she must be conquered. Accordingly, in B. C. 167, the Roman Republic demanded the trial by the Achæan League of one thousand of its leading citizens on charges of having secretly afforded assistance to the King of Macedon. The Achæan assembly did not dare refuse compliance with this demand from Rome; and the thousand accused Achæan citizens, among whom was the historian Polybius, were carried captive to Italy and imprisoned in the Etruscan towns. Thus the party friendly to Rome was left in power in Achæa.

Twenty years after the overthrow of Perseus, King of Macedon (B. C. 148), an impostor named Andriscus, who pretended to be the brother of that monarch, instigated the Macedonians to revolt against the Roman dominion; but they were speedily subdued by the Roman arms, and Macedonia finally became a Roman province; and this was soon followed by the subjection of all Greece to Roman sway.

The thousand Achæan captives had been kept imprisoned in Italy for seventeen years without a hearing, with the deliberate design of exasperating their partisans in Greece; and finally, when all but three

hundred of their number had died, the survivors were suddenly released and sent back to their native land, with the hope that their resentment against Rome would cause them to commit some rash act of hostility—a hope in which the Romans were not disappointed. Burning with vengeance against Rome, three of the surviving captives who had just returned came into power in Achæa; and their resentment gave the Romans what they most anxiously desired—a pretext for an armed invasion of the Achæan territory. The Achæan League took up arms to defend the independence of its territories, and war was declared in B. C. 146. But one of the Achæan leaders was disastrously defeated and slain at Thermopylæ; and another, with the remnant of the Achæan army, made a stand at Corinth, where he was defeated by the Roman army under the Consul Mummius, who took and plundered that city and reduced it to ashes. Thebes and Chalcis suffered the same fate. The statues, pictures, and other valuable effects taken by Mummius at Corinth were sent to Rome. Mummius was so ignorant of the value of works of art that he contracted with the shipmasters who conveyed his plunder to Italy that in case the statues and paintings were lost, they should furnish others as good in their stead.

With the capture and destruction of Corinth, in B. C. 146, Greece became a Roman province under the name of *Achæa*; and within a few years the land of the Hellenes was placed under Proconsular government, like the other provinces of the Roman Republic. Greece remained under Roman dominion, first under the Republic and the undivided Empire until A. D. 395, and thenceforth under the Eastern Roman Empire for over a thousand years, until the conquest of that empire by the Ottoman Turks in A. D. 1453, under whose dominion Hellas remained until it recovered its independence in A. D. 1829.

During the same year that Greece yielded to Roman sway (B. C. 146), Carthage was destroyed by the Romans. After the close of the Second Punic War the Carthaginians

seemed inclined to remain at peace; but the ambition of their neighbor on their western border, Massinissa, King of Numidia, who, to their misfortune, lived to be over ninety years of age, would not permit them to remain quiet. Massinissa was constantly encroaching upon the Carthaginian territory and seizing the towns belonging to Carthage.

When the Carthaginians appealed to the Roman Senate as umpire, that body sent out commissioners, who almost invariably decided in favor of Massinissa. On one of these occasions, Marcus Porcius Cato—commonly known as Cato the Elder—acted as commissioner. When this distinguished Roman Senator beheld the beauty and fertility of the Carthaginian territory, its high state of culture, and the strength, wealth and population of the city of Carthage itself, he became apprehensive lest it might yet imperil the supremacy of Rome. His vanity, likewise, of which this venerable moralist possessed a sufficient share, was wounded because the Carthaginians, who were manifestly in the right, did not instantly acquiesce in the decision rendered by him and his colleagues; and he returned to Rome intensely embittered against them.

Thenceforth Cato made a practice of concluding all his speeches in the Senate, on whatever subject, with this sentence: "*Delenda est Carthago.*" (Carthage must be destroyed). On one occasion he carried a number of fresh African figs to the Senate-House, and shook them out of his cloak while the attention of the other Senators was directed towards him. As the Senators admired the fruit, he exclaimed: "The country that produces these is but three days' sail from Rome!" By artful tricks of this nature, Cato kept alive among the Romans the memory of the First and Second Punic Wars, and the danger with which the existence of Carthage threatened Rome. At length the Roman Senate, pretending to regard the conduct of Carthage in defending her own territories against Massinissa as a breach of the peace, declared war.

The Carthaginians first sought to con-

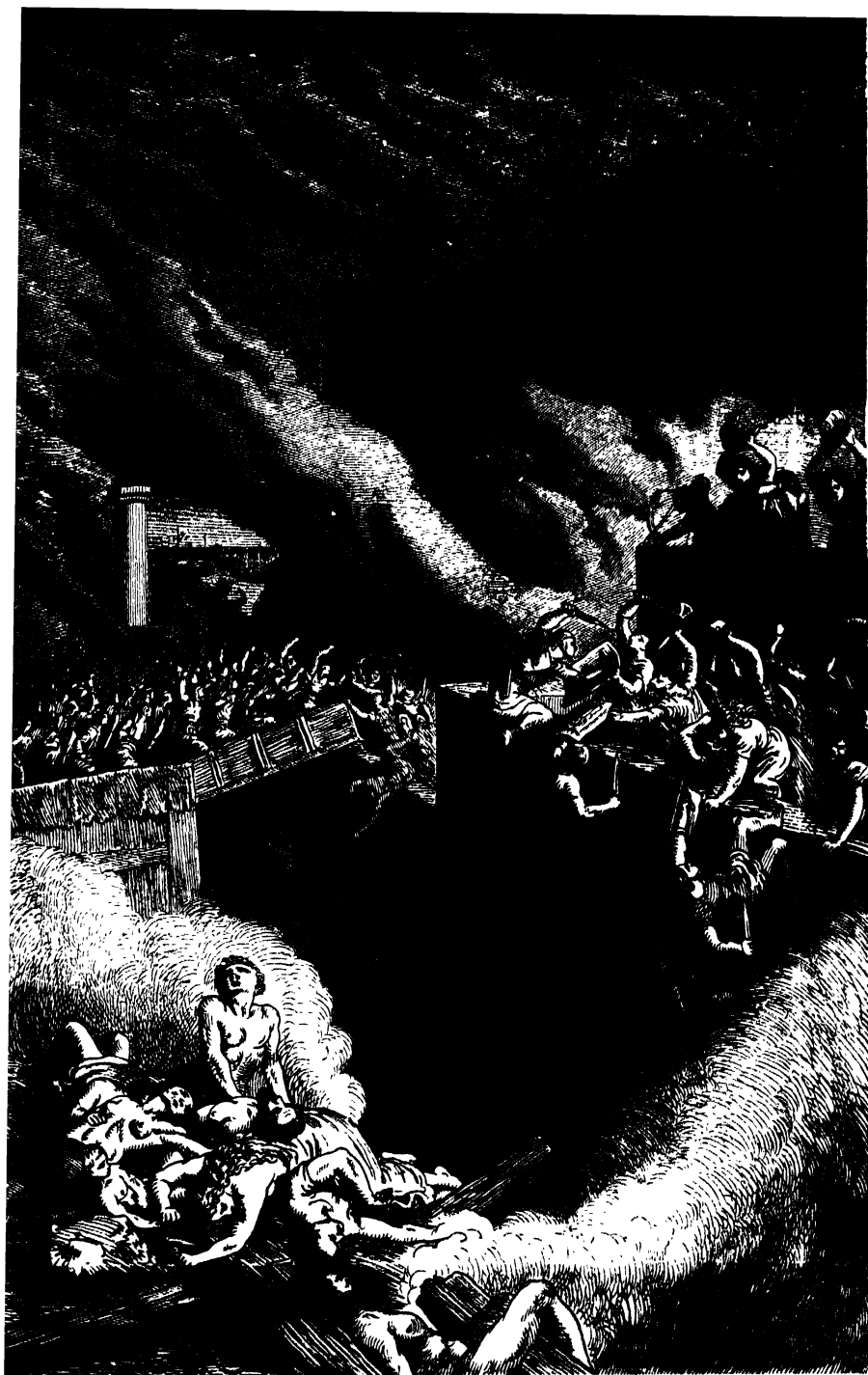
ciliate the Romans, and banished all their citizens who had incurred the resentment of their old foes. In great alarm, the Carthaginians also gave up three hundred noble Carthaginian children as hostages, at the demand of the Romans. The Roman army then crossed over into Africa. The Carthaginians were now commanded to give up all their arms and military stores. This command, hard as it was, was promptly obeyed. They brought two hundred suits of armor and weapons in wagons to the Roman camp. The Roman Consul Censorius commended them for their diligence and obedience, and then informed them of the decree of the Roman Senate. This was that the Carthaginians should abandon their city, and build another city, without walls or fortifications, not nearer to the sea-shore than ten miles, while Carthage was to be burned to the ground.

The Carthaginians gave themselves up to grief and despair at this cruel and insolent demand. They rolled themselves in the dust, tore their garments, beat their breasts, called upon their gods, and bitterly reproached the Romans for their cruelty and treachery. When they recovered from these paroxysms, they took courage from despair, set their insolent foes at defiance, and resolved to perish beneath the ruins of their city rather than submit to such humiliation. Then began the *Third Punic War* (B. C. 149)—the last of those great struggles between Rome and Carthage.

The Carthaginians made vigorous preparations for the defense of their city. The two Hásdrubals were appointed commanders. Their temples and other sacred places were turned into workshops. Public buildings were torn down to provide wood and metal, and in a remarkably brief time the walls and their defenders were again armed. Catapults for the defense of the walls, and arms and armor for the troops, were manufactured. Men and women were engaged day and night in manufacturing arms; and the women cut off their long hair to be twisted into bow-strings, and to make cords for the catapults.

During all this time the Roman army was at Utica, so that the preparations for the defense of the city were carried on before the very eyes of the insolent foe. At length the Romans advanced, expecting to find the city defenseless. To their indescribable astonishment they saw the walls armed and lined with defenders prepared to resist any attack to the death. The Romans at once perceived that an assault was impossible, and they commenced the siege of Carthage by land and sea. The Romans had not expected such an exhibition of courage and patriotism on the part of the Carthaginians, and for two years the Roman army met with some signal repulses.

In the third year of the war and of the siege, Scipio Æmilianus, the adopted son of the great Scipio Africanus, was assigned to the command of the Roman army. He formed a camp within a dart's cast of the city wall, which extended quite across the isthmus on which Carthage was situated. By this means Scipio cut off the besieged Carthaginians from the land, so that their only chance of obtaining supplies was by sea. But Scipio resolved to deprive them of this resource likewise, by blockading the mouth of the harbor. He then commenced the construction of a huge mole from shore to shore, with large stones. At first the Carthaginians mocked at the efforts of the Romans; but when they discovered how speedily the work progressed, they were seized with alarm, and at once began to dig another passage out of the port. They labored so incessantly and stealthily that the Romans were foiled in their efforts; and the Carthaginians having built a fleet of two hundred new ships out of their old materials in their blockaded port, sent a naval detachment of fifty vessels to sea by the new artificial channel. If they had taken advantage of the surprise and consternation of the Romans, who were totally unprepared for the sudden turn of affairs, they might have attacked and destroyed the Roman fleet. But they merely made a demonstration and then returned to port, and the two fleets engaged the third day afterwards. The small vessels of the Carthaginians caused



STORMING OF THE BYRSA, CARTHAGE.

the Romans considerable annoyance, but while they were returning to port they produced much confusion on their own side, of which the Romans took advantage. On the following day Scipio attacked the quay where the Carthaginian vessels were stationed; and after a terrible conflict the Romans finally effected a permanent lodgment on the place.

When spring opened the besieging Romans vigorously attacked the inner harbor. The besieged Carthaginians set fire to the buildings on one side during the preceding night, as they had expected the assault from that quarter. But a strong party of the Romans secretly approached on the opposite side, and obtained possession of the place while the attention of the defenders was directed to a different quarter. Thereupon Scipio advanced to the great market, and there kept his followers under arms during the night. The next morning he proceeded to attack the citadel, in which the greater part of the inhabitants had now sought refuge. Three streets, filled with houses six stories high, connected the citadel with the market.

As the Romans attempted to penetrate these three streets, they found themselves assailed from the roofs, whereupon they burst into the houses, and pursued the Carthaginians from roof to roof, killing them and throwing them down from the battlements. Others of the Romans, in the meantime, forced their way along the streets. Weapons flew in every direction. The air resounded with the groans of the wounded and the dying, with the shrieks of women and children, and with the shouts of the victorious Romans. The assailants at length arrived in front of the citadel.

By order of Scipio the conquered city was set on fire. A frightful scene of horror and devastation ensued. Carthage was shrouded in flames; and the miserable inhabitants, between the fire and the enemy, were destined to perish. Old men, women and children, driven from their dwellings and hiding-places by the spreading conflagration, perished by thousands; and every description of shocking misery now startled the eye.

The flames raged unabated for six days. On the seventh day the Carthaginians in the citadel offered to surrender on condition that their lives should be spared. The request was granted to all except deserters, and fifty thousand came out of the citadel. The deserters, nine hundred in number, retired with Hásdrubal to the temple of Esculapius. As this temple was built on a lofty precipitous site, they were able to defend themselves there until they were overcome with fatigue and hunger. Hásdrubal stole away from his followers and surrendered himself to Scipio, who made him sit at his feet in sight of the Carthaginians, who reproached him as a coward and a traitor, and then setting fire to the temple, all perished in the flames.

While this dreadful catastrophe was in progress, it is said that Hásdrubal's wife, whom he had left in the temple with her two little children, stepped in front of Scipio and exclaimed: "O! Roman, thou hast warred against an enemy, and hast no vengeance to fear from the gods; but may the deities of Carthage, and thou likewise, punish Hásdrubal, that traitor to me, his children, and her temples!" She then reproached her husband in the following words: "O! wretched, faithless, and most cowardly of men! these flames will consume me and my children, but what a triumph wilt thou adorn! thou, the general of mighty Carthage! and what punishment wilt thou not undergo from him before whom thou art sitting!" After she had said this, she cut the throats of her children, and cast them and herself into the flames.

While the victorious Scipio Æmilianus was viewing the ruin of this mighty city, which had stood for more than seven centuries, which had abounded in wealth, which had spread her commerce far and wide, which had subdued numerous powerful nations, and which had made Rome tremble for her own existence, he could not refrain from shedding bitter tears. In his commiseration for the sad fate of this formidable rival of his country, Scipio repeated the following lines from Homer:

"Yet, come it will; the day decreed by fates—  
How my heart trembles while my tongue relates!  
The day when thou, imperial Troy, must bend,  
And see thy warriors fall, thy glories end!"

The Greek historian Polybius, who was present, asked Scipio as to the meaning he intended to convey. Scipio answered that his thoughts were centered on his own country, which, he foresaw, must likewise fall submissive to the vicissitudes that control human affairs.

Scipio allowed his soldiers to pillage the fallen city while it was a prey to the flames. He despatched his swiftest sailing vessel to Rome, with the account of his conquest. The unfeeling Romans gave way to the most extravagant joy on hearing of the end of Carthage. Ten commissioners were sent to Africa to aid Scipio in regulating the affairs of the conquered country.

The city was totally destroyed. A tenth part of the population only survived the destruction—about thirty thousand men and twenty-five thousand women. Most of these were sold into slavery. Only the ruins of the city were left standing, and the Roman Senate sternly commanded the triumphant Scipio to destroy even these. Scipio accordingly ordered the ruins to be set on fire, and they continued burning seventeen days, until not a vestige of the once-mighty city of Carthage remained, except the heap of ashes which marked the spot where this once-famous mistress of the Western Mediterranean had stood.

Heavy curses were pronounced on any one who should attempt to rebuild the destroyed city. All the towns which had remained faithful to Carthage were treated in the same rude manner. Those which had espoused the cause of Rome, especially Utica, were rewarded with an increase of territory. The territory of Carthage became a Roman province under the name of *Africa*, of which Utica was made the capital. This city became the resort of Roman merchants and ships, and these inherited the prosperous commerce formerly enjoyed by Carthage (B. C. 146). A poll tax was levied upon the people of the newly-con-

quered province, and a Proprætor was sent from Rome every year to govern it. Thus ended the Third Punic War after a continuance of only four years (B. C. 149-146).

The Romans were still engaged in constant wars with the native Celtic tribes of the Spanish peninsula. These tribes were hardy, brave, and freedom-loving; and they easily defended themselves in their own country, because of its great natural strength. In the northern and western portions of the peninsula the native tribes still continued to gallantly resist the efforts of the Romans to subdue them, and the armies of the Republic found the attempt at conquest an almost impossible task. The Lusitanians, who occupied the region embraced by the modern Kingdom of Portugal, were particularly distinguished for their unconquerable spirit. They were even able to inflict a disastrous defeat upon the Roman army commanded by the Prætor Servius Sulpicius Galba in B. C. 151. The following year (B. C. 150) Galba avenged himself by a most infamously treacherous act. He entered into a treaty with three Lusitanian tribes on the northern bank of the Tagus, and promised to remove them to better settlements. Relying upon his plighted word, the Lusitanians, seven thousand in number, came to him to obtain the proffered lands. They were separated into three divisions, disarmed, and some of them were massacred, the remainder being sold into slavery.

One of those who escaped from the treacherous Galba was Viriathus, a man of humble origin, but of wonderful courage. His countrymen now selected him as their leader. His remarkable bravery and skill won their admiration, and his simplicity and frugality, his unaffected manners, and his boundless generosity to his own countrymen excited their enthusiasm, so that he was universally recognized as their king. "It seemed as if in that prosaic age one of the Homeric heroes had appeared."

Viriathus defeated the Roman armies in seven stubbornly-fought battles, and in the last of these he forced the Roman general, Servilianus, to surrender with his entire

army. He was extremely magnanimous in the hour of victory, and concluded a treaty of peace with the Roman commander by which the Lusitanians were acknowledged as an independent sovereign community, with Viriathus as king. The Romans promised to respect the Lusitanian kingdom over which Viriathus reigned; while that king promised, on his part, to be their friend and ally. The Roman Senate ratified these conditions of peace with the deliberate design of violating them, and made use of the first pretext to renew the war.

Viriathus sent trusted messengers to remonstrate with the Romans against the breaking of the treaty and to propose conditions of peace, but the Roman Consul bribed these envoys to assassinate their king, and the valiant Viriathus was stabbed while asleep by his most trusted friends. The Lusitanian soldiers honored their murdered hero with a magnificent funeral, and continued the war against the Romans, but within a year the Lusitanian army was decisively defeated and forced to surrender; whereupon Lusitania became a Roman province.

The war between the Romans and the freedom-loving Numantians, in the North of Spain, still continued. The Roman commanders supplemented the efforts of their armies with the basest treachery. The city of Numantia held out gallantly against the Roman army under Quintius Pompey. A terrible winter carried sickness and suffering into the ranks of the Roman legions, and Pompey offered favorable terms of peace to the Numantians, but disgraceful to the besiegers, according to Roman ideas. The Numantians accepted these conditions, and when they had made all their stipulated payments but the last, Pompey's successor in the Consulate arrived at the Roman camp. Being thus relieved of his command, Pompey denied ever having made a treaty with the Numantians, and persistently reiterated this falsehood before the Roman Senate.

The war continued six years; and after two large Roman armies had been utterly destroyed, Scipio Æmilianus, the conqueror of Carthage, and the greatest general of his time, besieged Numantia with an army of sixty thousand men and starved the city into surrender (B. C. 133). Great numbers of the Numantians, rather than become prisoners to an enemy whom they had so often found guilty of falsehood, destroyed their women and children, and then setting fire to their city, threw themselves into the flames and perished to a man. Scipio Æmilianus selected fifty of the most illustrious of the survivors to grace his triumph, and sold the remainder into slavery. The city was leveled with the earth, and its territory was distributed among the neighboring tribes. Excepting the northern coast, the whole Spanish peninsula was now subject to the Roman Republic, and was divided into three Roman provinces—Hispania Tarraconensis, Hispania Bætica, and Lusitania. The Lusitanian mountains continued to be infested by brigands for a long time, and this made it necessary to build the isolated country-houses in that region like fortresses, capable of defense in case of need. Spain ultimately became the most prosperous and the best organized of all the countries under the dominion of Rome, the country being occupied by a thriving and industrious population, and being rich in corn and cattle.

About the same time the Roman dominion was enlarged by the acquisition of the Kingdom of Pergamus, by bequest from its last king, Attalus Philométer. The will was disputed by Aristonícus, whose opposition was speedily crushed, and Pergamus was organized into a Roman province under the name of *Asia*. The Greater Phrygia was detached and bestowed upon Mithridátes IV., King of Pontus, as a reward for his aid to the Romans in the war against Aristonícus. By the bequest of Attalus Philométer, the Roman Republic came into possession of most of Asia Minor.



## SECTION IX.—RISE OF LATIN LITERATURE.



LATIN literature took its rise during the period of the Punic Wars. During the period of the Kings, and during the earlier ages of the Republic, nothing deserving the name of literature existed among the Romans. The Roman people during these early times were too much occupied in war, and their peculiar taste was too strongly inclined towards conquest and the enlargement of their dominion to allow them any considerable leisure or patronage to the arts of peace. But subsequently, when the Romans had attained to security and opulence, and when they had been led by their very conquests to a knowledge of the arts and sciences prevailing in the conquered countries, they commenced to patronize and cultivate these arts and sciences.

The first intercourse of the Romans with the Greeks made the Romans acquainted with the productions of Grecian taste and art, and stimulated a desire to imitate them. This was probably the origin of Latin, or Roman literature. There was, however, something more national in the first rude attempt of the Romans at dramatic composition. About the close of the fourth century from the founding of Rome, a plague broke out in the city. Having exhausted its own superstitious ceremonies without effect, the Roman Senate decreed that the *histriones*, or play-actors, should be summoned from Etruria to appease the wrath of the gods by their scenic representations. The Etruscan actors were thus called to play at Rome, their performances consisting mainly of rude dances and gesticulations, accompanied by the flute. Some kind of a story was represented by pantomimes, but there does not seem to have been any dialogue. This whimsical kind of religious expiation appears to have had at least a portion of its designed effect. The Roman multitude were amused. The fancy of the Roman youths

was powerfully aroused, and they amused the Etruscan actors, improving on the entertainment by rallying each other in jocose and extempore dialogue.

About the same time the *Fescennine verses*, originally employed in Etruria at the harvest-home of the peasantry, began to be applied by the Romans to marriage ceremonies and public diversions. There were likewise songs of triumph in a rude measure, and these were sung by the soldiers at the ovations of their leaders, some of these laudatory strains being seasoned with coarse jokes and camp jests. These effusions afterwards expanded into ballads, in which the exploits of heroes and the adventures of the Roman armies were related. None of these ballads were preserved by the Romans after they had acquired a knowledge of Greek literature.

The Roman conquest of Magna Græcia, and the intercourse opened to the Romans with the Greek colonies of Sicily, were instrumental in causing a sudden improvement in the Latin language, and an equally sudden advancement in taste and literature among the Romans. In consequence of these events, the Romans could not fail to acquire a part of Grecian taste and spirit, or, at any rate, to admire the beautiful creations of Grecian fancy. Many of the Roman conquerors remained in the Greek cities of Southern Italy, while the people of these cities who were most distinguished for literary attainments established their residence in Rome.

We first find the primitive vestiges of literature among the Romans in the latter portion of the fifth century from the founding of Rome, or during the stirring epoch of the Punic Wars. This literature appeared earliest in the form of dramatic poetry. The first who attempted to establish a regular theatre at Rome was LIVIUS ANDRONICUS, a native of Magna Græcia, who was born B. C. 219. His earliest play was repre-

sented about a year after the close of the First Punic War. But little remains of his pieces to the present day except their titles. Nevertheless they continued popular in Rome for a long time, and were read by the boys at school even during the reign of Augustus Cæsar. The plays of Livius Andronicus seem to have been tragedies.

NÆVIUS, the next Roman dramatic poet, was distinguished as both a tragic and a comic writer. He lampooned the elder Scipio and other illustrious Roman citizens, for which he was imprisoned, and ultimately banished from Rome. ENNIUS, the first Roman lyric poet, was born in Calabria about B. C. 240, and has generally been honored as the "Father of Roman Song." Ennius served as a soldier in the armies of the Roman Republic. The fragments of his works yet remaining indicate that Ennius vastly surpassed his predecessors in the art of versification, as well as in poetic genius. He professed to imitate Homer, and endeavored to persuade the Romans that the soul and genius of that celebrated epic poet of early Greece had revived in him through the medium of a peacock, in accordance with the process of the soul's transmigration, according to the Pythagorean doctrine. Ennius made use of the old national ballads in the production of an epic poem called the *Annals*, which embodied the leading events of Roman history prior to his time. His versification was rugged, but he occasionally produced lines of considerable harmony and beauty, and his conceptions were frequently set forth with remarkable energy and spirit. He likewise attempted dramatic, satiric and didactic poetry; but only fragments of his works yet exist. Ennius wrote an epic on the First Punic War.

PLAUTUS, the first Roman comic poet, born B. C. 227, was a writer of great genius. He possessed a rich vein of wit, a happy invention, and great force of humorous expression. His chief models were the Greek comic writers, and he was especially successful in low comedy. It is said that he realized a considerable fortune by the popularity of his plays, and that he lost it in specula-

tion. He was thus reduced to the necessity of working as a common laborer, when the general resort to the theater at Rome was diminished by a famine. The Roman people were so captivated by the drollery and the homely wit of Plautus that his plays were yet favorite pieces on the Roman stage even after the more elegant performances of Terence began to be represented. In modern times such eminent dramatists as Molière, Shakspeare and Dryden have copied from Plautus.

TERENCE, the most celebrated of the early Roman comic poets, was a slave and was born at Carthage in B. C. 192. He was the delight and ornament of the Roman stage. After he had obtained his freedom he became the friend of Cælius and the younger Scipio. After Terence had written six comedies at Rome, he went to Greece, and never returned to Italy. One account informs us that he lost his life at sea on his voyage back to Italy, with one hundred and eight comedies which he had translated from Menander, the last great Athenian comic poet. Other accounts state that having sent these translated comedies before him to Rome by sea, they were lost by shipwreck, and that Terence died of grief in consequence in Arcadia.

Six comedies of Terence are yet in existence, and are remarkable for the high excellence of the characters, the truth and the refinement of the dialogue, and the management of the plot. Terence possessed less invention and less comic power than Plautus, but he had more taste, a better style, and a keener knowledge of human nature. In regard to style, Terence is considered as a model of correct composition.

MARCUS PORCIUS CATO—Cato the Elder—is the earliest of the Latin prose writers whose works are extant, and was born B. C. 235. Like nearly all Roman citizens, Cato was brought up in the profession of arms. In the brief intervals of peace, he resided during his youth at a small country-house, in the Sabine territory. He was distinguished for his industry, his frugality and his fondness for agriculture. In the morn-

ing he went to the villages round about, to plead and defend the cause of such as applied to him for aid. He then returned to his fields, where he toiled with his servants until they had completed their task, wearing a plain cloak over his shoulders in winter, and being almost naked in summer. After this he sat down with them at table, eating the same bread and drinking the same wine. Thus he became the best farmer of his time. He also occupied all the more important civil and military offices of the Republic. During most of his life he exhibited the most intense aversion to Grecian learning and refinement, but in his old age he commenced the study of the Greek language.

Cato wrote history, orations, and works on morals, education, medicine, war, and other topics. All his works are lost, except a treatise on farming, and some epistles. His work on farming lacks method, but abounds in curious matter, giving rules for purchasing and cultivating land, for house-keeping, for making cakes and puddings, for fattening chickens and geese, for curing pains and disorders, etc.

History was not written among the Romans simply for the gratification of curiosity, but also to stimulate by the force of example, and to urge the citizens of the Republic to emulation in military prowess. They accordingly had annalists from the earliest period of the Republic, but the works of all the early Roman historians have perished.

Conquered Greece exerted a powerful influence upon Roman civilization, life and manners. Greek musicians, artists, schoolmasters and philosophers flocked to Rome in large numbers. A taste for Greek culture prevailed, and the young patricians were carefully instructed in the Greek language. This spirit in the Roman nation was encouraged by the Scipios, Flaminius, Marcellus and many other celebrated public men. The Greek learned men, philosophers and poets endeavored to carry the Greek spirit and language to Rome, along with the works of Grecian art. Under the pro-

tection of the Scipios, Roman poets composed verses in imitation of their Greek prototypes, as in the case of Plautus and Terence. But as the minds of the Romans were directed wholly to the practical, to the conduct of war, the government of the state, and the administration of justice, the Romans did not attain the same high rank in intellectual culture as the Greeks. The Roman people took more delight in spectacles addressed to the senses, such as rough gladiatorial combats and the contests of wild beasts, than in the productions of the mind.

As Rome extended her power, the manners of the Roman people degenerated, and they became corrupted by intercourse with the conquered nations. The stern virtue and simple manners of the earlier Romans gradually gave way before the Greek luxury and refinement; and the wealth of the Orientals flowed into Italy, producing extravagance and effeminacy among the people whose ancestors had been distinguished for their honest poverty, their stern military and civic virtue, and their republican simplicity. The Romans thus imitated the Greeks and the Orientals in the elegance and refinement of the arrangement of their dwellings, in the luxury and extravagance of their meals and dress, in their politeness and suavity in social intercourse, and in sensual enjoyments and luxurious pleasures. The conquering Romans acquired the vices and excesses of the nations which they vanquished and subdued, together with their wealth and civilization.

The elder Cato—celebrated for his stern virtue and old Roman simplicity—in his office of Censor, tried in vain to stem the tide of corruption and moral degeneracy which threatened to engulf the Roman commonwealth. By his instrumentality, the Greek philosophers and teachers were banished from Rome, and the most severe punishments were inflicted upon such of his countrymen as committed offenses against public morality. At his death, Cato declared that his countrymen were a degenerate race.

## SECTION X.—CIVIL WARS AND FALL OF THE REPUBLIC.



ROME had now become mistress of the civilized world. Although Roman conquests were still made, the period upon which we are now entering was distinguished chiefly for the degeneracy of the Roman people, and for a century of civil wars which finally ended the Roman Republic. The Roman conquests brought wealth, with its attendant evils—luxury, corruption, and loss of patriotism and civic virtue. The two classes of the Roman population—the rich and the poor—began to entertain the most deadly animosity toward each other.

The old strife between patricians and plebeians had long ceased. Many plebeian families had become patrician through their members having held high offices of state; and they had their clientage, their share in the public lands, their seats in the Senate, and their right to display waxen images of their ancestors in their houses or in funeral processions, equally with the oldest patrician families. Freedmen were constantly admitted to the franchise.

The political and social condition of Rome was now such as to endanger the liberties of the citizens. The great mass of the population were extremely poor, while the majority of the nobility were immensely rich. All the land, as well as all the lucrative offices, had come into the possession of the nobles; and thus the greatest inequality in the distribution of property existed. The large plantations were cultivated by slaves; and thus the peasants, driven from their lands by unscrupulous and rapacious landowners, were reduced to the most extreme poverty and social distress.

Rome's foreign wars now became few and unimportant, and the internal affairs of the Republic demanded the greater part of the attention of the Roman people. The old trouble of poverty now again threatened consequences fatal to the Republic. During

the long period of foreign war and conquest, during the epoch of the Samnite and Punic Wars, the repeated and heavy losses in battle kept the Roman population sufficiently reduced to prevent the pressure of poverty from being felt very generally or seriously. But when the Roman dominion over Italy had been fully established by the final conquest of Liguria in B. C. 177, and these exhaustive wars of the Romans for the dominion of Italy thus ultimately ceased, the Roman population began to increase rapidly. In B. C. 173 there were only 269,015 adult male Roman citizens; but by B. C. 136 there were over 320,000; by B. C. 125 there were 390,736; and by B. C. 114 there were 394,336.

The result of this rapid increase in the Roman population was an over-supply in the labor market. No new Roman colony had been sent out since B. C. 177, and no more plunder from conquered countries remained to be distributed; and the lands of Italy being all assigned, and all the neighboring nations being subdued, there was no further relief to be expected from that source. The poverty of the Roman masses became more and more wide-spread and deeper with the rapid increase of the population. The Licinian Laws, which required the employment of a certain amount of free labor by landowners, and which limited the amount of land owned by a single proprietor, had been for a long time disregarded in both particulars. Capitalists had absorbed the public lands, which thus had come into the possession of a small class of wealthy men, who preferred to have them cultivated by the cheaper method of slave labor. It became more and more difficult every day to earn a livelihood in Rome, and the only means of acquiring wealth was by cultivating the public lands on a large scale, in farming out the revenue, or in governing the provinces. But the rich ruling class wholly controlled these sources of wealth,

and they only resigned them to persons of their own class, so that the rich were gradually becoming richer and the poor poorer; and Rome thus became "a commonwealth of millionaires and beggars."

It is true that there was absolute political equality between all citizens, all having a voice in public affairs; and the franchise was constantly conferred on freedmen, so that political distinctions were ended, and Rome was a pure democracy; but the government was virtually in the hands of a wealthy oligarchy. Many plebeian families had become noble, on account of their members having held high offices of state, but the number of these formed but a small portion of the entire population, and they soon found their interests closely identical with those of the old patrician families rather than with those of the class from which they had risen, and the common bonds of riches and future gains united them in one party. •

The vast hosts of slaves could be purchased at so low a price that the labor market was overcrowded and free labor was driven into beggary.

What made matters worse was that the mass of voters had become accustomed to being bribed by actual gifts of money, by the free distributions of corn, or by the exhibitions of magnificent games at the personal cost of the magistrates. Thus there was in Rome a systematic training in political corruption, which rendered the Roman populace ready to follow the bidding or the fortunes of any demagogue who promised them relief from the evils which were clearly perceived by all. It was also very evident that the troops were in sympathy with their suffering fellow-citizens rather than with the wealthy ruling class, and that the army could not be relied upon in case of a popular outbreak. If the masses should have been driven to rebellion by hunger or despair, they would have found powerful allies in the vast multitude of slaves, whose brutal treatment by their masters always kept them ready to revolt at the first opportunity. The wisest Roman leaders perceived these elements of danger which men-

aced the public security, but the great body of the nobles closed their eyes to the fact, and frustrated every measure proposed as a remedy for existing ills, blindly intent only upon the promotion of their own selfish interests, and having no sympathy for the masses in their distress.

A warning of the danger thus threatening the state was foreshadowed in the *First Servile War*, which broke out in Sicily in B. C. 134 and lasted two years. Two hundred thousand slaves rose in rebellion against their masters in that island, being driven to despair by the cruel treatment to which they had been subjected. The revolted slaves scourged the beautiful island of Sicily by many revengeful deeds. The rebellious slaves seized the town of Enna, and appointed one of their number named Eunus for their leader. Eunus defeated the Roman armies sent against him, took the strong city of Taurominium, and maintained a resistance of several years. The Consul Rupilius led an army against him, but only accomplished his purpose by treachery. Eunus was betrayed by one of the slaves who had been bribed by the Consul, his followers were massacred, and Eunus died in prison. Their revolt was suppressed with exceeding difficulty, and at one time it threatened to spread to the mainland of Italy. Servile outbreaks were attempted at Minturnæ, Sinuessa and several other places, but were promptly suppressed.

Among those who clearly perceived the existing evils, and most earnestly endeavored to find a remedy therefor, was a member of one of the noblest of the plebeian families, a Tribune of the people—Tiberius Sempronius Gracchus, a son of Cornelia, daughter of the great Scipio Africanus. After being elected Tribune, Tiberius proposed a series of measures in B. C. 133, by which he sought to relieve the prevailing distress among the great mass of Roman citizens, and to improve the general condition of Italy by substituting free labor for that of the slaves in the tilling of the soil, thus furnishing employment to the great body of the poor freemen. For this purpose he proposed: 1. To ~~relieve~~ the

long-neglected Licinian Laws, which prohibited any person from holding more than five hundred *jugera* (about three hundred English acres) of the public land, with a provision permitting him to hold two hundred and fifty *jugera* additional for each adult unemancipated son. 2. The appointment of a permanent commission of three members to enforce this law. 3. The division of the public lands which would become vacant by the enforcement of the Licinian Law, among the poorer citizens. 4. The compensation of the large landholders thus dispossessed for the losses which they sustained in improvements, etc., by making themselves absolute owners of the five hundred *jugera* of land assigned them. 5. The proviso making the new enactments inalienable.

In proposing these measures, Tiberius Gracchus was beyond all doubt actuated by pure patriotism and by an unselfish desire to ameliorate the condition of the wretched masses in the Roman commonwealth. But his proposed remedies for existing ills were fiercely opposed by the nobles, and the disinterested reformer was bitterly denounced as a demagogue. By disregarding the Licinian Laws, many of the Roman nobles and the richer Italians had become holders of amounts of land far exceeding the maximum limit proposed by the measures of Tiberius Gracchus. Those noble and wealthy families had been in possession of these lands for years, and had incurred great expense in erecting buildings upon them; the property having been transferred and used as though the holders were the absolute owners.

Octavius, a Tribune, the colleague of Tiberius, led the opposition to the measures which the latter proposed. When the measures were introduced before the Comitia Tributa, Octavius forbade the proceedings by interposing his veto, and thus preventing the vote of the assembly from being taken. In the excitement of the heated controversy, Tiberius Gracchus unfortunately resorting to extreme measures, appealed to the people to depose Octavius, and this measure was

accordingly adopted by the vote of the assembly. The Comitia Tributa then passed the measures proposed by Gracchus, and appointed Tiberius Gracchus, his brother Caius Gracchus, and his father-in-law Appius Claudius as a commission of three to see that the new laws were enforced.

Gracchus and his colleagues then set about their new task of resuming control of the public lands and redistributing them, but the work was more difficult than its author had imagined. He was confronted with the constant and incessant hostility of the aristocracy, who declared that, though they were unable to prevent the enforcement of the laws, they would take vengeance on Gracchus; while the increasing demands of the people forced the reformer into proceedings of a more revolutionary character.

The Kingdom of Pergamus, with its well-filled treasury, had just come into the possession of the Romans by the bequest of its last sovereign. Gracchus proposed to the Roman people that the treasures of the Pergamene kingdom should be distributed among the new landholders for the purpose of furnishing them with the means to purchase implements and stock for their new lands, basing this proposition on the declaration that the citizens of Rome possessed the right to decide upon the manner in which the newly-acquired treasures should be disposed of. Gracchus is also said to have proposed to shorten the term of military service, to deprive the Senators of their exclusive right to act as civil jurymen, and to confer the privileges of Roman citizenship on the Italian allies of the Republic.

A crisis had now been reached. On the approach of the time for the election of Tribunes for the ensuing year, the aristocratic party was aroused to such fury and desperation that they determined to prevent the re-election of Tiberius Gracchus by any and all means.

While the election for Tribunes was in progress, Gracchus was addressing the people at the Capitol, but was interrupted and threatened by the nobles and their retainers. He vainly begged to be heard, and finally

raised his hand to his head to signify that his life was in danger. His opponent instantly raised the false cry that Gracchus had demanded a crown, thus producing a universal uproar in the city. A large body of Senators accompanied by their retainers, armed with clubs, and headed by Scipio Nasica, thereupon proceeded to the Capitol, knocking down every one who ventured to oppose them. Perceiving his danger, Gracchus attempted to flee, throwing away his toga to expedite his movements, and endeavoring to force his way through the vast multitude. But happening to stumble over a person lying on the ground, Satureius, one of the Tribunes who belonged to the aristocratic faction, killed him with a blow from the broken piece of a seat (B. C. 132). Three hundred of the partisans of Gracchus were likewise slain. The vengeance of the Senate did not relent here; as many of the supporters of the murdered Gracchus were banished without any process of law, and nothing was left undone to inspire the Roman people with abhorrence of his pretended crimes. Scipio Nasica, who was quite a wealthy Senator and a large landholder, was the leader of the Senatorial faction in all these proceedings, which caused civil bloodshed in Rome for the first time in several centuries. The enemies of Tiberius Sempronius Gracchus would not allow his remains an honorable burial, but cast his body into the Tiber.

As in most cases, so in this, political assassination did not accomplish its object. The people were horror-stricken at the open murder of one of their Tribunes. Never before had so bold an outrage been committed by Roman nobles. So great was the odium which fell upon Scipio Nasica that the Senate, in order to screen him from the popular resentment, was obliged to send him to Asia, on the pretext of public business, but really as a sort of honorable exile. He died there in the course of several months, a victim of mortification and remorse.

The murder of their valiant champion only made the people more resolute in their determination to prosecute the work begun

by Tiberius Gracchus. The party in the Senate favorable to the reforms now came into power in that body; and, in accordance with a decree of the Senate, the work of redistributing the lands was resumed.

In B. C. 129 the great general, Scipio Æmilianus, the conqueror of Carthage and Numantia—who had been one of the first to perceive the need of reform, and who was a sincere friend of the people—seeing that the agrarian commission were too extreme in these measures, to secure the success of the laws of Gracchus, and that the commission was inciting fresh discontents, proposed a measure which he carried, depriving the commission of the power of distributing the public lands, and conferring that power upon the two Consuls. But this effort to control the reform cost the great hero his life. He was basely assassinated in his bed on the morning of the day which he had appointed for an oration before the Senate concerning the rights of the Latins in the distribution of the public lands.

There is no doubt but that the murder of Scipio Æmilianus was committed by some member of the Gracchan party. The murder was an unwise act, as the dead hero was a true friend of the people, his only desire being to secure the triumph of the popular cause by curbing the revolutionary spirit of the supporters of Gracchus. The popular party opposed any investigation of the assassination; and the aristocracy, who considered the murdered general as their enemy rather than their friend, were just as willing to let the matter drop.

In the murder of Scipio Æmilianus, Rome sustained a very great loss. He was "the first statesman and the first general of his age," and was also "one of the purest and most disinterested public men the Republic ever produced." Sustained by the indignation of the more moderate citizens at the assassination of the general, the Senate now suspended the operation of the law of Gracchus; but as the lands had already been almost all distributed, this action of the Senate amounted to very little.

The claims of the Latins and other Italians

to the Roman franchise now produced fresh troubles. Some of the leaders of the popular party advocated these claims, believing that such an accession to the tribes would enable them to control the Senate more effectually. These claims were presented to the Senate in the form of a law, the Senate's assent being asked by Quintius Fabius Flaccus, who was one of the Consuls in B. C. 125. The Senate managed to avoid the necessity of taking action on the measure by sending Flaccus on a foreign mission. The town of Fregellæ, disappointed at the action of the Senate in this matter, broke out in open revolt. The Romans suppressed the outbreak, destroyed the walls of the city, deprived the city of all its privileges, and reduced it to the rank of a mere village. The other Italian towns were frightened into submission by this severe punishment.

Meanwhile Caius Sempronius Gracchus, younger brother of the murdered Tiberius Gracchus, made his appearance in Rome. The government had detained him in Sardinia as Quæstor, but had recalled him on the charge of being one of those who instigated the revolt of Fregellæ. Being triumphantly acquitted of this charge, he received an enthusiastic greeting from the popular party, by whom he was chosen Tribune by an unusually large vote.

Caius Gracchus was the ablest leader that the people had in many years. He was his brother's superior in every respect, and though his measures were more revolutionary than those of Tiberius, they were also more statesmanlike, and were better calculated to remedy the evils at which they were aimed.

The objects of Caius Gracchus were to relieve the poorer classes, to humble the Senate, to advance the interests of his supporters, and to avenge himself on his foes. His measures were: 1. A renewal of the agrarian law of his brother, somewhat modified. Caius reduced the size of the allotment, and provided that the landholders should be considered the owners of the lands which they held, on condition of paying a yearly quit-rent to the state; while good

character was made a necessary requisite to the right of holding lands. 2. The state was required to sell corn to such citizens as applied for it, at half the ordinary price. This measure was justified by the circumstances of the case, as there was an urgent necessity to relieve the prevailing distress. 3. The minimum age of enlistment for the army was fixed at seventeen years, while the state was required to furnish the soldier's equipment which had hitherto been deducted from his pay. 4. The exclusive privilege of furnishing juries was conferred on the Equites, or knights, who thus became a distinct order. 5. The Senate was required to determine the Consular provinces, and to allow the Consuls to decide among themselves, by lot or by agreement, which provinces each of them should govern. 6. The Roman Censors were assigned the assessment of the taxes of the new Roman province of Asia. 7. The Tribunes of the people were entrusted with the management of the public roads of Italy. 8. The establishment of Roman colonies at Capua, Tarentum and other places in Italy, and also at Carthage and in Gaul. This last measure was designed as an outlet for the overcrowded population of the city of Rome. A Roman colony of six thousand persons was thus sent to erect a city on the site of the famous metropolis destroyed by Scipio Æmilianus. Another Roman colony was sent to Aquæ Sextiæ (now Aix), in the South-east of Gaul. Thus Caius Gracchus extended the colonial system of Rome into the provinces, that system having hitherto been confined to Italy.

The second measure of Caius Gracchus did not produce such happy results, although it seemed justified by the prevailing distress. The law restricted the distribution of grain to residents of the city of Rome itself. To meet the demand which set in, an immense series of storehouses, called the *Sempronian Granaries*, was erected. This law likewise induced all the poor and incapable people of the country around Rome to flock to the city and to become residents thereof. Caius had contrived this for the purpose of increas-



ing the number of his partisans and of being able to control the elections. He succeeded in this object; but the measure had a more far-reaching result, as it caused Rome to be filled with an idle, restless, dangerous pauper class; which proved a source of actual peril to the city for centuries.

By investing the Censors with the right to tax the new Roman province of Asia, it became necessary to farm out the revenues of that province to a new class which now arose to supply the need for it. The privilege of collecting the taxes was sold to the highest bidder; and the class which was thus assigned this collection made itself disagreeably prominent in the subsequent history of Rome under the title of *Publicans*.

Caius Gracchus wished to clothe all free Italians with the rights of Roman citizenship, and would have done so if he had dared, but the mere proposal of such a measure destroyed his influence. Both the aristocracy and the commons of the city of Rome were unwilling to grant this extension of the Roman franchise, and the commons were so alarmed by the proposal that they listened to all the charges which the aristocracy made to influence them against Caius. The Senate encouraged Livius Drusus, another Tribune of the people, and the colleague of Caius, to supplant him in the favor of the fickle multitude by proposing measures even more popular, which the Senate, however, never intended should be adopted. Drusus accordingly proposed that the landholders should be released from the quit-rent which Caius had imposed upon them, and that twelve Italian colonies should be established, each consisting of three thousand colonists, the people being allowed to select suitable men to plant these colonies. The people ratified these laws of Drusus as readily as they had those of Caius Gracchus; and Drusus, by these measures and by grants of money and remissions of taxes to the people, soon contrived to supplant Caius in the favor of the fickle populace. Caius Gracchus was a candidate for the Tribunate for a third term in B. C. 121, and Drusus was the opposing candidate. Caius was deprived of the office through a

false return which the election officers had been bribed to make. Opimius, the most violent aristocratic leader, was then chosen Consul.

In December, B. C. 121, Caius Gracchus ceased to be a Tribune of the people by the expiration of his term of office. He was bitterly opposed by the new Consuls, and the aristocracy were resolved to get him out of their way as speedily and as summarily as they had rid themselves of his brother. They therefore commenced by attacking his establishment of the colony of Junonia on the site of Carthage, the wisest of his measures, though the most unpopular. The assertion was now made that the newly planted boundary stones of the colony had been dug up by the African hyenas. The augurs, upon being consulted, declared that such signs ought to be a solemn warning against endeavoring to erect a city on a site which the gods had accursed. The Senate accordingly forbade the establishment of the Junonian colony.

Caius Gracchus sought to defeat this law in the assembly which had been convened to confirm it. A crisis was brought on by an accident. While the auguries were being taken, and the Consul Opimius was performing the usual morning sacrifice, one of his lictors, while carrying away the entrails of the victim, said contemptuously to the friends of Caius: "Make way there, ye worthless fellows, for honest men!" This insult so incensed the persons to whom it was addressed that they stabbed him to the heart with their sharp writing styles. This violent act gave Opimius the opportunity which he had so eagerly sought. The Senate assembled hastily, and passed a vote requiring the Consul to "take care that the republic receive no detriment;" thus investing him with Dictatorial power. Opimius instantly issued a proclamation offering that any person who should bring him the head of Caius Gracchus, or of his colleague, Fulvius Flaccus, should receive a reward of its weight in gold.

The Forum and the Senate-House were occupied by the aristocratic party, who

were armed, the next day; while the Cretan mercenaries of the army occupied the Capitol. Perceiving that a bloody conflict was inevitable, Caius Gracchus and his followers retired to the Aventine Hill, the old stronghold of the plebeians, and proposed to come to terms with the Senate and the Consuls; but the latter, fully conscious of the superior strength of their party, were resolved to crush Caius. The Consul Opimius offered pardon to all who should abandon Caius, and this offer had the desired effect, so that the younger Gracchus found his forces much diminished by desertion.

Thirsting for vengeance against Caius and his adherents, the Consul Opimius led the forces of the Senate to the Aventine and attacked Caius Gracchus and his followers, who had been reduced by the Consul's threats and promises to two hundred and fifty men, of humble rank. The Senatorial party, consisting of the nobles, the Cretan mercenaries and a number of slaves, massacred the little band which still adhered to Gracchus on the Aventine. Gracchus and his former colleague, Fulvius Flaccus, endeavored to cross a bridge leading from the city, but were pursued so closely that they were forced to seek refuge in a grove near the Tiber, long dedicated to the Furies, where they were overtaken and murdered. The bloodthirsty foes of Gracchus then cut off his head and stuck it on the point of a spear as a trophy. Septimuleius, an intimate friend of Gracchus, obtained possession of the head and carried it to his home, where he took out the brain and filled the cavity with lead to increase its weight. He then carried it to the Consul Opimius, who gave him seventeen pounds of gold as his recompense. The aristocrats then avenged themselves on the partisans of Caius Gracchus by causing three thousand of them to be strangled in prison by order of the Senate.

Thus perished Caius Sempronius Gracchus, in B. C. 121. The memory of the Gracchi was officially proscribed; and Cornelia, their worthy mother, was not allowed to wear mourning for the last and noblest of

her two illustrious sons. But the people disregarded the mandate of the government, as they honored the memory of the two brothers with statues, and offered sacrifices on the sacred ground where they had fallen, in spite of all the precautions of the police.

Cornelia, the mother of the Gracchi and the daughter of Scipio Africanus, was an illustrious Roman lady. After the early death of her husband, Cornelia devoted herself to the education of her sons, and was rewarded for her care by their constant esteem and affection. After the murder of Caius, she retired to Misenum, where her house became the resort of all the talented and learned men of the age. Cornelia spoke her own language with elegance, and was well versed in Greek literature. Her letters to her distinguished sons are regarded as the purest specimens of Latin prose. She lived to a good old age, and the Roman people honored her memory with a statue bearing the inscription: "Cornelia, the mother of the Gracchi."

With the fall of the Gracchi ended the freedom of the Roman people. Thenceforth an insolent and corrupt aristocracy ruled the Roman Republic. The Tribunes, who had hitherto been the guardians of popular rights, becoming rich themselves, now concurred with the nobles in oppressing the people; while the old Roman virtue was dead.

The Republic had for a long time been verging to its fall, and no human means could have saved it. The Roman Senate was now essentially different from that venerable assembly which braved the fury of the invading Gauls, and which overthrew such great generals as Pyrrhus and Hannibal, as much by their virtues as by their arms. The men who at this time constituted this illustrious body could only be distinguished from the rest of the Roman people by their luxurious habits. They ruled the commonwealth by the prestige of an influence and power won from wealth and mercenary dependents.

The removal of the check of popular control left the aristocracy full freedom to give

unrestricted vent to their profligacy and corruption, which increased daily. But their very excesses gradually weakened the power which they had gained by such iniquitous means. Seeing what success had followed the resort to violence and armed tumult on the part of the aristocrats, the commons before long employed these very means against the aristocracy. Both classes, however, were equally corrupt; and while foreign princes bought their crowns from the Roman nobles, these nobles bought their offices from the Roman people. The Roman masses were so corrupt that they were willing to sell their votes to any noble or aristocrat who paid their price therefor. Driven to want and despair by their poverty and their inability to procure the means of subsistence in an honorable way, the people endeavored to supply their necessities by selling their manhood.

The venality and corruption of the Roman Senate were clearly made manifest in their disgraceful conduct in connection with the events which led to the *Jugurthine War*, which commenced in B. C. 111. The Romans had rewarded Massinissa, King of Numidia, their ally in the Second Punic War, for his services in that struggle, by bestowing upon him the greater portion of the Carthaginian territory, thus making his kingdom embrace the country comprised in modern Algeria.

Massinissa's son and successor, Micipsa, absorbed in the study of Greek philosophy, cared very little for power and dominion, and resigned the government of his kingdom to his nephew Jugurtha, whom he elevated to a position of equality with his own sons Adherbal and Hiempsal. On his death-bed, Micipsa divided all civil and military offices in his kingdom between his sons and his nephew. None of the parties to the inheritance was satisfied with this will. The two sons of Micipsa disputed the claim of Jugurtha, who was of illegitimate birth, to any share in the government; while Jugurtha himself had the audacity to claim the whole.

During the controversy Jugurtha procured the assassination of Hiempsal. A civil war

then ensued between Jugurtha and Adherbal, in which Jugurtha was victorious over his cousin, whom he drove from the kingdom. Jugurtha was a brilliant and able leader, and was a complete master in the art of intrigue, which he had learned during his service in the Roman army. Adherbal escaped to Rome and appealed to the Roman Senate to reinstate him in his authority.

The Senate at first appeared inclined to punish the usurper; but Jugurtha, well aware that every Roman Senator now had his price, sent envoys to Rome and furnished them liberally with gold to bribe the Senators. These envoys used this gold so well that the Roman Senate refused to grant Adherbal's request to be put in Jugurtha's place, and even blamed him for the assassination of his brother. Roman commissioners, appointed by the Senate for the purpose, decreed that the Kingdom of Numidia should be divided between Jugurtha and Adherbal, assigning the western or better portion to Jugurtha; while Cirta, the capital of a sandy region, was bestowed on Adherbal.

Dissatisfied with this arrangement, and stimulated by his previous success to fresh iniquities, Jugurtha made war upon his cousin, wrested his territory from him, gained possession of his person by a capitulation, put him to death in violation of a treaty, and massacred the inhabitants of Cirta, of whom many were Italians. Rome instantly declared war against Jugurtha, and sent an army into Numidia, and the many Roman successes finally drove Jugurtha into a peace. He used his gold very effectually among the Romans. He was required to surrender unconditionally, but his kingdom was restored to him on the payment of a small bribe.

The indignation of the Roman people forced the Roman authorities to investigate the manner in which the peace had been obtained. Memmius, one of the Tribunes of the people, exposed the profligate venality of the Roman aristocracy before the assembled Roman people in the Comitia Tributa.

In consequence of this exposure, Cassius

Longinus was sent to Africa as Prætor, with orders to bring Jugurtha to Rome, for the purpose of convicting those who had accepted bribes from the usurper. Jugurtha was brought before the Comitia Tributa and questioned by Memmius; but Bæbius, another Tribune, forbade the Numidian king to reply, having been bribed for that purpose. The assembled people were aroused to the most intense indignation; but the corrupt Tribune, Bæbius, paid no heed to their wishes or feelings. Encouraged by his success, Jugurtha ventured on another atrocity. His cousin Massiva had taken advantage of Jugurtha's presence in Rome to advance his own claims to the Numidian crown; and Jugurtha, seeing that he was likely to succeed in obtaining the support of the Romans, resolved to put him out of the way. Assassins were easily procured, and Massiva was secretly murdered in Rome itself, Jugurtha assisting the murderer to escape. The Romans were unable to endure such an insult, and the Senate was aroused to such indignation that it at once canceled the peace, and ordered Jugurtha to depart from Rome instantly. It is said that as Jugurtha went out of the city gate, he looked back, and, gazing at Rome, exclaimed sarcastically: "If I had gold enough, I would buy the city itself."

The war between the Romans and Jugurtha was then renewed. The Consul Albanus was sent with a Roman army to follow Jugurtha to Africa, but Albanus assigned the direction of the war to his brother, Aulus, an incompetent commander; while Jugurtha's gold corrupted the Roman commanders, as it had previously corrupted the Roman Senators; and the Roman generals thus allowed themselves to be defeated, and, after their army had been obliged to pass under the yoke, they made a peace with Jugurtha, agreeing to evacuate Numidia within ten days.

When intelligence of this catastrophe reached Rome, the city was filled with grief and mortification. The Roman authorities rejected the treaty which their venal commanders had negotiated with the Numidian

King, and banished those commanders. The native African tribes, believing that they had found a deliverer from the Roman dominion, rallied to Jugurtha's standard in great force.

But the Romans were now thoroughly in earnest in prosecuting the war, and assigned the conduct of the military operations in Africa to Quintus Metellus, a brave, able and determined commander, who was also a man of a high order of talents, of spotless integrity, and pure morals; his only defect being pride, which Sallust, the Roman historian who recorded these events, called "the common failing of the nobility." On arriving in Africa, Metellus found the Roman army completely disorganized; but, by diligently attending to his duties, he soon placed it on an efficient footing. Among the officers commanding under Metellus was Caius Marius, the son of a Latin farmer, who had passed his early life in the labors of the field. His manners were rude, his countenance was frightful, and his stature was gigantic, but his talents and his valor had raised him to a high position in the military service.

Metellus found Jugurtha to be an able antagonist; and the indecisive operations, which so far produced no result, caused a suspicion among the Roman people that Metellus had also been bribed by the Numidian king's gold. Marius took advantage of this unjust suspicion to gratify his own boundless ambition and to advance his own personal interests. When Metellus was obliged to solicit at Rome for a continuance of his command, according to custom, Marius resolved to obtain the office for himself, and thus acquire all the credit of putting an end to the war. With this object in view, Marius privately traduced Metellus, by his emissaries, whom he sent to Rome; and after he had succeeded in arousing a spirit of discontent against his superior, Marius obtained a leave of absence and returned to Rome to stand as a candidate for the Consulate—the great object of all his ambition.

But the Consulate was an office which had hitherto been in the exclusive posses-

sion of the nobility. Marius, however, had the sagacity to perceive that the times had changed, and that the people would gladly embrace an opportunity to humble the insolent and corrupt aristocracy. On his return to Rome, Marius was received with high favor by the people, while Metellus was abused by them. Metellus was a noble, while Marius was from the ranks of the people themselves. When the elections approached, the Tribunes harangued, and the peasants and the workmen of the city quit their business to support Marius. The nobility were beaten, and Marius was chosen Consul (B. C. 107). He was then invested with the supreme power to prosecute the war against Jugurtha, and Metellus was recalled from Africa. But Marius did not make any further progress in reducing Jugurtha than Metellus had made.

The war still went on; and Jugurtha, convinced that he must ultimately succumb to the Romans if left alone to continue the war, induced his father-in-law, Bocchus, King of Mauritania, to enter into an alliance, by promising him one-third of his kingdom. The united armies of the two kings attacked the Roman camp at night, gaining considerable advantage. But this success was soon followed by reverses. The Romans won two victories, in one of which they slew ninety thousand of the allied Numidians and Mauritanians.

Finding the Romans too strong for him, Bocchus sought peace for himself. The Roman Senate haughtily received his ambassadors, and reminded him that Jugurtha must be delivered into their power. The pride of the Mauritanian king struggled against such a demand; but the artful negotiations of the crafty Cornelius Sulla, a young noble who commanded under Marius, finally induced Bocchus to betray his son-in-law. The wily Numidian king, who had for so long a time defied the power of Rome, was lured to a conference and delivered into the power of Sulla, who commanded the Roman army during the absence of Marius (B. C. 105).

The captive Jugurtha was loaded with

chains and sent to Rome, and furnished a melancholy illustration of fallen greatness and disappointed ambition. After gracing the triumph of Marius, with his two sons, he was cast into the Tullian dungeon, at the foot of the Capitol. As he entered, he said, with affected gayety: "Hercules! what a cold bath you have!" Here he was starved to death (B. C. 106).

The Roman people regarded Marius as Jugurtha's conqueror; and, in spite of the prohibition by the law, he was reelected Consul in B. C. 104, and held the office for five consecutive years.

Rome was now menaced by a great danger. Two powerful tribes of barbarians—the Cimbri and the Teutones—who were partially Celtic and partially German, had for some unknown reason been driven from their own homes beyond the Rhine and the Danube, and were pressing upon the Roman frontier, having moved down and overrun the region between those rivers and the Alps. As early as B. C. 113 a horde of the Cimbri crossed the Alps into Istria, and defeated the Roman army under the Consul Papirius Carbo. The Cimbri then turned back, and, after being joined by the Teutones, made an irruption into South-eastern Gaul, and demanded that they receive lands. The Roman Consul Marcus Junius Silanus replied to this demand by attacking them, but was disastrously defeated with the loss of his camp. The Cimbri did not follow up their victory, but devoted themselves to the work of conquering the neighboring tribes. A Roman army under the Consul Marcus Aurelius Scaurus was sent against the barbarians in B. C. 107, but was also defeated with great slaughter. In B. C. 105 a Roman army under the Consul Lucius Cassius Longinus was defeated and slain by the Tigurinians, a Helvetic people, who had joined the Cimbri; and the remnant of his army only escaped destruction by passing under the yoke. A Roman army of eighty thousand men was also defeated with heavy loss the same year, near the modern town of Orange on the Rhone, thus leaving Italy exposed to barbarian invasion, only the

Alps being between the Cimbri and the Roman territory.

Marius, who was now made Consul for the third time, contrary to the law, applied himself to the task of restoring the discipline of the army. Sulla, who was his legate the first year, and a Tribune the second year, exhibited great diplomatic skill in Gaul, as he had previously done in Numidia, thus increasing the jealousy and the animosity with which the rude and ferocious Marius regarded him. The other Consul died just before the elections, whereupon Marius proceeded to Rome to hold them; and his friend, the Tribune Lucius Apuleius Saturninus proposed Marius for Consul the fourth time, in accordance with an arrangement just made between them. Marius affected to decline the honor; whereupon Saturninus called him a traitor to his country if he refused to serve her in so dangerous a crisis of barbarian invasion. Both acted their respective parts in the scene very well, and Marius and Quintus Lutatius Catulus were made Consuls for that year. Both Consuls were assigned the province of Gaul.

In B. C. 104 the Cimbri turned aside into Spain, but the Celtiberians drove them across the Pyrenees. They then returned to Gaul and quickly overran the western portion of that country in the direction of the Seine. The Teutones, a kindred nation, from the Baltic region, and the Helvetii from the Swiss Alps, joined the Cimbri in B. C. 103. The combined tribes then planned a systematic invasion of Italy. The Teutones endeavored to invade Italy by way of Provence, and the western passes of the Alps; while the Cimbri made an inroad into Helvetia (now Switzerland), and attempted to enter Italy by way of the eastern Alpine passes, with which they were familiar.

It was absolutely essential to defeat the barbarian hordes in detail, so as to prevent them from combining their forces. In order to raise the courage of his men, and to accustom them to the sight of the gigantic bodies and the ferocious manner of the barbarians, Marius crossed the Alps into Gaul

and fortified a strong camp on the banks of the Rhone. He declined all challenges to fight, contenting himself with repelling the assaults of the barbarians, who finally gave up all hopes of forcing him into an engagement, and determined to cross the Alps into Italy, leaving Marius behind them. It is said that they spent six days in marching past the Roman camp, and that as they passed they jeeringly asked the Roman soldiers if they had any messages to send to their wives.

Marius then broke up his camp and followed the Teutones, keeping on the high grounds until he arrived at Aquæ Sextiæ (now Aix), where he selected for his camp an eminence where there was no water; and when his soldiers complained, he pointed to a stream running by the camp of the enemy, and told them that they must purchase that stream with their blood. Thereupon his men exclaimed: "Lead us on then at once, while our blood is warm!" To this request, the Consul coolly replied: "We must secure our camp."

The camp-servants, carrying axes, hatchets, and some swords and spears, for their defense, went down to the stream to water their beasts, and they drove away all of the barbarians whom they met. The noise aroused the Ambrons, who were then at dinner. They put on their armor and crossed the stream. The Ligurians advanced to battle, some more Roman soldiers followed, and the Ambrons were driven back to their wagons with some loss. This repulse enraged the barbarians exceedingly, and the Romans passed the night in great anxiety, fearing an attack.

In the morning Marius, after sending the legate Claudius Marcellus, at the head of three thousand men, to occupy a woody hill in the rear of the enemy, made ready to offer battle. The barbarians impatiently charged up the hill. The Romans, having the advantage of the ground, drove back the enemy. Marcellus attacked the barbarians in the rear, and they were completely routed. In this great battle—fought in the summer of B. C. 102—the Teutones were entirely

destroyed as a nation; one hundred and fifty thousand men and a large number of women were killed, and ninety thousand were taken captive and sold into slavery. This great Roman victory freed Gaul from barbarian invasion. While Marius, after the battle, stood with a torch, about to set fire to a pile of the arms of the barbarians, messengers arrived with intelligence that he had been chosen Consul for the fifth time.

The other Consul, Catulus, had not been so fortunate in the meantime. Fearing that he could not safely divide his forces to defend the passes of the Alps, Catulus retired behind the Atesis, securing the fords, and having a bridge in front of his position to communicate with the country on the other side. But when the Cimbri descended from the Alps into Italy by the Brenner Pass, and were beginning to fill up the river channel, the troops of Catulus became alarmed, and as the Consul was not able to retain them he led them back, leaving the plain of the Po to the barbarians.

The next year Catulus was retained in his command as Proconsul; but his deficiency as a general was supplied by the military talents of Sulla, who had left the army under Marius to join him. Marius, who was then at Rome, summoned his soldiers from Gaul, and hastened to join them with the troops under Catulus, hoping to earn the glory of a second great victory over vast barbarian hordes. Thus in July, B. C. 101, the united armies of Marius and Catulus fought a great battle with the Cimbri at Vercellæ. Marius stationed his own troops on the wings, and those of Catulus in the center, which he threw back, for the purpose of allowing them no more share in the engagement than possible.

But this maneuver utterly failed, as an immense cloud of dust, which arose, prevented the troops from seeing each other.

Marius in his charge left the enemy on one side, while the brunt of the battle fell upon the troops under Catulus. The Romans were favored by the dust, because it prevented them from seeing the number of their enemies. The barbarians were exhausted

by the excessive heat of the weather, and they were obliged to yield. They could not escape, as their front ranks had bound themselves together with chains from their waists. A dreadful spectacle met the eye when the Romans drove the Cimbri to their line of wagons. Their women rushed out, fell on the fugitives, and then killed themselves and their children. The men also took their own lives in different ways. The Cimbri were thus as decisively annihilated as a nation in the valley of the Po, in Cisalpine Gaul, as the Teutones had been the previous year in Transalpine Gaul. One hundred and forty thousand of the Cimbri were thus slain, and the remaining sixty thousand were made captives and sold as slaves.

Marius and Catulus together were honored with the most magnificent triumphs. Marius had done little toward gaining the victory; but it was ascribed to him because of his rank and the fame of his former achievements. The multitude hailed Marius as the "Savior of his Country." He was also called the "Third Founder of Rome," being thus compared with Romulus and Camillus; while the populace poured out libations to him with the gods at their meals.

Italy was thus saved from barbarian inundation. "The human avalanche which for thirteen years had alarmed the nations from the Danube to the Ebro, from the Seine to the Po, rested beneath the sod or toiled under the yoke of slavery."

One great evil resulting from the struggle with the Cimbri and the Teutones was the immense number of slaves which it dispersed over the Roman dominions. In B. C. 102 the *Second Servile War* broke out in Sicily, and lasted three years. The slaves, again driven to despair by the cruelty with which they had been treated, took up arms a second time against their masters, whom they outnumbered. Led by a slave named Selvius, who assumed the name of Trypho and the dignity of king, the revolted slaves defeated the Roman armies. In another portion of the island the slaves made a Cilician named Athenio their king, but he submitted to Trypho, after whose death he

held the chief command. Finally the Consul Marcus Aquilius killed Athenio in battle with his own hand, and suppressed the rebellion (B. C. 99).

The cruel use which the nobility had made of their victory over the Gracchi, and the scandalous corruption and profligacy which they had manifested in the case of Jugurtha, had intensely exasperated the people against them, and had alienated from them the affections of all who prized justice and honor. Ambitious and revengeful men took advantage of this condition of public feeling, to have themselves elected Tribunes, and to obtain the enactment of laws injurious to the nobles collectively and individually.

Marius was elected Consul for the sixth consecutive time, in violation of law; and it is said that by means of both bribery and intrigue he prevented Metellus from being his colleague, and that he thus caused Lucius Valerius Flaccus, on whom he could depend, to be chosen Consul with him. His most intimate friends and counselors were Glaucia and Saturninus, two unprincipled demagogues, both of whom were deadly enemies of Metellus, who, while he was Censor, would have degraded them for their scandalous lives had it not been for Marius, who interposed his power and influence in their interest.

Glaucia, as Prætor, presided when Saturninus was a candidate for the Tribunate the second time. Nevertheless, Saturninus was defeated, and Nonius, a bitter enemy of both Glaucia and Saturninus, was elected; but when the newly-elected Tribune left the Comitia Tributa, these two unscrupulous partisans of Marius sent a body of their satellites after him, and these assassinated him; and the next morning Glaucia, without waiting for the people, made his worthless adherents appoint Saturninus in his place, no one venturing even to complain.

A series of popular measures was now introduced. By one of these laws, the land which had been recovered from the Cimbri beyond the Po was to be treated as conquered land, regardless of the rights of the

Cisalpine Gauls who held it, and was to be divided among Roman citizens and soldiers. One hundred acres was to be assigned to each of the veterans in Africa; colonies were to be sent to Sicily, Achæa and Macedonia; and the prize gold was to be used in purchasing the lands to be divided. By another law, corn was to be distributed gratis to the Roman people every month. The law for dividing the lands of Cisalpine Gaul also provided that, in case of its passage, the Senate must swear to it within **five days**, and that any one refusing to do so should be expelled from the Senate and fined five hundred thousand sesterces.

The laws respecting the division of the lands were not all satisfactory to the town population, who perceived that Rome's subject Italian allies would be mostly benefited by the advantages resulting therefrom. The originators of these laws were therefore careful to bring into Rome from the country vast numbers of such as had served under Marius, for the purpose of overawing and outvoting the people of the city. To frustrate these plans, the people of the city cried out that it thundered; and, according to the Roman superstition, this would have rendered the vote illegal. But Saturninus did not heed this cry, and urged the passage of his proposed law. The people of the city then girt their clothes about them, seized whatever they could lay their hands on, and attacked the country people, who returned the attack, at the instigation of Saturninus, drove them off, and then passed the law.

As Consul, Marius laid the matter before the Senate, declaring that he for one would never take the oath, thus affecting to be opposed to the law, in this manner laying a trap for Metellus, who was thus ensnared into making a similar declaration. After the other Senators had expressed their approbation, Marius adjourned the Senate. He hastily convened the Senators again five days later, and informed them that the people were very determined that the measure should be adopted, that he saw no other alternative but for the Senators to swear to it as far as it was law, and that when the



country people had returned to their homes the Senate might easily show that it was not law, because it had been carried by force and when it thundered. Marius himself and his partisans then swore to the measure; and the other Senators were induced by fear to do the same, although they then clearly saw through the trick.

Metellus was the only one who refused to swear to the measure. The next day Saturninus caused him to be dragged from the Senate-House; and when the other Tribunes defended Metellus, Glaucia and Saturninus ran to the country people and told them that they had no chance of receiving any land if Metellus was permitted to stay in Rome. Saturninus then proposed that the two Consuls should be directed to interdict him from fire, water and lodging. The city people armed themselves and were determined to defend Metellus; but the latter, thanking them for their zeal in his behalf, said that he would not have his country endangered on his account, and retired into voluntary exile in the island of Rhodes. Saturninus then procured the passage of his bill against Metellus, and Marius proclaimed it with intense satisfaction.

When the elections were again held, Saturninus caused himself to be re-chosen; and a freedman named Lucius Equitius Firmo, whom Saturninus represented to be a son of Tiberius Gracchus, with the design of gaining for him the popular favor, was elected a Tribune at the same time, through the machinations of Saturninus. But the great object of Saturninus and his faction was to get Glaucia into the Consulate—a matter of some difficulty; as Marcus Antonius, the eminent orator, had already been chosen as one of the Consuls, and Caius Memmius, a man of high character and exceedingly popular, was the candidate for the other place in the Consulate.

Saturninus and his adherents, however, were not to be thwarted in this way. They accordingly caused some of their satellites, armed with sticks, to attack Memmius and beat him to death, in open day, in the midst of the election and before all the people. The

Comitia Tributa was dispersed; and the next morning Saturninus, who had summoned his partisans from the country, occupied the Capitol, with Glaucia, the Quæstor Caius Saufeius and some others.

The Senate, which had assembled in the meantime, declared them public enemies, and directed the Consuls to provide for the safety of the state. Marius then very reluctantly took up arms against his supporters. While he hesitated, some of the more determined of the opposite party cut the pipes which supplied the Capitol with water. When the thirst had become intolerable, Saufeius proposed to burn the Capitol; but the others, relying on Marius, agreed to surrender on the public faith.

There was a general demand that they be put to death; but Marius shut them up in the Senate-House, for the purpose of saving them from the fury of their enemies, and under the pretext of proceeding against them in a more legal manner. The people, however, refused to be frustrated in their vengeance. They accordingly stripped off the roof, and flung the tiles down on Saturninus and his companions and killed them. Many of their supporters, among whom was the false Gracchus, were likewise slain. The Senate, and the assembled people in the Comitia Tributa, then joyfully passed a decree for the recall of Metellus from exile.

After a few years of tranquillity another reformer arose to give trouble to Rome. This was Marcus Livius Drusus, the son of the Drusus who had opposed Caius Gracchus. He was a young man of good intentions, but of little talents; of many estimable qualities, but of great haughtiness and arrogance. Being elected Tribune in B. C. 91, Drusus proposed a series of measures by which he designed to remedy the evils of the state and restore the authority of the Senate. He sought to reconcile the Senatorial and Equestrian orders at Rome, and to do justice to the Latins. He proposed to deprive the Equites, or knights, of the judicial power which they had abused, to restore that power to the Senate, and to admit all the Italians to the franchise, thus

giving them the rights of Roman citizenship. He procured the passage of a law dividing the right to furnish *judex*, or *judices* (judges), between the knights and the Senate. To gain the support of the common people at Rome, Drusus proposed that the Roman colonies in Italy and Sicily, which had been voted a long time before, should be formed; and that the Sempronian Law, providing for the free distribution of corn, should be retained.

Drusus carried on his measures with some violence, and his bill proposing the admission of the Italians to the Roman franchise was obstinately resisted. One evening, when he returned home from the Forum, followed by an immense crowd, as usual, and was in his hall dismissing them, he cried out that he was wounded. A shoemaker's knife was found sticking in one of his thighs, but the assassin was not discovered. As Drusus lay dying, he asked: "Ah! my friends and relations, will the Republic ever have such a citizen as I?" The assassination of Drusus was not judicially investigated, and all his laws were abrogated. Thus the aristocracy again resorted to assassination, their usual method of warfare, but this time they struck the blow at one of their own order (B. C. 91).

The knights determined to push their success to the uttermost, and to break down the authority of the Senate. With this design they proposed a law providing for the punishment of all who had openly or secretly assisted the Italians in their designs against the state. As many of the leading Senators had favored the claims of the Italians, the knights intended to drive such Senators from the city in this manner. The Tribunes interposed their veto, but the knights stood around them brandishing their naked daggers, and procured the passage of their proposed law; while prosecutions were instantly instituted against the principal Senators, many of whom were condemned, and others retiring into voluntary exile.

In the meantime the assassination of Drusus was the signal for the civil war which

he had sought to avert. With his death ended all hopes which the Italians may have entertained of obtaining justice from Rome. The Italians therefore determined on an appeal to arms to obtain their just rights.

The Italian allies began secretly making the requisite combinations among themselves. The Romans were aware of what they were meditating, and sent spies to the various Italian towns. One of these Roman spies observing a youth led as a hostage from the town of Asculum, in Picenum, to another town, informed the Roman Proconsul Quintius Servilius, who hastened thither and severely reproved the Asculians for their action; but they attacked him and killed him and his legate, Fonteius, after which they massacred all the Romans in the town and plundered their dwellings.

Before the Italian allies began hostilities, they sent envoys to Rome to demand that they be admitted to participate in the honors and benefits of that state to whose greatness they had so largely contributed. The Roman Senate replied that if they repented of what they had done they might send a deputation; otherwise not. The allies then determined to risk the hazards of war. They formed their army from the contingents of the several states constituting the Italian League, and it consisted of one hundred thousand men, exclusive of the domestic forces of each state.

All the Sabellian nations except the Sabines, who had long since become Roman citizens, participated in this war against Rome—namely, the Marsi, the Marrucini, the Peligni, the Vestini, the Picentini, the Samnites, the Apuli and the Lucani. They entered into a close alliance, formed a federal republic which they called *Italia*; and selected Corfinium, the principal town of the Pelignians, for their capital, changing its name to *Italica*. They appointed a Senate of five hundred members, two Consuls and twelve Prætors. The first two Consuls of this new Italian Republic were Pompædus and Papius. Rome was obliged to struggle for her own existence against foes whose armies

equaled her own in numbers, discipline and valor, and whose commanders were as talented and as skillful as any which she could bring into the field to oppose them. Thus arose the *Social War*, which convulsed Italy with its horrors for two years (B. C. 90–88), and which cost about three hundred thousand lives.

For a time it appeared as though the allies would be successful, as all the advantages of the Social War were at first on their side. They defeated the Roman army under the Consul Lucius Cæsar, and took the town of Æsernia, in Samnium. They also seized Venafrum by treachery, and destroyed two Roman cohorts there. They likewise defeated a Roman force of ten thousand men under the legate Perperna, killing four thousand of them, overran Campania and took Minturnæ, Nola Stabiæ and Salernum. In Campania they destroyed the Roman army under the Consul Cæpio.

The Roman armies under the Consuls Marius and Rutilius advanced to the river Liris, and threw two bridges over that stream close to each other. Vettius Scato, the Marsic commander, who was encamped opposite Marius, went and lay in ambush during the night near the force under Rutilius; and when the Romans crossed the river in the morning, he drove them back with the loss of eight thousand men, Rutilius himself being fatally wounded in the head. But in the meantime Marius had crossed the stream and captured the camp of Vettius, thus forcing the Marsic leader to retreat. When the dead bodies of the Consul Rutilius and others of rank were brought to Rome for burial, the people were so dispirited that the Senate passed a decree requiring that all who fell on the field in the future should be buried on the spot; and the Italians, upon hearing of this action of the Roman Senate, made a similar decree respecting their own dead.

When the Marsians attacked Marius they were driven back into some vineyards, but he did not venture to pursue them thither. Sulla, however, who was encamped behind the vineyards, upon hearing the noise, sur-

prised and attacked the fleeing Marsians, who lost six thousand men. The conduct of Marius in this war was little worthy of his previous military renown. Either his advanced age, or a nervous disorder with which he was afflicted, as he said himself, caused him to act with timidity and irresolution, shutting himself up in an intrenched camp, permitting the foe to insult him, and finally resigning his command.

The first year of the struggle was now near its end. The Roman Senate had found itself under the necessity of permitting the freedmen to enlist in the legions, while the Etruscans and the Umbrians manifested symptoms of a disposition to participate in the revolt of the allies, negotiations having been opened between those nations and the allied states, so that Rome was menaced with a revolt of all the subject allied states of Italy.

In this perilous emergency the opponents of the claims of the allies were obliged to yield; and Rome, perceiving her inability to subdue the revolt, averted the threatened danger to her Italian dominion by a timely concession. The Consul Julius procured the passage of a law conferring the Roman franchise upon the Latins and upon all the other Italians who had not revolted, and finally upon all the allies who should recede from the Italian league and lay down their arms. The *Julian Law*—as this prudent measure was called—at once quieted the Etruscans, and prevented them from joining in the revolt, as it did the other Italian states that still remained faithful in their allegiance to the Roman Republic. Thus this adroit measure saved Rome in a most dangerous crisis, by preventing further accessions to the ranks of the revolted allies, and by raising up a powerful peace party in Rome itself which clamored for an acceptance of the conciliatory Julian Law. One after another of the allied states withdrew from the Italian league and returned to their allegiance upon the conditions of Roman citizenship granted by the Julian Law.

The two Roman Consuls for the year B.

C. 89 were Cneius Pompeius Strabo and Marcus Porcius Cato. As the Italian league grew weaker by the secession of state after state, the Romans recovered their lost military superiority. The Consul Strabo defeated a force of fifteen thousand of the Italian allies who were marching toward Etruria, five thousand of them being killed; and as it was winter more than half of those who escaped perished from hunger and cold.

The Romans laid siege to Asculum, whereupon Judacilius, a native of that town, advanced to its relief with eight cohorts, sending word to the inhabitants to make a sally when they saw him. But they failed to do so, and he forced his way into the town. Seeing that the defense of the place was hopeless, he determined that those who had turned the people against him should not escape, and accordingly seized them and put them to death. He then raised a funeral pyre in a temple, placed a couch upon it, feasted with his friends, swallowed poison, then lay down upon the couch, directing his friends to set fire to the pyre, and thus perished in the flames.

Fortune was now everywhere averse to the allies, who had lost their best commanders one by one. The spirit of resistance gradually grew fainter. The Roman armies under Sulla and the elder Pompey recovered Campania, while the capital of the Italian league was taken. Finally all the allies, except the Samnites and the Lucanians, submitted, and received the Roman franchise; and thus, after the Social War had lasted two years, that sanguinary civil struggle was ended in B. C. 88, by Rome granting the very concessions which the allies at first demanded, and which, if granted then, would have obviated the contest.

Before the close of the Social War, a bloody war broke out in Asia between the Romans and Mithridates the Great, King of Pontus. This powerful monarch, who was also a good linguist, had conquered several Asiatic states and annexed them to his dominions, thus awakening the jealousy of the Romans, who were now aiming at supreme sovereignty in Asia. Mithridates

caused eighty thousand Romans and Italians to be massacred in one night, defeated two powerful Roman armies which had been sent against him, and made himself master of all Asia Minor and Greece.

The slow policy of Marius during the Social War, whose first year had been so disastrous to Rome, had weakened his prestige and popularity; while the merits of Cornelius Sulla, who carried off all the honors of the war in the campaigns of B. C. 89 and 88, were so generally recognized that he was raised to the Consulate for the year B. C. 88, along with Quintus Pompeius Rufus, and the management of the war against Mithridates the Great, King of Pontus, was assigned to him. The old friendship between Marius and Sulla had long before given place to mutual jealousy. The appointment of Sulla to the conduct of the *First Mithridatic War* aroused the envy and resentment of Marius to the highest degree; and he determined, if possible, to deprive Sulla of his command, and to neutralize the action of the Senate in the matter.

In the furtherance of his schemes, Marius leagued himself with Publius Sulpicius Rufus, a Tribune of the people, a man of talent, of daring character, and deeply immersed in debt. These two accordingly projected a scheme to obtain a popular majority in the Comitia Tributa. As this could not be accomplished as the tribes were then constituted, Sulpicius introduced a bill providing for the distribution of the new citizens created by the Julian Law among all the tribes. As the new citizens were highly dissatisfied with their existing condition, Marius reckoned that they would give their votes to those who would relieve them of that condition. But the old Roman citizens were not so willing to surrender their own monopoly of political power and influence by admitting the newly enfranchised Italians to places among the tribes of the Roman commonwealth. The proposed scheme of Marius and Sulpicius would enable these new citizens to outnumber and outvote the old citizens; and they would naturally support Marius as their champion

and benefactor. The two Consuls sought to defeat the measure; but as the day of voting approached, Sulpicius enjoined his partisans to come to the Forum with concealed daggers, and to follow his directions. A tumult ensued; the adherents of Marius and Sulpicius drew and brandished their daggers, and the Consuls threatened. Pompeius fled, and Sulla withdrew to consult the Senate. In Sulla's absence, the party of Sulpicius and Marius attacked and murdered the son of Pompeius, simply because he had spoken his mind freely. Sulla, being unable to resist, started to take command of his army, then at Nola, in Campania. Sulpicius then procured the passage of his bill forthwith, and the management of the Mithridatic War was by violence transferred from Sulla to Marius.

Sulla was not the man to submit quietly to such an outrage, and by being able to appear as the champion of the law he had an immense advantage over his adversaries. He at once assembled his troops, informing them of what had transpired at Rome; and, as they had great expectations of plunder in the East, and were also suspicious that Marius might have other troops and other officers, they requested Sulla to lead them to Rome immediately. Sulla very willingly complied with their wishes, and marched to Rome at the head of six legions. Sulla's soldiers stoned the Tribunes who had been sent by Marius to assume command. Marius forced the Senate to send two Prætors to forbid Sulla's advance to the city, but they narrowly escaped with their lives from the soldiery.

Other embassies were sent to Sulla, imploring him not to approach Rome any nearer than where he was then, at the fifth milestone, Marius desiring to have sufficient time to prepare for defense. Sulla clearly penetrated this design of his antagonist, but gave the promise. Nevertheless he followed closely after the envoys when they set out on their return to the city. Sulla himself, with one legion, seized the Cælian Gate; while Pompeius, with another legion, secured the Colline Gate. A third legion went

round to the bridge; a fourth remained outside; and Sulla led the remaining two legions into the city. The people commenced to hurl missiles and tiles on them from the roofs of the houses; but they desisted when Sulla threatened to set fire to the houses. Marius and his followers gave battle to Sulla's troops at the Æsquiline Hill, but were defeated; and after vainly seeking to incite an outbreak of the slaves, Marius and Sulpicius both fled out of the city (B. C. 88).

On the following day Sulla convened the people of Rome; and after deploring the condition in which the Roman constitution had been brought by the actions and the violence of wicked men, he proposed a return to the former wholesome condition of affairs, as the only remedy. He proposed that no measure should be brought before the people until it had been examined and approved by the Senate; and that the voting should be by the classes, in accordance with the arrangement of King Servius Tullius, and not by the tribes assembled in the Comitia Tributa. As the Senate was then so much reduced, Sulla selected three hundred of the most respectable men to increase its number. All the recent measures of Sulpicius were declared illegal; and Sulpicius and Marius, and the latter's son and about twelve other Senators who adhered to the Marian party, were outlawed, and their property was confiscated. Thus Sulla placed the government of the Republic in the hands of the aristocracy by depriving the people of their power.

Sulpicius was betrayed to Sulla by a slave, and was put to death. Marius escaped in the night to Ostia, where one of his friends had a vessel ready for him. After embarking in this ship, a storm appeared, and Marius was obliged to land near Circeii, where, as he and his companions were rambling about, some herdsmen, who knew him, told him that some cavalry had just been in quest of him, and got him into a wood, where they remained during the night without food.

The next morning Marius and his companions started for Minturnæ, but as they were turning around, they saw a troop of

horsemen in pursuit of them. Two ships happened then to lie near the shore, and they ran and boarded them. The horsemen came to the shore, and called out to the crews to put Marius out of the vessel; but moved by his entreaties, the crews refused to deliver him up, and sailed away. Afterwards they reflected on the danger they were incurring to themselves, and persuaded him to land at the mouth of the Liris to get some food and rest; and while he was lying asleep in the grass, they got aboard the vessels and set sail, leaving Marius to his fate.

Marius rambled about the marshes until he came to the lonely hut of an old man, whose compassion he implored. The old man led him away into a marsh near the river, and, inducing him to lie down in a hollow spot, covered him with sedge and rushes. Marius soon heard at the hut the voices of the cavalry in pursuit of him; and, fearful that the old man might betray him, got up and went into the marsh, where he stood in mud and water up to his neck. But he was discovered, dragged out, naked as he was at the time, and led to Minturnæ, where he was closely confined.

The authorities at Minturnæ decided to put him to death, and sent a Gallic horseman to kill him. When this Gaul approached the spot in the dark room where Marius was lying, he was appalled by the fiery glare of the venerable hero's eyes, when Marius arose and cried with a tremendous voice: "Dost thou dare to kill Caius Marius?" The Gaul rushed out, saying: "I cannot kill Caius Marius." The magistrates then resolved not to be responsible for the death of so great a man; and, releasing Marius, led him to the coast, where they placed him aboard a vessel to sail to Africa.

Marius landed at Carthage; but soon a messenger arrived from Caius Sextilius, the Roman *Proprætor* of that province, commanding him to depart. Marius long sat in silence, sternly looking at the envoy; and when the envoy asked him what reply he should make to the *Proprætor*, the old warrior groaned and said: "Tell him you saw Caius Marius sitting an exile amidst the

ruins of Carthage." Marius then retired to the isle of Cercina, where his son and several of his older friends joined him, all watching the course of events.

After the flight of Marius, Sulla quitted Rome to take the field against Mithridates the Great of Pontus. His departure was the signal for civil war. The people of Rome elected Cinna, a partisan of Marius, Consul, and called upon Sulla to answer for his crimes. Cinna sought to restore the laws of Sulpicius; but the aristocracy rose in arms in the interest of Sulla, and the Senate expelled Cinna from the city. Cinna appealed to the army, and, supported by the troops and by the great mass of the Italians, he invited Marius to return from Africa (B. C. 87).

When Marius, on his return, landed in Italy, he was surrounded by men of ruined fortunes and by slaves, and these constituted a formidable army. Cinna, after his expulsion from Rome, raised another army among the Italian states. Sertorius, another partisan of Marius, raised a third army; and Papirius Carbo raised a fourth. All these armies marched upon Rome. After a vain effort at resistance, the Senate opened the gates of the city to the combined armies of Marius (B. C. 87).

Upon entering Rome, Marius was elected Consul, as the associate of Cinna. He breathed vengeance against his enemies, and organized a guard of slaves to execute his work of proscription. These received orders to massacre every person whose salute Marius did not return as he walked about the streets of the city, and these bloody instructions were executed without scruple. These ruffians, thus privileged to massacre by wholesale, at once abandoned themselves to every frightful atrocity; and very soon Cinna and Sertorius decided to put all their foes to the sword.

Marius, Cinna and Carbo now entered into a league to massacre all the Senators who were obnoxious to the popular party. A dreadful slaughter followed. The heads of the murdered Senators were stuck upon poles, and their bodies were dragged to the

Forum and left a prey to the dogs and the vultures. Sulla was declared a public enemy, and his house was demolished. Lists were daily made out of all whom it was desirable to butcher, and the assassins had orders to murder all nobles named in the lists. The houses of these were pillaged, and their families were given to dishonor. Every species of enormity was perpetrated to gratify the vengeance of Marius and his colleagues, and a perfect reign of terror prevailed in the city.

After desolating the city, the soldiers were dispersed over the neighboring towns and villages, where they perpetrated the same frightful atrocities, their deeds of cruelty being unsurpassed in the darkest periods of the world's history. After thus wreaking their vengeance upon the nobility, and thus glutting their thirst for the blood of their enemies, Marius and Cinna, in utter contempt for the Roman constitution and laws, declared themselves Consuls for the year B. C. 86, without going through the formality of an election.

Marius was intensely superstitious by nature, and he had now fulfilled the prediction of the oracle which had told him that he would be Consul seven times; but he did not live long to enjoy the power which he had acquired by such sanguinary means. He died sixteen days after entering upon his seventh Consular term, from the effects of intemperance and debauchery, and from remorse at the crimes he had committed against his countrymen (B. C. 86).

After his death, his assassins attempted to continue their bloody work. Sertorius assembled them under pretense of giving them their pay; and when he had surrounded them with his troops, he caused them to be cut down to a man, more than four thousand thus falling victims to massacre. By the death of Marius, Cinna was left as sole Consul, which position he held until the return of Sulla in B. C. 84, nominating himself and associating with him whomsoever he chose.

In the meantime, while these bloody transactions were occurring in Rome, Sulla had

been triumphantly prosecuting the war in the East against Mithridates. With only a small force, he defeated a Pontic army of one hundred and twenty thousand men at Chæronæa, in Greece, where Philip the Great of Macedon had crushed the liberties of Hellas. This great victory of Sulla struck terror into his enemies at Rome. The Senate sent the Consul Flaccus, and Fimbria, an experienced general, with an army to attack Mithridates, and to turn their arms against Sulla if they found him disaffected towards the Senate, thus outlawing Sulla.

In the meantime Sulla encountered two more armies of Mithridates in Greece, and defeated them with terrible slaughter. In the last of these battles twenty thousand Pontic soldiers were driven into a river and drowned, and twenty thousand others were cut to pieces in a marsh. Plutarch says that the marshes were dyed with blood, that the course of the river was stopped by the dead bodies, and that in his own time, two centuries after the battle, the swords, bows, helmets, and coats of mail were found buried in the sand. Sulla also took Athens by storm.

After Flaccus and Fimbria had arrived in Asia Minor they quarreled. Fimbria won the soldiery to his side, attacked Flaccus and put him to death; after which he assumed the command and marched against Mithridates, whose son he defeated and compelled to seek refuge in Pergamus, where his father resided. Fimbria pursued him day and night, and entered Pergamus. Mithridates and his son fled a few hours before to Pitané, where the Romans at once besieged them. Having no ships to blockade the town by sea, Fimbria ordered Lucullus, the Roman admiral, to sail to Pitané with his fleet at once; but Lucullus refused, from motives of private spite, thus enabling Mithridates to escape with his ships to the island of Lesbos. But Fimbria successfully prosecuted the war in Asia Minor, reducing most of the large cities, while Lucullus was finally induced to attack the fleet of Mithridates, who was completely defeated and obliged to accept the terms of peace dictated

by the Romans, who thus recovered Greece and Asia Minor.

Having carried everything before him in Greece and Asia Minor, Sulla now turned his arms against his rival, Fimbria. The latter found himself too weak to prevail by force, and so he conspired to murder his antagonist, but his plot miscarried and he committed suicide.

After being thus freed from all his enemies in Asia, Sulla raised enormous contributions from the provinces which he had subdued, thus amassing an immense treasure. He then directed his course toward Rome, first transmitting by letter to the Senate a full account of his victories in the East, accompanied with a declaration of his decision to take full revenge upon his enemies at home, but that he would protect the new citizens in their rights. This announcement of Sulla spread consternation throughout Italy. Cinna was frightened into inaction by this letter. The Senate raised an army to oppose Sulla, but all the troops deserted to him. The people of Rome hated Cinna and Carbo, who were the two Consuls after the death of Marius, and who had incurred the popular odium in consequence of their oppression and misgovernment. The people therefore flocked in crowds to Sulla's standard. The Senate, having everything now to fear from Sulla, appealed to his compassion; but Sulla reiterated his determination that his enemies at home must perish by the sword or by the ax of the executioner.

Sulla returned to Rome with the prestige of great victories, with the vast treasures amassed by plunder in the East, and with an army enthusiastically devoted to him. He was without doubt then the greatest living general, and his soldiers were accustomed to victory. Yet, although confident of victory, he did not underestimate his domestic foes; well knowing the formidable character of the Marian faction, and justly appreciating the power of the newly-enfranchised Italians, who constituted the main strength of the Marian party. He, however, fully despised the Roman mob; and his declaration that he intended to respect the

rights of the Italians secured the neutrality of that powerful element at the very beginning of the struggle.

Sulla landed at Brundisium (now Brindisi), in Southern Italy, in B. C. 83; and Italy became a prey to the horrors of civil war, but Sulla defeated every army sent against him. Soon after landing at Brundisium, Sulla was joined by Metellus, Pius, Crassus and Pompey. Sulla defeated the army of the Consul Norbanus near Capua, and won the troops of Scipio over to his cause. He then retired into winter-quarters in Central Italy, and passed the season in strengthening his cause. In the spring of B. C. 82 the Marian party had placed an army of two hundred thousand men in the field against him, commanded by the Consuls for that year, Papirius Carbo and the younger Marius, the son of the old rival of Sulla; Cinna having been killed in a tumult in Rome. Carbo took his position at Clusium, in Etruria, because that region was friendly to the Marian party.

Sulla attacked and defeated the younger Marius in the great battle of Angiportus, and compelled him to retreat to Præneste, where he was closely besieged by a detachment which Sulla left there for that purpose. The younger Marius succeeded in inducing the Samnites and the Lucanians to come to his rescue; and Telesinus, an experienced Samnite general, raised an army of forty thousand men, and advanced toward Præneste under the pretense of raising the blockade and relieving Marius.

In the meantime Sulla marched to Rome and entered the city without opposition, and then marched against Carbo and attacked him in his intrenched position at Clusium, but was repulsed. Carbo was afterwards beaten repeatedly. After making a pretense of going to the relief of Marius at Præneste, Telesinus, the Samnite general, marched by night toward Rome, and at dawn the next morning he was within a few miles of the city, threatening to put every man to the sword, without exception. A sally against Telesinus was repulsed, Sulla himself being driven back to his camp.



Rome was now on the brink of ruin. Telesinus advanced with one wing of his army to storm the walls; but in this critical emergency a Roman detachment commanded by Crassus attacked and routed the Samnite general's other wing; whereupon Telesinus was assailed in front and flank, and utterly defeated by the troops under Sulla and Crassus in a desperate battle at the Colline Gate, which saved the city from destruction and decided the civil war in favor of Sulla (B. C. 82).

Sulla was now master of Rome and of all Italy; and the aristocratic faction, which he represented, was completely triumphant. He made a sanguinary use of his victory, and, like Marius, he determined to slaughter all his enemies; and all Italy was filled with massacre. The four thousand prisoners whom he captured in the battle at the Colline Gate were put to death by his orders in the Campus Martius, as were also eight thousand whom he had taken on his march to the city.

In Rome a general proscription of Sulla's enemies resulted in heaping up the streets with the dead bodies of the massacred partisans of Marius; and when a grave Senator, in affright at these horrible atrocities, ventured to ask the bloodthirsty tyrant when he intended to cease from the slaughter of his countrymen, he replied, with amazing coolness, that he would take the subject into consideration. Cato the Younger—afterwards so renowned in Roman history on account of his opposition to Julius Cæsar—was at this time about thirteen years of age. One day, upon seeing the heads of several noble Romans exposed to the public gaze, after having been cut off by order of Sulla, he was aroused to such indignation at the horrible sight that he cried out to his teacher and demanded a sword for the purpose of killing the tyrant.

It is said that almost five thousand of the most wealthy and distinguished men of Rome were massacred by Sulla's orders. All the relatives of Marius, as far as they could be found, were put to death. Lists of the "proscribed" were made out, and any

friend of Sulla was authorized to add to the number. As the wealth of the victim usually went to the accuser, avarice often prompted the accusation. The proscriptive policy of Sulla was not confined to Rome, but was extended to every part of Italy, as the Italians had generally sided with Marius and his party in the civil war, because they regarded that party as their champions and benefactors. Twelve thousand persons are said to have perished at Præneste, and numbers almost as large in all the other Italian towns which had favored the Marians. Thus Sulla's atrocities surpassed those of Marius by great odds.

When Sulla had glutted his revenge, he caused himself to be proclaimed *Perpetual Dictator*, with absolute power (B. C. 80). Having thus become unlimited sovereign of Rome, he annulled every law which stood in his way, and governed entirely by his own will. He made numerous radical alterations in the Roman constitution, or, more properly, he introduced and enforced a new constitution, framed in accordance with his own peculiar views, and intended to strengthen his own aristocratic order.

Sulla's private character was notoriously bad, he being abandoned to intemperance and every species of vice, although his manners were polished, he differing in this particular from the rude and boorish Marius. Notwithstanding his own dissolute character, Sulla recognized the utter corruption of the Roman people as the real source of all the troubles and disorders which afflicted the state. He accordingly engaged in the hopeless task of reforming his countrymen by means of a series of severe enactments directed against luxury and crime, but these laws were utterly disregarded from the start.

Concerning the government, Sulla began by degrading the office of Tribune of the people by depriving it of all its powers except that of protecting the persons of citizens against the other magistrates, and by disqualifying the Tribunes for the Consulate. The exclusive right of initiating legislation was conferred on the Senate, and that famous

body was once more clothed with the sole judicial power. The practice of electing any one to the office of pontiff or augur was abolished; and it was ordained that all candidates for the most exalted positions should be required to pass through the lower grades in regular succession, and with fixed periods of time intervening between them. The Senate was reorganized by adding three hundred of Sulla's most zealous partisans. The tribes were "purified" by excluding all the Italians who had aided the Marian cause, and ten thousand slaves were emancipated and enfranchised. The confiscated lands of the Marians were distributed among Sulla's veterans, in numerous instances to the injury of the industry of the country.

After holding the supreme Dictatorship for two years, Sulla, to the surprise of everybody, resigned his power and retired to his country-seat at Puteoli (B. C. 79). He passed the remainder of his days in recreation and the preparation of his memoirs. Thus, after a career of the most horrible tyranny and cruelty, this monster was permitted to spend the rest of his life undisturbed. It is said that one day a young man followed him home, cursing and reviling him, and that Sulla bore it with patience, only remarking: "Your conduct will teach another Dictator not to lay down his office so readily." He afterwards retired to Cumæ, where he passed his time in writing his memoirs, in hunting, fishing, drinking, and reveling with players and musicians. Here he died soon afterward of a loathesome disease, occasioned by intemperance and debauchery (B. C. 78); and was honored with the most magnificent funeral ever seen in Italy.

Sulla composed his own epitaph, the substance of which was that no man ever surpassed him in serving his friends or injuring his foes. He was undoubtedly a man of great abilities as a general and a statesman, but never was there a more heartless monster. He was cruel, more from a calm contempt of human nature than from natural ferocity. He utterly despised the human race, and was therefore an aristocrat.

The Roman Senate might well mourn for

Sulla, as he had restored the rule of the nobility by destroying popular government in the Roman Republic. Nevertheless the aristocracy found his radical changes too great for them. The abolition of the election of pontiffs and augurs, and the law of succession in the offices of state, were insurmountable obstacles in the way of the ambition of the nobles, who coveted these exalted stations and did not take kindly to the slow method by which they were now attainable. The Consul Lepidus sought to procure the abolition of Sulla's laws in the year of the ex-Dictator's death, but was unsuccessful in the effort, as the time for the complete reaction in favor of the people had not yet arrived.

The death of both Marius and Sulla did not put an end to the civil wars occasioned by their ambitions and rivalries, as some of the provinces continued to be disturbed by the jealousies of the leaders of the contending factions, although tranquillity appeared to be restored to Rome and Italy for the time. The youthful Cneius Pompey—afterwards so renowned as the rival of Julius Cæsar—was one of Sulla's partisans, and crushed the Marian factions in Sicily and Africa during the life of Sulla. In B. C. 77 Pompey was sent into Spain as Proconsul to suppress the revolt of the Marian faction in that country under Sertorius, one of the ablest and most upright of the Marian leaders, and who had been assigned the command in Spain by Cinna mainly to get him out of the way of his own ambition in Italy. During the period of the Sullan proscription, many of the Marians who fled from Italy to escape Sulla's vengeance found refuge in Spain, and entered the service of Sertorius.

Sulla's Proconsul, Annius, drove Sertorius out of Spain, whereupon he fled to Africa. Invited by the Lusitanians, Sertorius returned to Spain in B. C. 81, at the head of an army consisting of Libyans and Moors, and made himself master of the country by defeating Sulla's forces on the Guadalquivir. When Pompey arrived in Spain, Sertorius had wrested almost the whole peninsula from the Sullan party.

Pompey, too, was defeated by him, and the war lasted five years longer. Finally, in B. C. 72, Sertorius was assassinated by Perperna, one of his own officers, who assumed the command of his army. Pompey defeated Perperna in the first battle which ensued, and took him prisoner. Sertorius had designed the restoration of the Marians to power at Rome, and Perperna sought to save his own life by betraying the plans of his party in Rome, but in this he failed, as Pompey put him to death. With Sertorius perished the Marian cause, in Spain, and tranquillity was soon restored in that remote Roman province.

While the civil war in Spain was still in progress, a dangerous rebellion of the slaves, headed by the gladiator Spartacus, broke out in Italy. Spartacus was originally a Thracian shepherd, and had been brought to Rome as a captive and was there trained to be a gladiator. A favorite sport of the Romans was to see these gladiators—who were captives taken in war—fight with wild beasts, or slay each other in the amphitheater. Spartacus, with thirty other gladiators, had escaped from his place of confinement at Capua and taken to the highway in the mountains of Campania. Having been joined by slaves, fugitives from justice, and desperadoes of every sort, Spartacus soon had one hundred and twenty thousand men under his command. Spartacus defeated five large Roman armies under the two Consuls, two Prætors, and the governor of Cisalpine Gaul; but at last he was defeated by the Prætor Marcus Crassus. Spartacus fought at the head of his followers until he fell covered with wounds and expired upon a heap of Romans who had fallen beneath his powerful arm. When he had first been wounded in his legs, he fought on his knees, wielding his sword in one hand and his buckler in the other, until he was overpowered and exhausted. Twelve thousand of his followers were put to the sword, and the remainder were finally subdued by Pompey, who was now the growing rival of the wealthy Crassus, (B. C. 70).

When Pompey and Crassus returned to

Rome, both demanded the Consulate as the reward of their services to the Republic. The Sullan constitution forbade their election, because they had not passed through the requisite grades; but as their services were too eminent, and as they were too powerful to be refused their demand, the laws of Sulla were dispensed with in their case, and both were accordingly made Consuls for the year B. C. 70. Hitherto they had been among the most devoted followers of Sulla. As soon as they were elevated to the Consulate both changed their politics, apparently becoming convinced that so purely an oligarchical constitution as that of Sulla could not be maintained, and also seeing that their own political interests demanded its abrogation. They accordingly resolved to secure the support of the middle class of the Roman population, who brought along with them the support of the lower orders, thus enabling these two rising public men to crush the power of the aristocracy.

Pompey was most admired for his character, but Crassus was the richest man in Rome. He entertained the people at one thousand tables, distributed corn to the poor, and fed most of the citizens for almost three months. After becoming Consuls, Pompey and Crassus proceeded to reform the Sullan constitution. They restored the former power of the Tribunes, which Sulla had taken away. They again divided the judicial power equally between the Senate, the knights, and the Tribunes of the treasury; the latter a class of rich men who collected the revenues and paid the wages of the troops. The government was purified of its worst corruptions, partially by prosecutions, and partially by a restoration of the office of Censor, which had also been abolished by Sulla. They purged the Senate by expelling sixty-four of its members. They carried all these measures, notwithstanding the stubborn opposition of the Senate and the nobility. The two Consuls were supported in their reform movements by the illustrious orator, Marcus Tullius Cicero, who arose to distinction in the prosecution of Verres for misgovernment in Sicily. By

his indefatigable energy and his wonderful eloquence, Verres was found guilty of the charges brought against him, and was driven into exile. Cicero exposed the corrupt condition of the entire system of Roman provincial government so thoroughly that the Senatorial party were unable to make any defense, and were consequently obliged to submit.

When his term of office in the Consulate expired, Pompey declined to accept the government of a province, as was the usual custom with the retiring Consuls; but remained for the time at Rome retired from public life, quietly awaiting the course of events. He did not, however, remain in retirement for any considerable length of time, as his services were soon required to suppress the Cilician pirates, who had been the masters of the Mediterranean since the destruction of the naval power of Carthage, Egypt and Syria. At this time the Mediterranean swarmed with pirates, whose fastnesses and strongholds were in the mountainous country of Cilicia, in Asia Minor. The pirates would capture towns and villages, and carry off the inhabitants and sell them into slavery. They swept all merchant vessels from the Mediterranean, ravaged the Italian coasts and plundered the Italian ports, even extending their depredations in Italy as far inland as the Appian Way. Many Roman nobles and Senators were taken captive by them, and only obtained their freedom by the payment of a heavy ransom. The interruption of commerce by these piracies threatened Rome with famine. In this emergency Pompey was invested with the supreme command over all the coasts and islands of the Mediterranean. Powerful Roman fleets were sent against the pirates, and in less than three months they were driven from the seas and forced to seek refuge in their Cilician fortresses, where they were subdued by Pompey, who distributed them as colonists in the various cities and towns of Asia Minor (B. C. 67).

In the year B. C. 74 the Roman Republic became involved in another war with Mith-

ridates the Great, the powerful King of Pontus. After the Roman general Lucullus had defeated Mithridates and driven him into Armenia, Mithridates was aided by his son-in-law, Tigranes, the powerful King of Armenia; but Lucullus defeated the Armenian king's two hundred thousand men at Tigranocerta, the Armenian capital (B. C. 69), and gained another victory over Tigranes the next year (B. C. 68). The Roman troops having mutined, Lucullus was defeated by Mithridates.

On motion of Manlius and Cicero, the Roman Senate then invested Pompey with the chief command of the Roman army in Asia, and gave him absolute powers (B. C. 67.) In B. C. 66 Pompey inflicted a crushing defeat upon Mithridates on the banks of the Euphrates, overthrew Tigranes, and made Pontus a Roman province (B. C. 66). Three years afterwards, Mithridates, abandoned by his followers and having lost all his dominions, poisoned himself (B. C. 63). The year after his victory over Mithridates (B. C. 65), Pompey subverted the Syrian Empire of the Seleucidæ, and Syria became a Roman province.

About this time the throne of Judæa was claimed by two brothers, John Hyrcanus II. and Aristobulus II. Each applied for aid to Pompey, who decided in favor of Hyrcanus. Aristobulus prepared to resist the Romans, and shut himself up in Jerusalem, which was taken by Pompey after a three months' siege (B. C. 63). Hyrcanus was seated on the Jewish throne, but was required to pay tribute to the Romans. Aristobulus was carried a prisoner to Rome to grace the triumph of Pompey.

While Pompey was winning laurels in Asia, the Roman Republic was brought to the very brink of destruction by a conspiracy headed by Lucius Sergius Catiline, a noble who was singularly constituted, both by art and nature, for intrigues and conspiracies. He possessed courage equal to the most desperate attempts, and his eloquence gave specious color to the most dangerous ambition. His ruined fortunes, his profligate manners, his vigilance and

perseverance in the pursuit of his aims, made him insatiable after wealth, simply with the design of lavishing it on his abandoned pleasures. Having involved himself in immense debts by his dissipations and extravagances, Catiline determined to extricate himself by any means, however iniquitous.

He had collected about him a large number of individuals of desperate fortunes, either involved in bankruptcy or dreading the punishment which their infamous crimes deserved—in fact, all who had anything to expect from a revolution. He endeavored by every means to inveigle young men of noble birth, and for this purpose he spared no expense in gratifying their vices. Among his associates were some of the leading men of Rome—magistrates, Senators, knights, and several women of rank. He was stimulated in his efforts to make himself master of the Republic by the recent examples of Marius and Sulla. Catiline expected to be supported by all the disaffected Italians, and by criminals, slaves and gladiators, and calculated on the tacit acquiescence of the Marian party.

Catiline assembled a meeting of his most trustworthy associates, and disclosed his plans to them. He represented them as the most oppressed and wretched of men, and their rulers as the most merciless tyrants. He promised them that the success of his plans would be followed by the abolition of debts, the proscription of the wealthy, and rapine and plunder for all his accomplices. The conspiracy was accordingly decided upon, and we are told that the conspirators bound themselves by a solemn oath before they separated, drinking human blood mingled with wine.

Catiline and his accomplices had planned a general insurrection throughout Italy, assigning different portions of that country to different leaders. Rome was to be set on fire in several places at once; and Catiline, in command of the army which the conspirators were to raise in Etruria, was to seize possession of the city amid the general confusion, and massacre all the Senators.

Léntulus, one of his profligate associates in the plot, who had been a magistrate in the city, was to preside in their general councils. Cethégus, a man of rank and influence, but actuated by the desire to gratify his revenge against Cicero, was to direct the massacre in the city; and Cassius was to order the firing of the houses.

As the great obstacle to the success of the plot was the vigilance of the great orator, Marcus Tullius Cicero, one of the two Consuls for that year, and who had won that high office by his consummate eloquence and his recognized statesmanship, the conspirators resolved to murder him. Two of them ventured upon this task on the morning following the secret conference. But Cicero had previously obtained a knowledge of the designs of the conspirators, through the instrumentality of a woman named Fulvia, by bribing her lover, Curius, one of the conspirators; and the attempt to assassinate the Consul was thus frustrated.

While the entire city was thrown into alarm and consternation by rumors of the danger by which it was menaced, Catiline had the audacity to make his appearance in the Senate-House, when Cicero unmasked the designs of the conspirators. Cicero, aroused to indignation at the sight of Catiline, poured forth such a torrent of invective upon the head of the daring conspirator that he was overwhelmed with terror and confusion and was unable to reply. The whole Senate denounced the arch conspirator as a public enemy and a parricide; whereupon Catiline threw off the mask, and exclaimed in a furious manner that he would quench the flames raised around him by the ruin of his country; after which he departed from the Senate-House.

After a short conference with Léntulus and Cethégus, Catiline quitted Rome in the night with a small retinue, and proceeded to Etruria, where Manlius, one of the conspirators, was collecting a large army to support the conspiracy. In the meantime Cicero took proper measures to secure the safety of the city. Catiline's accomplices endeavored to form an alliance with the

Allobroges, a people of Gaul, who had sent ambassadors to petition the Roman Senate for some relief from oppressive taxation. These Gallic ambassadors betrayed the negotiations to Cicero, who managed the matter so skillfully that he arrested the leading conspirators with the proofs of guilt on their persons.

After an animated debate, the Senate resolved to put the conspirators to death. Caius Julius Cæsar—a man destined to occupy the most prominent place in Roman history—was now rapidly rising into notice as the leader of the popular party; and was the only one who protested against the dangerous precedent of violating the Porcian Law, which forbade the infliction of capital punishment on a Roman citizen. Léntulus, Cethégus and Cassius, with several other conspirators, were instantly taken to the Mamertine prison, where they were strangled.

In the meantime Catiline had collected an army of twelve thousand men in Etruria, but only a fourth part of these were thoroughly armed, the other three-fourths having been supplied with such weapons as they could obtain—clubs, darts and lances. At first Catiline refused to enlist the slaves, who flocked to him in vast numbers, but relied on the strength of the conspiracy in the city. However, on the approach of the Proconsul Antonius, who was sent with an army against the arch conspirator, and on hearing that his accomplices in Rome had been put to death, Catiline became convinced that his cause was doomed.

He now endeavored to save himself by rapid marches in the direction of Gaul, but the passes of the Apennines were closely guarded to prevent his escape. The Proconsular army approached, and Catiline was hemmed in on every side. Perceiving that his escape was cut off, he resolved to offer battle to Antonius, and the two armies encountered each other near Pistoria. The conspirators, with Catiline at their head, fought with the courage of desperation, until every one of their number had been slain (B. C. 62)

In saving Rome by defeating this infamous conspiracy, Cicero, as Consul, had performed the most glorious act of his life. His vigilance and patriotism were duly appreciated by his grateful countrymen, who unanimously declared that he had saved the Republic; and the Senate conferred upon him the glorious title of "Father of his Country."

The Senate and the aristocratic party were alarmed by the return of Pompey from Asia with the prestige of a conqueror, immediately after the overthrow of Catiline. The Senate and the aristocracy feared that the returned general would follow the example of Sulla, but he dispelled their anxieties by disbanding his army as soon as he entered Italy, and by proceeding to Rome with only a few friends. He was accorded a most splendid triumph in honor of his Asiatic conquests, the procession occupying three days in marching through the city, though the army did not take any part in it.

When Pompey demanded the Consulate a second time for himself, allotments of land for his veterans, and the confirmation of his proceedings during his campaigns in Asia, the Senate bluntly refused his request. The aristocratic party had resolved to punish him for obtaining the command of the Roman forces in the East in opposition to their wishes, but their short-sighted course only involved themselves in ruin.

A new leader had risen to prominence in Rome during Pompey's absence in Asia; and the direction of public affairs had fallen into the power of four men—Marcus Tullius Cicero, Marcus Porcius Cato, Marcus Crassus and Caius Julius Cæsar. Cicero—the greatest of Roman orators and a bold and daring statesman—was the chief of the oligarchical faction, to which Pompey belonged. Cato—a descendant of the famous Censor, Cato the Elder, and therefore called Cato the Younger—was a man of the same old republican stamp as his illustrious ancestor, and was the leader of the Senatorial party. Crassus—the richest man in Rome and famed for his wealth, but indolent and without great talents—was the leader of the

aristocratic party. Cæsar was the recognized chief of the Marian party, or the democratic or popular party, and was therefore regarded as the champion of the masses.

Cæsar was the nephew of Marius and the son-in-law of Cinna. His talents had been recognized by Sulla, who had been persuaded with great difficulty to exempt him from the list of the proscribed during the reign of massacre and blood by which he had overthrown the Marian party. In granting Cæsar's pardon, Sulla remarked: "That boy will some day be the ruin of the aristocracy, for I see in him many Marii." Cæsar was born in B. C. 100, and was therefore at this time more than thirty years old. He had identified himself with the party of the people since he was seventeen years of age. Besides being of noble birth, he prided himself upon being the nephew of Marius by the marriage of his aunt Julia to that famous leader.

Cæsar's first service in the army was at the siege of Mityléné. He had won a civic crown for saving a citizen. Upon his return to Rome, he won distinction by his speeches against Dolabella, whom he indicted for extortion in Macedonia. He next went to Rhodes to receive instruction in eloquence under Molo, Cicero's tutor. He was captured by Cilician pirates on his way there, but was redeemed by the payment of a heavy ransom; whereupon he collected a few ships, attacked his captors, took them captive, and crucified them. When, about B. C. 74, he heard that he had been chosen pontiff, he returned to Rome, where he passed the next seven years, without taking any part in politics, but gaining many friends by his winning manners.

In B. C. 67, when Pompey led a Roman fleet against the Cilician pirates, Cæsar was made Quæstor. His aunt Julia, the widow of Marius, died the same year. Cæsar delivered a noble funeral oration over her remains, and carried a waxen image of Marius in the funeral procession in defiance of the law. In B. C. 65 he was created Curule Ædile, and added to his popularity by the magnificence with which he celebrated the

public games. He rendered still more substantial service as Curator of the Appian Way by repairing that famous road at his own expense.

The Cimbrian trophies and the statues of Marius had been removed through the instrumentality of Sulla, so that the Republic had lost her memorials of the services of that great general. Cæsar now undertook to restore these memorials in a single night. The citizens went to look at them the following morning, and the aged veterans of Marius wept for joy at the sight. Cæsar not having actually violated the law, the Senate was unable to prosecute him for this proceeding; and thenceforth the people idolized him as their leader, while honors were accorded him in rapid succession.

In B. C. 63 Cæsar became *Pontifex Maximus*, or religious Superintendent; in B. C. 62 he was made Prætor; and in B. C. 61 he was appointed Proconsul of Hispania Bætica (Farther Spain). In this latter capacity he displayed his remarkable military talents by the final conquest of Lusitania, and won the enthusiastic devotion of his soldiers. Cæsar's influence in Rome was not diminished by his absence from the city, and the movements of his party remained under his direction. His Proconsulate in Spain likewise supplied him with the means to pay a large portion of his debts.

Cæsar was then (B. C. 61) thirty-nine years old, and his great career had now dawned upon Roman history. He was a model of manly beauty. He was conscious of his personal attractions, and his enemies accused him of dandyism. He had retained a perfect bodily vigor in spite of all his early dissipations, and he had now adopted temperate habits. He was skillful in fencing, riding and swimming, and possessed wonderful capacity for performing sudden tiresome journeys. He generally traveled by night, in order to gain time. His vigor of mind was equal to that of his body. He possessed surprising power of intuition. He had a wonderfully retentive memory, never forgetting anything.

Cæsar's warm, generous heart, which

never forsook a friend, but which ever remained faithful through prosperity and adversity, endeared him to his friends and followers above everything else. Nor were his motives interested in this particular. Cæsar had genuine attachment for his friends. He never gave any of his partisans cause to complain of coldness or ingratitude on his part; and their affection for him was clearly demonstrated by their manifestation of intense grief at his assassination. He regarded his mother with the purest veneration while she lived, and he bestowed an honorable affection upon his wives and his daughter Julia, which received their due reward.

Like all men of genius, Cæsar was capable of great anger, but he kept his temper under perfect control. He was essentially a practical man, not a theorist, and usually succeeded in finding the best and most suitable measures in conducting his operations. He never tried to hasten events, but calmly awaited the proper time to execute his designs. Everything undertaken by him indicated clearness of judgment, unwavering determination, and an absolute independence of action, which could not be swayed by any favorite or mistress. As a military commander, he displayed a quickness of conception and execution, an unerring genius in detecting the weak points of an enemy, and the happy quality of being able to strike every blow in its right place. He magnanimously shared in the dangers and hardships of his troops, and was their generous friend and companion, no less than their inflexible commander. It is therefore not surprising that victory followed Cæsar's footsteps.

As a necessary consequence, the possessor of such admirable qualities was a statesman. "From his early youth Cæsar was a statesman in the deepest sense of the term, and his aim was the highest which man is allowed to propose to himself—the political, military, intellectual and moral regeneration of his own deeply decayed nation, and of the still more deeply decayed Hellenic nation, intimately akin to his own."

His measures were taken with reference to the remote future, while also affecting the present. He lifted the world up out of its degradation, making it greater and better for his having lived in it, though he was ruthlessly cut down at the very threshold of his great mission. This great, grand character stands out in bold relief, amid all the gloom enveloping the history of this period—the most renowned warrior, the most talented statesman, the most perfect leader in the history of Rome, and in the history of all antiquity.

In his military command in Spain, Cæsar acquired wealth for himself and his soldiers, and reputation by subduing the Lusitanian mountaineers. When he returned to Rome, he desired both a triumph and the Consulate; but he could only obtain the former after it was decreed by the Senate, and the latter by being personally present at the approaching election. He therefore relinquished the showy for the solid advantage; and accordingly Cæsar and Bibulus, the latter a mere instrument of the Senate, were chosen Consuls for the year B. C. 59.

Such was the man to whom Pompey looked for support when the Senate denied him his just reward for his valuable and important services to the Republic. For some time Cæsar had been endeavoring to detach Pompey from the aristocratic party; while Pompey, whose feelings were stung with the treatment accorded him by the Senate, readily accepted Cæsar's offer. Cæsar sought at the same time to turn the mutual jealousies of Pompey and Crassus to his own advantage. With consummate skill, he applied himself to the task of reconciling these two jealous rivals, well aware that the result would be favorable to the advancement of his own political interests. In this undertaking Cæsar succeeded so well that he persuaded both Pompey and Crassus to forget all their old jealousies and rivalries, and to unite with himself in a project for taking upon themselves the management of the destinies of the Republic.

Accordingly these three men—Cæsar,



Pompey and Crassus—effected a private arrangement among themselves by which they agreed that nothing should be done without their mutual concurrence. The union of these three men for one common object—which would in modern times be called a *ring*—is designated as the *First Triumvirate* (meaning a league of three men), and was effected in the year B. C. 59. By this political partnership these three men took upon themselves the government of the Republic, and practically usurped the authority of the Senate. The Triumvirs divided the dominions of the Republic among themselves—Pompey receiving Italy, Spain and Africa; the wealthy Crassus, whose avarice was unbounded, chose Syria, which was famed for its wealth; and Cæsar obtained Gaul, the complete conquest of which was intrusted to him. The power of Crassus was due to his immense wealth; that of Pompey to his distinguished military services; and that of Cæsar to his overshadowing genius and his boundless popularity.

The united influence of the Triumvirs was soon felt in all Cæsar's official acts. He introduced an agrarian law providing for the distribution of the rich public lands of Campania among the poorest citizens and Pompey's veterans. This measure was passed against the violent opposition of the other Consul, Bibulus, and the Senate; and the lands were accordingly divided. A commission of twenty, headed by Pompey and Crassus, was appointed to divide the lands; and the poor and the veterans accordingly obtained their respective claims.

The defeated Consul, Bibulus, who had declared that he would rather die than yield, now secluded himself in his house, and did not again show himself in public until after the expiration of his official year. Cæsar caused all of Pompey's proceedings in Asia to be ratified; and likewise attached the Equites, or knights, to his order, by conceding them more favorable terms in farming the provincial revenues. The bond between the Triumvirs was strengthened by Pompey's marriage with Cæsar's daughter Julia. Cæsar, whose wife Cornelia had been dead

for some years, married Calpurnia, the daughter of Piso.

The Triumvirs were supported in their schemes by Clodius, a man of profligate character, but possessing considerable influence with the people. His main object on this occasion was to wreak his vengeance on Cicero, who had given testimony against him in a criminal trial. In order to do this more effectually, Clodius caused himself to be transferred from the patrician to the plebeian order. He then became a candidate for the Tribunate, and was elected with little opposition. Through the exertions of Clodius, the Senate was deprived of its leaders by the banishment of Cicero and the appointment of Cato the Younger to the command of an expedition sent to deprive Egypt of Cyprus; but Cicero was recalled at the expiration of a year, and was restored to his dignity and estates.

At the expiration of his Consulate, or more properly his Dictatorship, Cæsar obtained the government of Illyricum and of both Cisalpine and Transalpine Gaul, for a period of five years, with a commission to "protect the friends and allies of the Roman people." He selected this post because it enabled him to acquire a great military renown, to win to him the army more completely, and to be sufficiently near to Rome to take full advantage of all the circumstances that might arise there in his favor. He was at this time forty years of age.

The ancient countries of Britain (now England), Gaul (now France and Belgium), Helvetia (now Switzerland) and Spain were inhabited by many tribes, which were united by the bonds of a common race and religion. The ancient Gauls and Britons held their priests, or *Druids*, in great veneration, and regarded the oak as a sacred tree, while they also looked upon the mistletoe with reverence. The religious and race ties of the inhabitants of all these countries of Western Europe were sufficient to unite them occasionally in resistance to their common foes, the Germans on the North-east and the Romans on the South-east; but were not strong enough to prevent rivalries among them.

selves. The Roman possessions in Transalpine Gaul—founded in B. C. 121, when the colony which settled *Aquæ Sextiæ* had been sent out through the exertions of *Caius Gracchus*—now extended northward along the Rhone as far as Geneva; while vast hordes of Germans had occupied the country west of the Rhine, from the vicinity of the modern Strasburg to the North Sea.

Cæsar's victorious career in Gaul lasted eight years. During his first summer in that country (B. C. 58), by the wonderful celerity of his movements, Cæsar conquered two nations and established the Roman supremacy in the center of the country. The *Helvetii*, who occupied the western portion of the present Switzerland, found their narrow country too small for them, and accordingly determined to emigrate and conquer new lands to the westward. They burned twelve towns and four hundred villages; and assembled at Geneva, to the number of three hundred and sixty-eight thousand persons, men, women and children, with the design of crossing the Roman province into the West of Gaul. Cæsar prevented the *Helvetii* from crossing the Rhone at that point by the construction of a wall nineteen miles long, along the east bank of the river. He brought three legions from Italy, and followed the *Helvetii* along their second route farther north, and defeated them near *Bibracte*, killing over two hundred thousand of them. The remnant of the *Helvetic* nation—less than a third of the number with which they had started on their migration—were forced back to their native mountains.

Immediately after Cæsar's great victory over the *Helvetii*, the *Séquani*, a Celtic tribe occupying the country north of the *Helvetii*, had called in the aid of *Ariovistus*, the most powerful of the German chiefs, against a rival tribe called the *Ædui*, who were designated as the allies and kinsmen of the Romans. After subduing the *Ædui*, *Ariovistus* attacked his recent allies, the *Séquani*, and demanded two-thirds of their lands in payment for his services in their behalf. All the Gauls implored Cæsar's as-

sistance, and Cæsar encountered *Ariovistus* near the Rhine, in the region of the modern Alsace. This famous German chieftain was regarded as invincible; and his followers, who had not slept under a roof for fourteen years, were of such gigantic stature that the Roman soldiers became panic-stricken at the prospect of fighting them. Cæsar had to exert all his powerful genius to restore the confidence of his troops; and, although he shamed them out of their cowardice by telling them that if they deserted him he would fight the enemy with the Tenth Legion only, every man made his will before the battle commenced. A desperate battle ensued near Basle, in which the vast German host was totally destroyed, losing eighty thousand men, *Ariovistus* himself making his escape across the Rhine in a little boat.

In his second year in Gaul (B. C. 57), Cæsar invaded the country of the *Belgæ*, north of the Seine, conquering it after a stubborn campaign; the *Belgæ* receiving so terrible an overthrow that the rivers and marshes were choked and heaped up with the bodies of the slain. The Roman Senate decreed Cæsar a public thanksgiving of fifteen days for the conquest of Gaul. The next year (B. C. 58) his lieutenant, *Decimus Brutus*, fought the first naval battle on the Atlantic, with the high-built sailing vessels of the Gauls; while Cæsar conquered *Brittany* and crushed the revolt of the maritime tribes. Cæsar had thus conquered the whole of Gaul, from the Rhine and the Jura on the east to the Atlantic on the west; and, with the exception of a few brief rebellions, the whole country remained under the dominion of Rome.

In one of the battles in Gaul, the Romans were in extreme danger of being utterly routed, when Cæsar, hastily snatching up a buckler, rushed through his ranks into the midst of the foe, and thus turned the tide of battle in his favor, the barbarians being routed with frightful carnage. Cæsar passed his winters at his head-quarters in Cisalpine Gaul, whence he was able to control the affairs of his party in Italy.

In the winter of B. C. 56 he was obliged to reconcile Pompey and Crassus, who were about taking up arms against each other. He succeeded in settling the quarrels of these two jealous rivals in personal interviews which he held with them in his camp at Lucca and Ravenna, and arranged a plan of future operations for the Triumvirate. It was here agreed between the three that Pompey and Crassus should be Consuls the next year (B. C. 55), and that, after the ex-

The political and social revolution begun by the Gracchi had not yet been completed, and it was very evident that the struggle of parties must again lead to a conflict of arms, as it did in the time of Marius and Sulla. In such an event, Cæsar desired to be near Italy, and to have a disciplined and devoted army upon whose loyalty he could rely.

In B. C. 55 the Germans again crossed the Rhine into Gaul in large force. Cæsar defeated them on the west bank of that river,



ANCIENT GAULS.

piration of their Consular term, Pompey should be Proconsul of Spain, and Crassus Proconsul of Asia, while Cæsar was to be Proconsul of Gaul for a second and prolonged term of five years.

In choosing Gaul, Cæsar selected the most arduous and the least lucrative province for himself; but he desired to commence the execution of his great project for civilizing the West, and organizing the entire Roman dominion into one compact state.

and then threw a bridge over the stream near Coblenz, and there crossed the river into Germany, and inflicted a severe chastisement upon the tribes of that region. Late in the autumn of the same year (B. C. 55), Cæsar undertook a reconnoitering expedition into Britain, on the pretext that the Britons had furnished supplies to the Gauls during his recent wars with those people; but a report of the pearl fishery on the British coast is believed to have furnished a stronger motive.

On approaching the British coast, near Dover cliffs, Cæsar found the shore covered with armed natives, whereupon he sailed along a few miles farther, and landed at Deal, in spite of the fierce resistance of the Britons. At length the Britons were so terrified by Cæsar's power that they sued for peace. The Britons gave some hostages for the faithful observance of the treaty then made, when a spring tide suddenly damaged the Roman fleet, and the Britons determined to hazard a battle. They therefore attacked one of the Roman legions while it was foraging, and Cæsar experienced some difficulty in saving it. The Britons then assailed the Roman camp, but were repulsed. Having neither cavalry nor provisions, Cæsar considered it advisable to return to Gaul, and readily concluded peace with the Britons. He then retired from Britain, and wrote a letter to the Roman Senate, recounting what he styled his victory in Britain. The Senate, in recognition of his services, decreed a thanksgiving of twenty days, in spite of the opposition of Cato the Younger and other enemies of Cæsar. Cato stoutly insisted that Cæsar ought to be delivered to the vengeance of the barbarians, to avert the wrath of the gods for his having seized the German ambassadors.

The next year (B. C. 54), Cæsar invaded Britain a second time, this time taking with him five legions. He fought several battles with the Britons, defeating their king, Cassivelaunus, crossing the Thames, and capturing his chief town. But the Britons were far less civilized than the Gauls; and their towns were simply fortresses in the forests, without walls, while their houses were nothing more than wigwams. After imposing tributes upon the conquered tribes and taking hostages, but leaving no garrisons in Britain to hold the natives in subjection, Cæsar returned to Gaul.

The next year (B. C. 53) a formidable revolt broke out among the Gauls, who defeated a strong Roman detachment, and menaced another, under Quintus Cicero, the renowned orator's brother, with a similar fate. Cæsar instantly hastened to Cicero's

relief, defeated sixty thousand Gauls, and restored tranquillity to the country. As the Germans had assisted the Gauls in their revolt, Cæsar crossed the Rhine a second time, near Coblenz, in the summer of B. C. 53. But the Germans had such a widespread dread of his arms that they fled to their wooded hills, without offering any resistance.

The following year (B. C. 52) all Gaul was in revolt against Cæsar; and this campaign was the most difficult, as well as the most brilliant, of all Cæsar's military operations. Vercingétorix, King of the Arvéni, and the ablest of the Gallic chieftains, instigated a revolt of all the Gallic tribes, and almost liberated the entire country from the Roman dominion.

While Cæsar was besieging this chief in Alesia, a Gallic army of more than two hundred and fifty thousand men encamped around the Romans and besieged them in turn. But the genius of the renowned Proconsul was equal to the emergency. He kept down every effort at sorties from the Gallic garrison within, while he defeated the outer Gallic army; after which he compelled the garrison to surrender the town, and took Vercingétorix prisoner. Six years afterward the Gallic chieftain adorned Cæsar's triumph, after which he was executed in the Mamertine prison, at the foot of the Capitol. The Gauls were now convinced that resistance was hopeless. Cæsar's firm and skillful management in pacifying Gaul, and organizing the Roman government in the country, finished the task for which his splendid victory had led the way; and by the year B. C. 50 Gaul was tranquilized.

The military talents displayed by Cæsar in his conquest of Gaul rank him as one of the greatest generals of all time. While in Gaul, he is said to have conquered three hundred nations, subdued three millions of people, killed one million, and reduced another million to slavery. Cæsar gave an account of his campaigns in Gaul in his *Commentaries*, which he wrote while conducting those campaigns.

In the meantime, while Cæsar was thus pursuing his conquering career in the West,

another of the Triumvirs, Crassus, was not so fortunate in the East. After taking possession of Syria, Crassus, in the year B. C. 54, led an expedition into the Parthian Empire for purposes of conquest and plunder, hoping thus to increase his vast wealth. He crossed the Euphrates with his army, and commenced to ravage Mesopotamia. Several of the Greek towns in that region submitted without offering any resistance; but, instead of pushing his conquests without delay, Crassus returned to Syria to pass the winter, thus affording the Parthians sufficient time to concentrate their forces.

Crassus spent the winter in accumulating more money. A Parthian embassy was sent to Syria to meet him and to complain of his aggression in invading their dominions, as they had afforded the Romans no just cause for war. Crassus boastfully told the Parthian ambassadors that he would give his answer in Seleucia, a city on the west side of the Tigris, opposite Ctesiphon, the capital of the Parthian Empire. One of the ambassadors laughed, and, showing the palm of his hand, said: "Crassus, hairs will grow there before you see Seleucia."

When the Roman soldiers ascertained the numbers of the Parthians, and their method of fighting, they were dispirited. The augurs announced evil signs in the victims. The officers of Crassus advised him to pause before engaging in this perilous enterprise, but all to no purpose. The Armenian prince, Artabazus, counseled him to march through the mountainous country of Armenia, which was unfavorable to cavalry, in which the strength of the Parthians consisted; but Crassus paid no heed to his advice. His reply was that he would march through Mesopotamia, where he had left many heroic Romans in garrisons.

The Armenian prince, who had brought six thousand cavalry to join Crassus, and had promised as many more, perceived the desperate character of the enterprise, and withdrew. Crassus crossed the Euphrates at Zeugma. The roaring of the thunder, the flashing of the lightning, and other ominous signs, according to the Roman su-

perstition, had no effect upon the rash and reckless Roman general. He marched along the eastern bank of the river. No enemy could be seen; and Cassius, one of the officers of Crassus, advised him to keep on the borders of the stream until they should arrive at the point nearest Seleucia; but Akbar, an Arab emir, who had been on friendly terms with the Romans when Pompey was in that part of Asia, joined Crassus, assuring him that the Parthians were collecting their most valuable property with the design of fleeing to Hyrcania and Scythia, and for this reason he urged the Roman general to hasten forward as rapidly as possible.

The account given by the Arab emir was false, and was intended to hurry Crassus and his army to their destruction. But Crassus, relying upon the advice and intelligence of the treacherous Arab, left the river and entered the broad plain of Mesopotamia. The Arab led the way; and when he had brought the Roman army to the place which he had agreed upon with the Parthians, he rode off, giving Crassus every assurance that what he had done was for his advantage.

When too late, the Romans discovered that their leader had been duped, as a party of Roman cavalry sent to reconnoiter the same day were met and attacked by the Parthians, and were almost all slain. Crassus was perplexed, but still he continued his advance, drawing up his infantry in a square, flanked on each side by his cavalry. The army arrived at a stream, where the Roman officers desired their leader to rest for the night and endeavor to hear further tidings, but he persisted in marching on, and finally came in sight of the Parthians. But the Parthian general kept most of his army out of view, and those of his troops who appeared had their armor covered to deceive the Romans.

At a given signal the Parthians commenced beating their kettle-drums; and when they supposed that this unusual sound had filled the Romans with terror, they flung off their coverings, and appeared

glittering in helmets and steel corslets. They then poured in multitudes round the solid mass of the Roman army, and discharged showers of arrows upon them, fresh supplies of missiles being at hand on the backs of camels. The Roman light troops vainly endeavored to drive them off, and Crassus ordered his son to charge them with a force of cavalry. The Parthians retired and drew the Roman cavalry on; but when they had gotten them a sufficient distance from the Roman main army, they turned upon their pursuers, riding around and around, raising so much dust that the Romans were unable to see to defend themselves, and many of them were slain.

Finally the young Crassus broke through the Parthian lines with a party of cavalry and arrived at the summit of a hill. There he was surrounded by the Parthians; and at last, being wounded, and perceiving no hope of escape, he caused his shield-bearer to kill him. The Parthians cut off his head and stuck it on the point of a spear. Crassus was marching to his son's relief, when he heard the roll of the Parthian drums, and presently beheld the foe with that son's bloody head held aloft. Consternation filled the Roman ranks at this sight, and Crassus endeavored in vain to encourage his troops, exclaiming that the loss was his, not theirs. The Parthians hung upon the Roman front and flanks all day, raining showers of arrows upon them. The Romans retreated at night, and Crassus gave way to despair. He held a council of war with his officers, and it was decided to retreat under cover of the darkness. This decision was instantly carried into effect, but the Parthians discovered the movement through the wailings of the sick and wounded Romans, who were left behind. But, as the Parthians were not accustomed to fight by night, they waited until morning.

The Parthians took possession of the deserted Roman camp the next morning, and massacred four thousand men whom they found there; after which they pursued the retreating army of Crassus and cut off stragglers. The Romans reached the town of

Carrhæ, where they had a garrison. In order to gain time, the Parthian general made proposals of peace; but the Romans soon discovered his insincerity, and Crassus retreated from Carrhæ in the night, under the guidance of a Greek. This Greek guide treacherously led the Roman army into a place full of marshes and ditches. Cassius had distrusted this false guide in season, and turned back and saved himself with about five hundred cavalry. Octavius, the second in command, had faithful guides; and was thus enabled to secure a position among some hills, with his division of five thousand men, so that Crassus was able to escape from the marshes, after the Parthians had assailed him while he was in that perilous situation.

The Parthians were now apprehensive that the Romans would escape during the night, and they therefore released some of their prisoners, declaring that their king did not desire to push matters to extremities. In order to further promote this stratagem, the Parthian commander and some of his officers rode to the hill where Crassus was stationed, with their bows unbent; and the Parthian general held out his hand, calling Crassus to come down and meet him. The Roman soldiers were overcome with joy at these indications of good will, but Crassus utterly distrusted them. Finally, after urging and pressing, the Parthian commander and officers commenced abusing and menacing Crassus. The Roman general then took his officers to see the force by which he was threatened, after which he went down, accompanied by Octavius and other officers.

The Parthians at first affected to receive Crassus with respect, and brought a horse for him to mount; but it was not very long before they quarreled with their prisoners and put them all to death. The Parthians then offered quarter to the Roman troops, most of whom at once surrendered. In this disastrous expedition, which Crassus undertook from motives of ambition and avarice, without a shadow of justice, twenty thousand Romans were slain, and ten thousand were taken prisoners. It is said that the

triumphant Parthians, in reproach of the insatiate avarice of Crassus, poured melted gold down his throat, after cutting off his head.

When intelligence of the defeat and death of Crassus reached Rome, the city was plunged into grief and mortification because of the humiliating disaster to the Roman arms. The loss of Crassus gave the people no concern, but his removal was a great misfortune, as he only was able to keep up the friendship between Pompey and Cæsar. The death of Crassus left Pompey and Cæsar as the only two masters of the Roman world. But these two great generals, being jealous of each other's fame, soon became rivals and enemies. A civil war was, therefore, inevitable, in which the two parties should range themselves in opposition under these two illustrious leaders.

Pompey at first favored all of Cæsar's projects, and procured him a prolongation of his command and supplies of troops; but he soon grew envious of exploits that obscured his own fame. His partisans began to detract from the brilliant character of Cæsar's victories, and many of the official letters of the illustrious Proconsul of Gaul were suppressed by the Senate. It soon became evident that the jealousies between these two great rivals could only be settled on the battle-field, and events were rapidly hurrying matters to a crisis. The death of Pompey's wife Julia, Cæsar's daughter, destroyed the last tie of friendship between the two rivals; and Pompey allied himself closely with the aristocratic party, and was therefore warmly supported by the Senate. Pompey remained in Rome to promote his individual political interests, governing Spain through his legates.

When Cæsar was informed of the proceedings against him, he demanded permission to hold the Consular office in his absence, along with a prolongation of his Proconsulate in Gaul. This demand was made by Cæsar for the purpose of seeing whether Pompey would make any open opposition to him. Pompey remained apparently inactive, but secretly engaged two of his partisans to

maintain in the Senate that the laws did not permit any one in his absence from Rome to stand as a candidate for the Consulate; and the Senate accordingly passed a decree requiring him to relinquish his Proconsular power and to return to Rome before becoming a candidate for the Consulate a second time. Cæsar was very well aware that the only safety for himself was at the head of his army, as Cato the Younger and other Senators had already threatened to impeach him for illegal acts of which it was alleged that he had been guilty while Consul.

Cæsar therefore determined to remain in Gaul until matters had more nearly approached a crisis. It was not to be expected in these latter days of political degeneracy in the Roman Republic that the conqueror of Gaul would give up his devoted legions and all the treasures of his province to place himself unreservedly in the power of his political foes. Such virtue had been common in the days of Marcus Curtius, but self-sacrifice for the good of the state was now a thing of the past. At the same time Cæsar very well knew that the sacrifice of his life would not promote the public interests. In these degenerate days of the Republic, Rome required a master; and his own schemes for building up a great empire from the scattered portions of the Roman provinces, by extending equal civil and political rights to all the conquered nations, were undoubtedly the broadest and the most practical that had thus far been contrived. Cæsar believed that the great interests of the Roman state and his own individual interests were identical.

Cæsar's enemies at Rome now embraced every opportunity to deprive him of his resources. Under the pretext of a war with Parthia to avenge the fate of Crassus, Pompey and Cæsar were each required to furnish one legion to be sent into Asia. Pompey had formerly lent a legion to Cæsar, and now demanded its return. Cæsar dismissed the two legions, attaching both officers and private soldiers to his interests by giving to each of them his share of the treasure which was to be distributed at his approach-

ing triumph. At the same time Cæsar wrote to the Senate, which was now fully committed to the interests of Pompey, offering to resign his command if Pompey would do the same, but not otherwise. The two legions which Cæsar dismissed were kept in Italy, being stationed at Capua, within Pompey's immediate reach.

Cæsar further strengthened his party at Rome by the great profusion in which he lavished bribes, particularly on Caius Curio, a Tribune of the people, who possessed great political influence, as well as on Mark Antony and Quintus Cassius, also Tribunes of the people. The Senate now passed a decree recalling Cæsar from his government. But Curio placed an unexpected obstacle in the way of this movement by proposing that both Pompey and Cæsar should relinquish their respective Proconsulates. The apparent fairness and impartiality of this proposal involved Pompey and his adherents in great perplexity, and considerable time was spent in debates and negotiations.

Pompey was as eager for civil war as Cæsar could possibly be. The joy which the people manifested upon his recovery from a severe illness gave an exaggerated idea of his influence over the masses. He was likewise thoroughly misled by the accounts which had been furnished him concerning the disaffection of Cæsar's army toward their general, as well as the discontent of Cæsar's province with his Proconsulate. Accordingly, Pompey derided the fears of his friends, who dreaded Cæsar's power; and when it was asserted that there were no troops in Italy to oppose Cæsar, Pompey replied: "Wherever I stamp my foot, legions will spring up."

After a violent debate, the Senate passed a decree demanding that Cæsar should unconditionally relinquish his command and disband his army by a certain day, under penalty of being declared a public enemy in the event of refusal. The Tribunes Antony and Cassius vetoed the measure, but their veto was ignored; and believing their lives in danger, both left Rome secretly, disguised as slaves, and fled to Cæsar's camp at Ra-

venna, in Cisalpine Gaul, or Northern Italy. The Senate now resolved that troops should be raised in every portion of Italy, and that Pompey should be furnished with funds from the public treasury, so that war was practically declared against Cæsar.

Cæsar's foes thus forced him to take a decisive step, and he now saw no other alternative than to accept the challenge which Pompey and the Senate had thus flung into his face. He knew that if he submitted he would place his country in the power of incompetent men. The Roman Republic was now rotten to the core, and free government existed only in name. The very men who outlawed Cæsar were faithless to the spirit of the laws and the better republicanism of an earlier period, and were destitute of all civic virtue and patriotism, seeking only their selfish personal interests. Cæsar was the real friend of the Roman masses, and the champion of Roman freedom; and the very existence of the Roman state depended upon his decision.

Accordingly, Cæsar assembled the officers and soldiers of the Thirteenth Legion, and informed them of the treatment which he had received and the state of affairs at Rome. Says Professor Mommsen: "There spoke the energetic and consistent statesman, who had now for nine and twenty years defended the cause of freedom in good and evil times; who had braved for it the daggers of assassins and the executioners of the aristocracy, the swords of the Germans, and the waves of the unknown ocean, without ever yielding or wavering; who had torn to pieces the Sullan Constitution, had overthrown the rule of the Senate, and had furnished the defenseless and unarmed democracy with protection and with arms by means of the struggle beyond the Alps. And he spoke, not to the Clodian public whose republican enthusiasm had been long burnt down to ashes and dross, but to the young men from the towns and villages of Northern Italy, who still felt freshly and purely the mighty influence of the thought of civic freedom; who were still capable of fighting and of dying for ideals; who had themselves re-



ceived for their country in a revolutionary way from Cæsar the burgess rights which the government refused to them; whom Cæsar's fall would leave once more at the mercy of the fasces, and who already possessed practical proofs of the inexorable use which the oligarchy proposed to make of these against the Transpadanes."

Feeling the force and justice of Cæsar's appeal, the Thirteenth Legion, which were all the troops that he had with him at Ravenna, declared their determination to

audacity of his enterprise. If he crossed the stream with hostile designs, he transgressed the laws of his country. He accordingly pondered for some time in settled melancholy, looking earnestly at the stream, and questioning himself, whether he should venture to profane it by crossing it with hostile views. Said he to himself: "If I pass this river, what miseries shall I bring upon my country! And if I stop short, I am undone!" At last yielding to a sudden impulse, he exclaimed: "Let the die be cast!"



CÆSAR CROSSING THE RUBICON.

stand by their general in the impending crisis. He therefore sent orders to his legates in Gaul to join him by forced marches with all their troops, after which he started on his march for Rome with the Thirteenth Legion. When he arrived at the Rubicon, a small stream flowing east into the Adriatic, near the modern city of Rimini, he halted. The Romans had always been taught to consider this little river the sacred boundary of Italy proper; and Cæsar hesitated upon its banks, under an impression of terror at the

Instantly he spurred his horse into the stream, and led his troops across (B. C. 48).

When tidings of Cæsar's passage of the Rubicon reached Rome, the city was thrown into the utmost consternation, as it was feared that the conqueror of Gaul intended a general massacre of his enemies. The citizens fled into the country for safety, while the country people sought refuge in the city. Pompey was utterly overwhelmed with confusion. Favonius, a Senator, sarcastically asked him: "Where is now the

army that was to rise out of the earth at your bidding? Let us see if it will appear at the stamp of your foot." Pompey was completely deceived in his expectations of the support of the people in his behalf. His troops were all deserting to Cæsar. The lower classes were either in sympathy with Cæsar, or desired a change; and it was evident that his progress in Italy could not be stayed. Therefore the Senate and Pompey and all their partisans fled from Rome, leaving back the public treasury with all its immense sum (B. C. 48).

Cæsar subdued all Italy within sixty days, and Pompey sailed from Brundisium with twenty-five thousand men for Greece, abandoning his country to his rival. Sicily and Sardinia speedily followed the fate of the Italian mainland. After pursuing Pompey to Brundisium, Cæsar was so elated by his success that he returned to Rome, where the Tribune Metellus remonstrated against his proceedings as contrary to the laws. But Cæsar told him that this was no time to talk about laws, and that all must obey him. Cæsar then went to the public treasury, and, not finding the keys, sent for a smith to break open the door. Metellus again interposed his objections, whereupon Cæsar threatened to put him to death, saying: "Know, young man, that it is easier to do than to say." After breaking open the treasury, Cæsar took out all the money, and even the most sacred deposits.

Cæsar's enemies were astonished at his moderation and the justice of his course. He respected the property of his absent foes, compelled his soldiers to behave themselves as fellow-citizens of the Romans and Italians; and he soon won the mass of the population, and particularly the wealthy class, to his cause by his wise policy.

After remaining in Rome about a week, Cæsar started for Spain to attack Pompey's legates, who had seven legions in that Roman province. He encountered an unexpected resistance from the city of Massilia (now Marseilles), in South-eastern Gaul; but, leaving a detachment to besiege the town, he continued his march to Ilerda, in

Spain, where he found his enemies posted under the command of Afranius and Petreius. After an indecisive battle at Ilerda, Cæsar took advantage of the incapacity of his foes, and soon reduced them to such desperate extremities that they were obliged to surrender at discretion. After reducing the remainder of Spain, Cæsar returned to complete the siege of Massilia. He soon compelled the city to surrender, sparing the lives of the citizens, but forcing them to give up all their arms, magazines and money (B. C. 49).

During Cæsar's absence in Spain and Gaul, he had been made Dictator, a post which he accepted upon his return, but only held it for eleven days. During this period he was again elected Consul, and obtained the passage of laws for the recall of all the exiles banished by Sulla except Milo, and for the relief of debtors. He inaugurated a great project for the consolidation of the Roman provinces by extending the full privileges of Roman citizenship to the Gauls.

While Cæsar was thus employed in Italy and the Western Roman provinces, Pompey was making active preparations in Greece to oppose the arms of his rival, and to end the civil war with a decisive conflict. All the Eastern monarchs in alliance with the Roman Republic had pronounced in favor of Pompey and had sent him large supplies. Pompey had attacked Cæsar's forces in the East under Antony and Dolabella, and had defeated them, taking Dolabella prisoner. Multitudes of the most eminent Roman citizens and nobles came daily to join Pompey. At one time he had more than two hundred Senators in his camp, among whom were Cicero and Cato the Younger, whose approbation of his cause was considered equivalent to an army.

Cæsar determined to pursue Pompey into Greece, but his inferior naval force exposed his army to great perils and hardships in their passage across the Adriatic from Brundisium to Dyrrachium (now Durazzo). After Cæsar himself had crossed with a part of his army, and had found the remainder much delayed in their passage, he recrossed

the sea in an open fishing-boat. The fisherman, not knowing who his passenger was, was alarmed at the turbulence of the waves, but the Dictator encouraged him with the memorable words: "Fear nothing; you carry Cæsar and his fortunes."

Both armies being now in the field, they marched and countermarched through a wearisome campaign, in which both leaders exhibited equal reluctance to risk a battle. From Epirus the two armies moved into Thessaly, and at last encountered each other at Pharsalia, to contend for the dominion of the Roman world. Pompey's army was composed of forty-five thousand infantry and seven thousand cavalry, besides light troops. Cæsar's force consisted of only twenty-two thousand infantry and one thousand cavalry. But Cæsar's inferior numbers were balanced by their superior qualities, his soldiers being mainly hardy veterans, accustomed to victory, and inspired with the fullest confidence in themselves and their leader; while Pompey's troops were chiefly raw levies.

When Pompey's officers saw the inferior numbers of Cæsar's troops, their confidence was raised to the highest degree, and they regarded victory as certain. They even disputed about dividing the spoils before the battle was fought, and disposed of all dignities and offices in the Republic, assigning the Consuls for several succeeding years. Scipio, Spinther and Domitius engaged in an angry controversy as to which of them should be rewarded with the dignity of Pontifex Maximus, then held by Cæsar. Others sent to Rome to engage houses suitable to the offices which they expected to enjoy after the victory to which they looked forward so confidently. Pompey, being naturally superstitious, had been very much encouraged by favorable signs in the entrails of the victims at the taking of the auspices by the augurs on this occasion; and he accordingly determined to hazard an engagement on the 9th of August, B. C. 48.

On that day was fought the famous battle of Pharsalia. Cæsar's army was divided into three bodies; the center being com-

manded by Domitius Calvinus, the left wing by Mark Antony, and the right wing by Cæsar himself. This last wing consisted of Cæsar's favorite Tenth Legion, and was to confront Pompey himself. The appearance of Pompey's cavalry at one place indicated his designs so clearly that his adversary readily perceived them. Cæsar therefore drew six cohorts from his rear and concealed them behind his right, directing them to wait until Pompey's cavalry approached, and then to aim their spears in the faces of the horsemen, who, being of the young nobility of Rome, dreaded a scratch in the face much more than the severest wound in the body. Cæsar then placed his own handful of cavalry on the right of the Tenth Legion.

When the signal for battle was given, Cæsar's line advanced, while Pompey's line awaited the assault without moving from its position. When Cæsar's troops saw their foe motionless, they came to a sudden halt. After a short pause, during which both parties gazed at each other in a kind of amazement, Cæsar's soldiers dashed forward, darting their javelins and drawing their swords. Thereupon Pompey ordered his cavalry to charge. Cæsar's troops fell back, but his reserve of six cohorts then advanced and struck at the faces of their enemies, soon producing the effect which had been anticipated. The effeminate young Roman nobles, valuing themselves upon their beauty, were intimidated by the ugly wounds which they saw inflicted upon their comrades, and thought only of saving themselves. They were soon utterly routed, fleeing in disorder, and leaving the archers and the slingers to be cut to pieces.

Cæsar's successful cohorts now advanced against the flank and rear of Pompey's line, which resisted gallantly until Cæsar's third line assailed them in front and drove them back to their camp. The auxiliaries had fled while Pompey's right wing was fighting bravely. Seeing that the result of the battle was no longer doubtful, Cæsar called upon his troops to pursue the auxiliaries, but to spare the Romans, in Pompey's army. Pom-

pey's auxiliary troops were accordingly slaughtered in vast numbers, but his Romans laid down their arms and received quarter. Although Pompey's army was now overthrown, Cæsar regarded his victory as incomplete until he was in possession of Pompey's camp. Pompey's cohorts and the Thracians, who guarded his camp, resisted with great obstinacy, but were driven from the trenches and put to flight.

Cæsar's victory being thus won, the conqueror took a view of the sanguinary field, which he saw covered with the dead bodies of his countrymen. He felt, or affected to feel, a deep distress at the sight, mournfully exclaiming: "They would have it so!" Cæsar treated his vanquished foes with great humanity; and by the clemency and moderation which he manifested in his subsequent conduct, he soon added to the glory of the honors which he had achieved as a conqueror. Fifteen thousand of Pompey's soldiers were slain. Twenty thousand surrendered the next morning, and enlisted in Cæsar's army.

As soon as Pompey perceived that his soldiers gave way, he lost all presence of mind. He fled from the bloody field, and rode with about thirty followers to the gates of Larissa, but would not enter the town, fearing that the inhabitants would incur his victorious rival's wrath. He then proceeded to the Vale of Tempe, and boarded a merchant vessel which he found lying at the mouth of the Penæus, whence he sailed to the mouth of the Strymon. Having obtained some money from his friends at Amphipolis, he proceeded to the island of Lesbos, where he took on board his wife Cornelia and his son Sextus. After collecting a few vessels he sailed to Cilicia, and thence to Cyprus.

It is said that Pompey consulted with his friends whether he should seek refuge with the King of Parthia, or with King Juba of Numidia, or with the young Ptolemy XIII. of Egypt, whose father had been restored to the Egyptian throne through Pompey's influence some years before. He finally decided upon fleeing to the court of the latter,

and accordingly sailed to Egypt. When Pompey arrived at Pelusium, he was informed that the young King of Egypt was at that city with an army, being then at war with his sister-wife Cleopatra, whom their father had made joint heir to the Egyptian throne. Pompey sent a request to Ptolemy for his protection. The young Egyptian king's ministers, either suspecting Pompey's designs, or despising his fallen greatness, determined upon putting him to death; and the young king was persuaded to this course by a young Roman in his army named Septimius, in order to gain the favor of the victorious Cæsar.

Ptolemy's ministers sent Achilles, a captain of the guard, and the young Roman Septimius, just alluded to, who had been a centurion, along with some others, in a small boat, to invite the fallen Pompey to land. They requested him to come into the boat, as the shore was too shallow to be approached by a ship. He consented, and, after embracing his wife Cornelia, he entered the boat; reciting the following lines from Sôphocles:

"He who unto a prince's house repairs,  
Becomes his slave though he go thither free!"

They rowed toward the shore for some time without a word being spoken. At last Pompey turned to Septimius, saying: "If I mistake not, you and I have been fellow soldiers." Septimius simply nodded in reply, and Pompey commenced reading over a speech which he had written in Greek, to deliver before the young King Ptolemy XIII. As the boat was nearing the shore, Pompey rose from his seat to prepare to land, whereupon Septimius stabbed him in the back. Achilles and the others then struck the fallen general; and Pompey, seeing the fate that inevitably awaited him at the treacherous hands of those upon whose hospitality he had so innocently relied, drew his toga over his face, fell back and expired. His head was then cut off, and the body was cast upon the beach, where it remained until two of his friends burned it on a funeral pyre made out of the wreck of a fishing-boat.

Such was the melancholy end of Pompey the Great, a man of commanding genius, of remarkably pure private morals, and of a most highly amiable character. While he possessed these virtues, he was vain and ambitious, and unable to brook a rival. He did not possess his rival's energy for restraining the violence of his followers; and Cicero had good reasons for his fears that if Pompey were to be victorious in the struggle, there would be more sanguinary violence than in case of Cæsar's success.

Intelligence of Pompey's assassination caused fresh divisions among his partisans. Many who were personally friendly to him, and who held out in hopes of again being under his leadership, resolved to avail themselves of the triumphant Cæsar's clemency. Pompey's widow, Cornelia, returned to Italy, well aware that she had nothing to fear from Cæsar. Cato the Younger and Pompey's two sons, Cneius and Sextus, hastened to join Juba, King of Numidia.

Immediately after his victory at Pharsalia, Cæsar closely pursued Pompey to Egypt, and was not informed of his death until he arrived at Alexandria, when messengers from King Ptolemy XIII. brought him Pompey's bloody head and signet-ring. The conqueror wept bitterly, and turned away in disgust at the sight of these relics; and ordered the head of his unfortunate rival to be interred with due honors, and bestowed rewards and favors on Pompey's most faithful adherents. To show his disapproval of the treachery of the Egyptians in the assassination of Pompey, Cæsar caused a temple to be erected near Pompey's tomb, dedicated to Némesis, the goddess of vengeance. He also ordered the assassins to be put to death.

Cæsar remained at Alexandria for about five months, regulating the affairs of Egypt and arranging the disputed succession to the Egyptian crown. The young Ptolemy XIII. was greatly disappointed when Cæsar, captivated by the charms of Cleopatra, decided in favor of her claims to the throne of Egypt. Ptolemy's adherents then arose against Cæsar, who, having taken only a few troops with him to Alexandria, was

soon involved in the greatest peril by this sudden outburst of insurrection. A desperate battle was fought in the streets of Alexandria. Cæsar set fire to the Egyptian fleet, but unfortunately the flames extended to the great library established by Ptolemies Soter and Philadelphus, and the greater portion of this magnificent collection of the most valuable literary works of antiquity fell a prey to the flames. Cæsar succeeded in making his escape from the city. After the struggle had been prolonged for some time, Cæsar received reinforcements from Syria, which enabled him to overthrow the army of Ptolemy XIII., who, after the battle, was drowned in the Nile (B. C. 48). In a naval battle in this war, Cæsar was obliged to save his life by swimming from ship to ship, holding his sword in his teeth, and the manuscript of his *Commentaries upon the Gallic Wars* in one hand over his head.

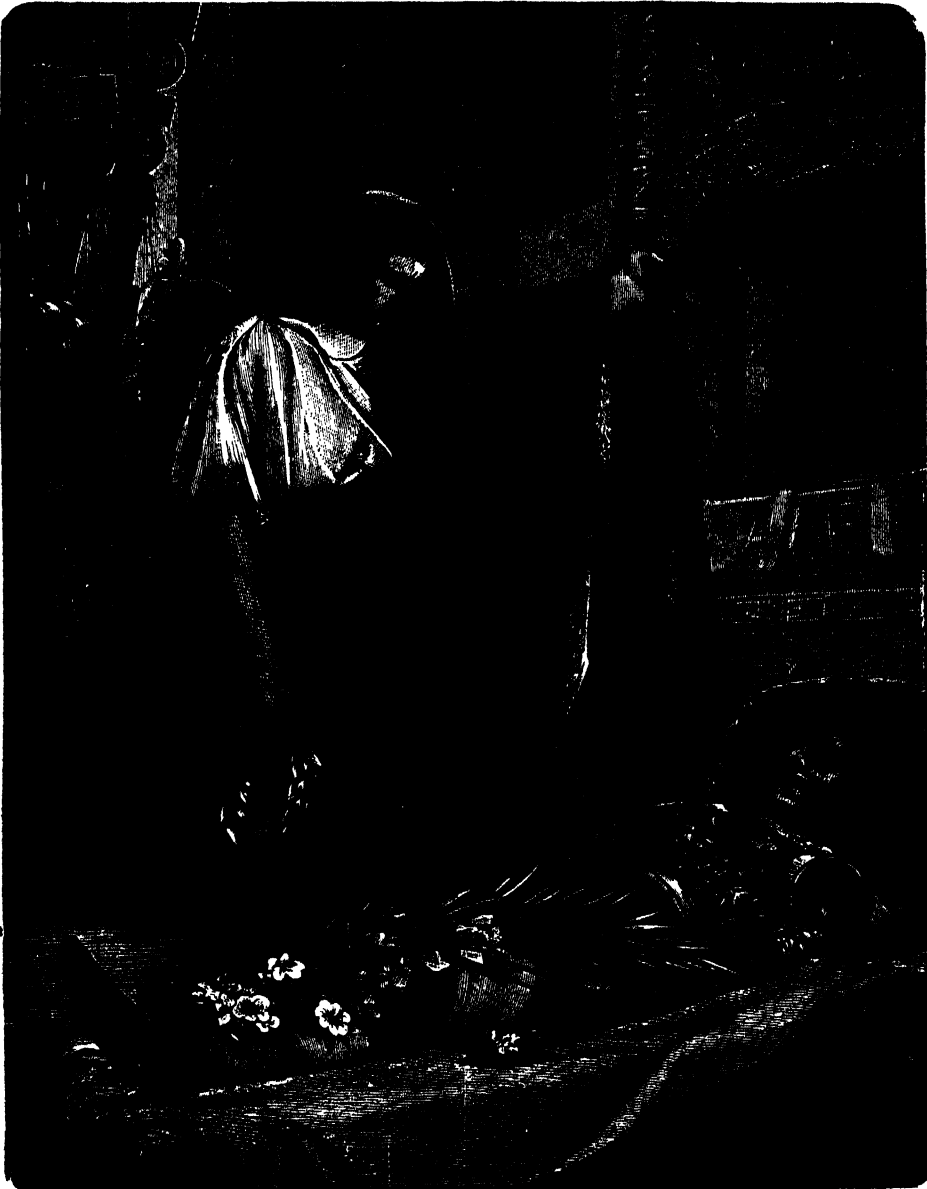
After thus establishing Cleopatra upon the throne of Egypt, Cæsar marched hastily into Asia Minor against Phárnaces, son of Mithridátes the Great of Pontus, who was endeavoring to recover his father's dominions, and who had defeated the Romans at Nicopolis with heavy loss. In a short campaign of five days (B. C. 47), Cæsar won a decisive victory over Phárnaces at Ziela, defeating him so easily that he sent to the Roman Senate his memorable despatch announcing his victory, in three words: "Veni, vidi, vici" (I came, I saw, I conquered).

Having thus settled the affairs of the East, Cæsar returned to Rome, where he found matters in great confusion in consequence of the quarrels between Antony and Dolabella. Cæsar reconciled these two leaders with difficulty; after which he proceeded to Africa, where his enemies, Cato the younger and the sons of Pompey, had collected an army as large as that which Cæsar had conquered at Pharsalia. The Pompeians had established a Senate at Utica and threatened to prolong the civil war.

In his effort to begin military operations against the Pompeian party in Africa, Cæsar encountered an unexpected obstacle in a

mutiny of his veterans in Southern Italy. Wearied with the extraordinary hardships of their last campaigns, and fancying that their leader could not do without them, they refused to embark for Sicily, and began their

His ears were greeted with cries of "Discharge!" Instantly taking them at their word, he addressed them as "citizens," not as "soldiers," promising them, at his coming triumph, their full share in the treasure and



CÆSAR AT THE GRAVE OF ALEXANDER THE GREAT.

march toward Rome. After providing for the safety of the city, Cæsar suddenly made his appearance among the mutinous legions and demanded to know what they wanted.

lands which he had intended for his faithful followers, though allowing them no part in the triumph itself. Cæsar's presence and his voice had the effect of reviving the old

affection of the mutinous legionaries, and they stood in silence and shame at the sudden break of the tie which had been their sole glory in the past. At length they commenced imploring, even with tears, that they might be restored to their leader's favor, and be honored once more with the name of "Cæsar's soldiers." Their humble request was granted after some delay; the ring-leaders being only punished by a reduction of one-third in their triumphal presents. Thus the mutiny was ended.

Upon arriving in Africa, Cæsar found the Pompeians very much more formidable than he had expected. They were well supplied with cavalry and elephants, and were able to fight on the fields of their own selection. They won a victory near Rûspina (B. C. 47); but the next year, in the greater and far more decisive battle of Thapsus, Cæsar gained a complete victory (B. C. 46). Cæsar's soldiers disregarded his orders to spare their fellow-citizens, as they were resolved to obtain rest from the hardships of war at any sacrifice of Roman lives; and fifty thousand Pompeians were left dead upon the battle-field.

By his victory at Thapsus, Cæsar became master of the whole Roman province of Africa. Leaving a strong detachment of his army to besiege the town of Thapsus, Cæsar advanced to Utica, which was garrisoned by Cato the Younger, who had from the first been actuated by the most inflexible hostility to Cæsar. Cato's Senate at Utica consisted of three hundred of the Roman traders who resided in that city. Upon receiving tidings of the defeat of his partisans at Thapsus, Cato convened his Senate and endeavored to inspire its members with courage and resolution; but when he discovered that they were inclined to throw themselves on Cæsar's clemency, he resigned all hopes of defending the city. A detachment of the Pompeian cavalry, which had fled from the defeat of Thapsus, arrived at Utica at this juncture; and Cato endeavored to induce them to remain for the defense of the city; but while he was absent from the Senate, that body decided upon surrender.

Thereupon Cato prepared for suicide. He arranged his accounts, and commended his children to the care of a friend. In the evening he bathed and supped with his family as usual, discussing philosophical subjects. He took a walk after supper, after which he retired to his chamber, where he passed the time in reading over Plato's Dialogue on the Immortality of the Soul. He then lay down and slept soundly for several hours. He arose towards morning and stabbed himself with his sword. Hearing the sound of his fall, his friends rushed into the room, and a surgeon endeavored to bind up his wound; but Cato thrust every one from him, tore open his bowels, and expired. Cato did not wish to survive the Roman Republic, which he saw had virtually approached its end. Cato's death put an end to the civil war in Africa; and after giving orders for the rebuilding of Carthage, the conquering Cæsar returned to Rome in possession of absolute power.

When Cæsar arrived in Rome on his return from Africa, the obsequious Senate decreed to him honors of every kind. That body had already ordered a thanksgiving of forty days for his victory in Africa, granted him the Dictatorship for ten years, and decreed that his chariot should be placed in the Capitol opposite the statue of Jupiter, with the Dictator's statue standing on a globe of brass, inscribed with the words: "Cæsar the Demigod." Instead of the proscriptions which had marked the alternate triumphs of Marius and Sulla, Cæsar proclaimed universal amnesty, and endeavored to avail himself of the wisdom of all parties in the work of civil reorganization.

After addressing the Senate and the people, assuring them of his clemency and his regard for the Republic, Cæsar prepared to celebrate his triumphs for his various foreign conquests. Four of these triumphs were celebrated in one month; the first being for Gaul, the second for Egypt, the third for Pontus, and the fourth for Numidia. These triumphs were only for the conquest of foreign foes, as it was considered unbecoming to triumph over Roman citizens. The first

triumph was the most magnificent; but as the procession was approaching the Capitol, the axle of the triumphal chariot broke, and Cæsar found himself obliged to mount another, thus giving occasion to much delay. In the second triumph were pictures of battles, the Pharos of Alexandria on fire, etc. The third triumph displayed a tablet with Cæsar's laconic despatch at the close of his Pontic campaign: "Veni, vidi, vici." There were two thousand eight hundred and twenty-two golden crowns borne in triumph. Cæsar feasted the people of Rome at twenty thousand tables spread in the streets and public squares of the city; and to one hundred and fifty thousand citizens he presented ten pecks of corn, ten pounds of oil, and four hundred sesterces in money apiece. While he was returning home from the banquet, lights were borne on each side of him by forty elephants.

Cæsar afterwards entertained the people of Rome with all kinds of games, sham-fights, chariot-races and horse-races, huntings of wild beasts, etc. He rewarded his veteran soldiers by presenting twenty-four thousand sesterces to each private, forty-eight thousand to each centurion, and ninety-six thousand to each Tribune. In addition to this pay, they all received donations of land.

Cæsar then directed his attention to regulating the disorders of the Republic; and the benefit of one of his provisions is felt in our own day—namely the rectifying of the calendar. Through the negligence of the pontiffs, the reckoning of time had fallen into hopeless confusion; so that harvest festivals were celebrated in spring, and those of the late vintage occurred in mid-summer. As Pontifex Maximus, Cæsar reformed the calendar, by adding ninety days to the current year; after which, with the assistance of an Alexandrian astronomer, he adapted the reckoning to the sun's course. He made the Roman year consist of three hundred and sixty-five days, and added a day every fourth year. The *Julian Calendar*—as rectified by Pope Gregory XIII. in A. D. 1582—is the reckoning which Christian nations now fol-

low. In recognition of Cæsar's services in this matter, the Roman Senate ordered his clan-name to be given to his birth month—*July*.

The civil war was not yet fully closed in the Roman provinces, as the Pompeians were still in arms in Spain. Cæsar proceeded to that province, and overthrew Pompey's sons in the desperate and decisive battle of Munda (March 17, B. C. 45); Cneius Pompey being killed; but Sextus making his escape, and soon afterwards submitting to Cæsar and receiving his father's estates.

After thus settling the affairs of Spain, Cæsar returned to Rome for the fourth time; and the servile Senate created him Dictator and Censor for life, with the title of *Imperator*, and invested him with all the powers of an absolute monarch, although the name and outward forms of the Republic were allowed to remain. Cæsar was invested with the power of making peace or war without consulting either the Senate or the people. As Imperator, he was allowed to name his successor. His person was declared sacred, and all the Senators bound themselves by a solemn oath to watch over his safety, so that it was treason to plot against him. His statues were ordered to be placed in all the temples, and his name in civil oaths was associated with the names of the gods.

Cæsar now laid aside the sword and cultivated the arts of peace, altered the laws, and corrected many abuses. Turning his thoughts to legislation, he increased the Senate to nine hundred members, and chose the Senators from the provinces as well as from Rome itself. He confined the judicial power to the Senate and the knights. To perpetuate his power, he reserved to himself the appointment of one-half of those who were to be elected to offices in the state; and at the approaching elections he always informed the people as to whom he desired to have chosen to the remaining places. He granted the full privileges of Roman citizenship to the whole population of Cisalpine Gaul, and to many communities in Transalpine Gaul, in Spain, and in other Roman provinces; and in every possible way sought



to obliterate the distinctions between Rome and her provinces, so as to make the entire Roman world a homogeneous whole, thus substituting a great Mediterranean empire for the mere city government which for more than a century had swayed the destinies of Italy and the world.

Cæsar atoned for the narrow policy of municipal Rome by rebuilding the two great commercial cities, Carthage and Corinth, which the jealousy of the Roman Republic had destroyed. He rewarded his veterans with lands beyond the sea, and sent eighty thousand of the poorer inhabitants of the over-crowded city of Rome into the Roman provinces in Europe, Asia and Africa as colonists. His projects embraced the varied interests of all classes and all nations within the Roman dominion; and were designed, by uniting all, to attain a higher civilization than any one of them had reached alone. The Greek schoolmaster and the Jewish trader followed the Roman soldier into the most inhospitable regions of Germany, Dalmatia, or Spain.

Cæsar caused the Roman laws to be digested into a code—a much needed reform. He arranged a settlement between the debtor and creditor classes on a basis acknowledged by both as liberal and just, and “which left financial honesty untouched.” He restored the Licinian Law which required the employment of a certain amount of free labor in the tilling of the lands. He encouraged the increase of the free population by granting exemptions to such as had no less than three children. He granted the freedom of the city to all physicians and professors of the liberal sciences; and sought to advance the cause of education in every portion of the Roman dominions, and to civilize mankind by the power of learning rather than by force. He collected a Greek and Latin library on the model of that founded by the Ptolemies at Alexandria.

Cæsar proposed a plan for changing the course of the Tiber, so as to drain the Pontine marshes, and thus add to the city an extensive tract of land available for building. He also proposed to connect Rome

with Tarracina, a larger and more convenient port than that of Ostia. He likewise planned the erection of a new theater and a magnificent temple to Mars.

Though Cæsar occupied the highest rank as a general, he was more of a statesman than a warrior; and desired to found his government upon the popular confidence, and not upon military power. When he first assumed command of an army, he was already in his fortieth year. He executed all his great works as a ruler during the short intervals of military affairs. Seven important military campaigns occupied the five and a half years following his accession to power; and while he was planning an expedition against Parthia to avenge the fate of Crassus, his career was ended forever by a violent death.

All the genius of Cæsar, and all the wisdom and clemency which distinguished his exercise of the supreme power, could not compensate, in the minds of many of his countrymen, for the crime of elevating himself to power on the ruins of the Republic. It was rumored that, before starting on his Parthian expedition, he designed to assume the title of king. Although he already exercised the full power of a monarch, the name *king* was still intolerably odious to the Roman people. Whether he ever really intended to assume that empty honor, must forever remain a secret. At the Feast of the Lupercalia, February 15, B. C. 44, Mark Antony, his colleague in the Consulate, offered him a crown in the full presence of the Roman people. It was believed that this was done at the secret instigation of the Dictator, but the popular disapprobation of the act obliged Cæsar to refuse the title and emblem of royalty.

Still it was suspected that the Dictator was aiming at a kingly dignity; and at length a conspiracy was formed by about sixty Senators for the assassination of Cæsar, most of whom were among his partisans during the civil war between him and Pompey. At the head of the conspirators were the Prætor Marcus Cassius, who hated Cæsar, and Marcus Junius Brutus, a sincere friend of lib-

erty and a republican of the old stamp, but also a firm friend of Cæsar, who had bestowed upon him many distinguished honors. This Brutus prided himself upon being a descendant of the famous Lucius Junius Brutus, the founder of the Roman Republic; so that the love of freedom appeared to be transmitted to him with the blood of an illustrious ancestry.

The Ides (15th) of March, B. C. 44, was the day fixed upon for the assassination to take place. The augurs had foretold that this day would be fatal to Cæsar. His wife Calpurnia dreamed on the night previous that she saw him assassinated. He was so influenced by these omens that he felt disposed to postpone going to the Senate-House on that day; but one of the conspirators, who called upon him in the morning, represented to him the absurdity of his absence from the Senate on account of his wife's unlucky dreams. Cæsar was thus prevailed upon to be present at the Senate on that day, and the conspiracy was almost detected. While he was passing through the streets, a slave who knew of the plot endeavored to approach him and give information, but was prevented from doing so by the crowd. Artemidórus, a Greek philosopher, who had become aware of the plot, put a paper giving an account of it into Cæsar's hand; but the Dictator, supposing the paper to be an ordinary matter of business, handed it to a secretary along with other papers, without reading it, in accordance with his custom.

When Cæsar entered the Senate-House, where the conspirators were ready to receive him, he met an augur named Spurnia, who had foretold his danger. Cæsar said to him smiling: "Well, the Ides of March are come." Thereupon the augur replied: "True, but they are not yet passed." When Cæsar had taken his seat in the Senate-House, the conspirators approached him under the pretense of saluting him. One of them, named Cimber, in a suppliant attitude, pretended to implore for the pardon of his brother, who had been banished by the Dictator. The others zealously seconded him. Cimber, affecting extraordinary earn-

estness, seized hold of the bottom of Cæsar's toga, thus preventing the Dictator from rising. This was the preconcerted signal for the attack, and all the conspirators instantly rushed upon Cæsar with their daggers. Casca, who was behind, first stabbed the Dictator in the shoulder. Cæsar turned upon this assailant with his stylus, or steel writing-rod, and wounded him in the arm.

The Dictator now received thrusts of daggers from every side. He defended himself vigorously, rushing upon his assailants and throwing down such as opposed him, until he saw his dear friend Brutus among the conspirators, when he ceased all resistance, covered his face with his toga, and exclaimed: "Et tu Brute" (And thou too, Brutus). He then fell down at the base of Pompey's statue, pierced with twenty-three wounds, and expired. As soon as the bloody work of the conspirators was accomplished, Brutus, brandishing his dagger, addressed Cicero thus: "Rejoice, father of our country, for Rome is free!" The majority of the Senators, seized with fear and astonishment, fled from the Senate-House and hid themselves in their houses. Thus perished the greatest man that Rome—some say the greatest man that the world—ever produced. He was a great warrior, statesman, orator and historian.

The rejoicings of Brutus and his fellow-conspirators at Cæsar's death were totally unfounded, as Roman liberty had virtually perished with the Gracchi. Cæsar understood the times better than his assassins, well knowing that the Republic was beyond the power of resurrection. In killing Cæsar, the conspirators removed the only man who was capable of governing the Roman people with clear insight, firmness and beneficence; and thus plunged the state once more into the horrors of civil war, making Rome an easy prey for a less able and less liberal tyrant and usurper. If Brutus and his fellow-conspirators would have been able to restore to their countrymen of that generation the simple and self-denying virtues of their ancestors, Rome would indeed have been free.



COLOSSAL STATUE OF JULIUS CÆSAR AT NAPLES.

The death of one man could not change the character of the nation, whose corruption had gradually eaten away the vitality of the Republic. The conspirators had stricken down the strong arm that was needed to guide the Roman state through this crisis.

The Senatorial conspirators had seriously miscalculated in their expectations that the Roman people would come to their support in this emergency, as all classes were thrown into consternation by the assassination, fearing that this great tragedy would be followed by a return of proscription and revenge. Cæsar's partisans now had an opportunity to gratify their ambition under the pretense of upholding justice. Of these, Mark Antony distinguished himself above all others. He was a man of but moderate abilities, disgraced by habits of vice, and only ambitious of power because it furnished a broader field for his immoralities. He was, nevertheless, a skillful general, having had experience in military life from his youth.

Antony was Consul in the year of Cæsar's assassination; and along with Lepidus, a man like himself, fond of commotions and intrigues, he contrived a plan to seize the chief power in the state. In pursuance of this project, Lepidus took possession of the Forum with a select body of troops. Antony's next move was to gain possession of Cæsar's papers and money. The Senate was then convened to declare whether Cæsar had been a legal magistrate or a tyrannical usurper. This question caused great embarrassment to many of the Senators, who had received all their offices from Cæsar, and had obtained vast fortunes by serving him. Therefore to pronounce him a usurper would imperil their property, while to declare him innocent might endanger the state.

In this dilemma the Senate endeavored to reconcile the two contradictory opinions, by sanctioning all of Cæsar's acts, but granting a pardon to his assassins. This decree did not satisfy Antony, because it granted security to many men who were the avowed enemies of tyranny, and who, he foresaw, would actively oppose his plans for restoring

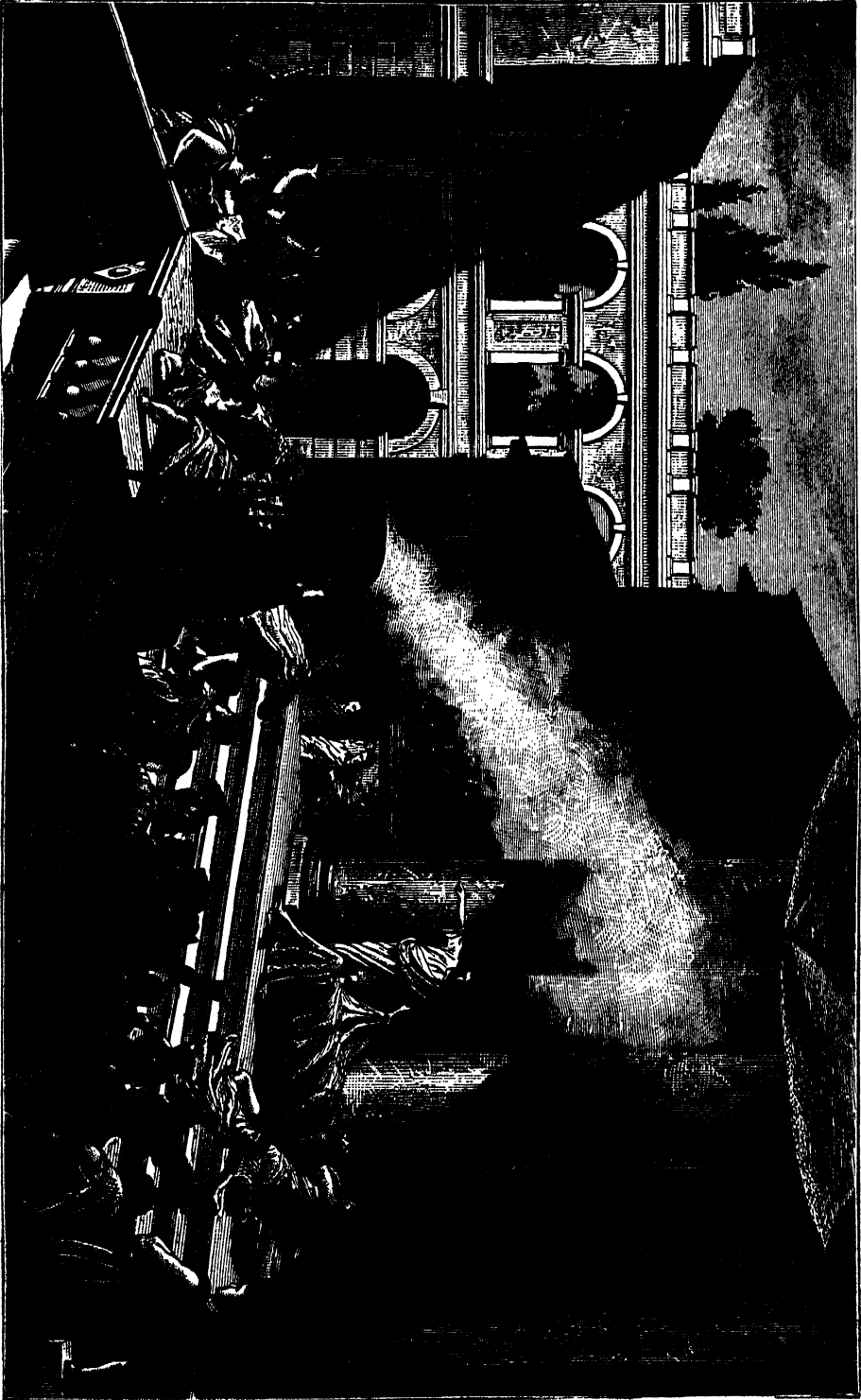
absolute power. Therefore when Antony saw that the Senate had ratified all of Cæsar's acts, without distinction, he contrived a scheme to make the murdered Dictator rule after his death. Having gained possession of Cæsar's account books and papers, Antony bribed his secretary to insert in them whatever he thought proper. By this project vast sums of Cæsar's money were distributed so as to favor Antony's schemes.

Antony obtained a decree from the Senate for the performance of Cæsar's funeral obsequies. On the day of the funeral, the body of the murdered Dictator was taken into the Forum with the greatest solemnity; and Antony, having assigned himself these last duties of friendship, arose before the assembled multitude to deliver the funeral oration. He first read Cæsar's will, in which the Dictator made Octavius, his sister's grandson, his heir, authorizing him to assume the name of Cæsar, with three-fourths of his private fortune. The gardens which Cæsar possessed on the other side of the Tiber were left to the Roman people; and three hundred sesterces (about eleven and a fourth dollars of our money) were left to each citizen.

After reading Cæsar's will, Anthony proceeded with the funeral oration. He began artfully to excite the passions of the multitude by enumerating the brilliant exploits and the noble acts of the murdered Cæsar. He then lifted Cæsar's bloody toga, pierced by the daggers of the assassins, and showed the number of stabs in it. Antony also showed the people an image of wax representing Cæsar's body all covered with wounds. The people, becoming so excited that they could no longer restrain their indignation against the assassins, stormed the Senate-House, tore up the benches to make a funeral pile, and ran through the streets with lighted brands to set fire to the houses of Brutus, Cassius and the other conspirators. These individuals were, however, well guarded, and repulsed the assaults of the mob with ease; but seeing that they were no longer safe in Rome, Brutus and Cassius fled from the city.

Antony was for a time the most popular

MARK ANTONY DELIVERING THE FUNERAL ORATION OVER THE DEAD BODY OF CESAR.



man in Rome, and he proceeded in his work of preventing Cæsar's assassins from profiting by their crime. Having succeeded in accomplishing his first purpose, he went on with his chief design with the same cunning. He assumed an appearance of moderation, and affected an anxiety to obtain an act of amnesty. He soon threw off the mask, and proposed extraordinary honors to Cæsar's memory, with a religious supplication to him as a divinity. Brutus and Cassius soon discovered that Antony meditated civil war, and their cause was becoming more desperate every day; wherefore they retired from Italy, seeking refuge in the Eastern Roman provinces, where they determined to make a stand in their own defense and in the cause of the Republic.

Antony soon found a powerful rival in the youthful Octavius Cæsar, the grandson of the murdered Dictator's sister Julia, and his adopted son and principal heir. This young man had been educated with great care under the eye of his adopted father. He now made his appearance at Rome, having come from the camp at Appollonia to claim his inheritance, out of which he carefully distributed the legacies to the soldiers and the citizens. Cicero was induced to regard Octavius as the hope of the state; and in his third great series of orations, called the *Philippics*, the renowned orator destroyed Antony's popularity and his influence with the Senate. Antony thereupon retired into Cisalpine Gaul, levied an army of veterans, and besieged Mutina, (now Modena), thus inaugurating a new civil war. The Senate then declared Antony a public enemy, and sent an army under the two Consuls for the year B. C. 43, Hirtius and Pansa, against him. At Cicero's instance, Octavius was made Prætor and associated with the two Consuls in the command. Two of Antony's legions deserted to Octavius, and Antony was routed in two battles near Mutina and driven across the Alps, but the victorious Consuls were both slain in the last battle.

The Senate now also antagonized Octavius and refused him the Consulate, whereupon Octavius led his legions to Rome and forced

the Senate to confer upon him the supreme power, although he was but nineteen years old. He compelled the people to elect himself and Quintus Pedius as Consuls for the year B. C. 42. He also caused the Senate to confirm his adoption by his grand-uncle, and to indict Cæsar's assassins. All these having fled from Rome at his approach, he caused them to be condemned in their absence, and also a similar sentence to be passed upon Sextus Pompey. Octavius was made sole commander of the armies of the Republic, and invested with power to make war or peace with Antony, who was now descending from the Alps with seventeen legions, having been in the meantime joined by Lepidus, who had been master of the horse to Julius Cæsar. But the Senate now dreaded the power of Octavius as much as it had just feared that of Antony, and revoked the sentence of outlawry against the latter.

Disgusted with the vacillation of the Senate, and desiring the assistance of Antony and Lepidus to overthrow Brutus and Cassius, who had by this time raised a large republican army in the East, Octavius opened negotiations with his two rivals. Accordingly Octavius, Antony and Lepidus met on a small island in the little river Reno, near Bononia (now Bologna), in Cisalpine Gaul, and formed a league called the *Second Triumvirate*, by which these three leaders took upon themselves the government of the Roman world for five years (B. C. 43). In their conference of three days on this occasion the three Triumvirs partitioned the territories of the Republic and determined the fate of thousands, thus making a cruel and tyrannical use of their power by causing all of their most powerful opponents to be put to death, each Triumvir abandoning his best friends to the vengeance of his colleagues. Antony obtained the government of Gaul; Lepidus that of Spain; and Octavius that of Africa and the isles of the Mediterranean. The Triumvirs agreed to hold Italy and the Eastern provinces in common until they had subdued all their enemies.

The Triumvirs at once commenced their

bloody work of proscription and massacre as agreed upon, and the noblest citizens of Rome were sacrificed to the political enmity and the ignoble ambition of the Triumvirs. Lepidus yielded his brother to the vengeance of his colleagues; Antony sacrificed his uncle; and Octavius, to his eternal shame, allowed Cicero to be abandoned to the wrath of Antony, whose relentless animosity the illustrious orator had incurred in consequence of his severe and eloquent invectives.



CICERO.

Antony sent in pursuit of the great orator a band of assassins, headed by a Tribune whose life Cicero had saved by defending him in a capital trial. The assassins murdered Cicero near his own villa at Formiæ, on the road from Rome to Naples. His head and right hand were nailed to the rostrum at Rome, from which he had so many times discoursed of the sacred rights of Roman citizens. Altogether, two thousand knights and three hundred Senators fell victims to the sanguinary hatred of the Triumvirs. Those who were able to make their escape found refuge with Sextus Pompey in Sicily, or with Brutus and Cassius in Greece.

In the meantime Brutus and Cassius had raised an army of more than a hundred thousand men in the Eastern Roman provinces. Both had persuaded the Roman students at Athens to declare for the cause of freedom and the Republic. Brutus raised a large army in Macedonia, while Cassius collected a formidable force in Syria. Both these armies were united at Smyrna, and

the spirit of the Roman patriots began to revive at the sight of so formidable a military force.

Brutus and Cassius first marched against the Rhodians and the Lycians, who had refused their customary contributions to Rome. After they had reduced these people to submission, Brutus and Cassius again met at Sardis, where they decided to hold a private conference. They accordingly shut themselves up in a room together, ordering that no person be admitted. Brutus commenced by reproaching Cassius for selling offices for money, and oppressing the tributary states by over-taxation. Cassius bitterly resented the imputation of avarice; and the controversy became animated, until, after considerable loud talking, both burst into tears. Their friends who listened at the door overheard the increasing vehemence of their voices, and began trembling for the results, until one of them, named Favonius, who prided himself upon his unrestrained cynical boldness, entered the room and calmed their animosity.

After this noisy interview, Cassius invited Brutus to an entertainment, where for a time political cares and anxieties gave way to freedom and cheerfulness. It was believed that Brutus, as he was retiring from the feast to his tent, saw a specter which predicted to him his future fate. Plutarch tells us that in the dead of night, when the entire camp was perfectly quiet, Brutus, having been awakened from his sleep, was engaged in reading by the light of a lamp, as was his usual custom. He suddenly heard a noise as if somebody was entering the tent. As he was looking toward the door, he saw it open, and a huge figure of frightful aspect standing in his presence. After silently watching the specter sternly gazing at him for several moments, Brutus asked: "Art thou a demon or a mortal, and why comest thou to me?" Thereupon the specter answered: "I am thy evil genius, Brutus; thou shalt see me again at Philippi." To this, Brutus coolly responded: "Well, then, we shall meet again." Thereupon the phantom vanished; and Brutus called his ser-

vants and asked them if they had seen anything. They replied that they had not, and Brutus resumed his reading. Impressed with the extraordinary circumstance, he related it to Cassius, who attributed it to an imagination disordered by watchfulness and anxiety.

As soon as Octavius and Antony had finished their bloody work of proscription and massacre in Rome, they raised an army of more than one hundred thousand men, with which they crossed the Adriatic into Greece. Brutus and Cassius advanced to meet them by way of Thrace. The Roman world awaited in breathless suspense the impending conflict, upon the issue of which depended the fate of the great Republic which had reduced the civilized world under its dominion. The triumph of Brutus and Cassius would be a victory for freedom and the Republic. The success of Octavius and Antony would bring a sovereign with absolute authority on the ruins of the Republic. Brutus was the only man who calmly awaited these coming events. His indifference regarding success, and his satisfaction with having discharged his duty, are forcibly indicated in the following remark, which he made to one of his friends: "If I am victorious, I shall restore liberty to my country; if not, by dying I shall myself be delivered from slavery; my condition is fixed; I run no hazards."

The republican army numbered eighty thousand infantry and twenty thousand cavalry. The army of the Triumvirs amounted to one hundred thousand infantry and thirteen thousand cavalry. The two armies encountered each other at Philippi, in Macedonia, in November, B. C. 42. Cassius desired to know what Brutus intended to do in case of defeat. Brutus replied thus: "Formerly, in my writings, I condemned the death of Cato, and maintained that to avoid calamities by suicide is an insolent attempt against Heaven which sends them. But I have since altered my opinion. I have given up my life to my country, and I think I have a right to my own way of ending it. I am resolved, therefore, to ex-

change a miserable being here for a better hereafter, should fortune turn against me." When Brutus had given this answer, Cassius embraced him, saying: "My friend, now we may venture to face the enemy, for either we shall be conquerors or we shall have no cause to fear those that are so."

The first battle of Philippi then commenced. Antony assumed the sole command of the army of the Triumvirate; Octavius being sick, or pretending to be so. The latter's courage was never manifest in the hour of battle. Antony furiously assailed the lines of Cassius, while Brutus on the other hand assaulted the forces which Octavius should have commanded. Brutus penetrated the enemy's ranks to their camp, routing and dispersing the troops of Octavius. But while the soldiers of Brutus abandoned themselves to plunder, the lines of Cassius were forced and his cavalry put to flight. Cassius made every possible effort to rally his infantry, staying those who fled, and seizing the standards with his own hand. But the valor of Cassius was not equal to the task of inspiring his fleeing troops with courage; and finally, in despair, he retired to his tent, where he was soon afterwards found dead. It was generally believed that he committed suicide; but many were convinced that he was treacherously assassinated by his freedman Pindarus, as his head was found severed from his body.

Brutus, now the sole commander of the republican army, assembled the dispersed troops of Cassius, and encouraged them with fresh hopes of victory. His design was to starve the Triumvirate army, which was now suffering from want of provisions, as a result of the loss of their fleet. But his purpose was overruled by his followers, whose confidence in their own strength, and arrogance toward their general, increased daily.

Finally, after a rest of twenty days, Brutus was obliged to hazard the fate of another conflict; and the second battle of Philippi was accordingly fought. The two armies were drawn out, and they remained in sight



of each other for some time without venturing upon an engagement. It was believed that Brutus himself lacked his former ardor, by having seen a second time, or imagining to have seen, the specter during the precious night. Nevertheless, he encouraged his troops, and gave the signal for battle. He again had the advantage where he commanded personally, as usual, cutting into the enemy's ranks at the head of his infantry, and producing great slaughter among them. But a panic seized the troops formerly commanded by Cassius, and their terror being communicated to the rest, caused the route of the entire army.

Surrounded by his most valiant officers, Brutus fought with the most astonishing valor for a long time. The son of Cato the Younger and the brother of Cassius were slain in fighting at his side. Finally he was forced to yield to superior numbers, and fled from the field. The Triumvirs, feeling certain of victory, had given orders that Brutus should not be permitted to escape by any means; but his friend, Lucilius, determined to save him from peril at the risk of his own life. Observing a detachment of Thracian cavalry closely pursuing Brutus, Lucilius threw himself in their way, telling them that he was Brutus. The Thracians instantly made him a prisoner, and informed Antony of their capture; and that Triumvir at once hastened to meet his distinguished captive, for the purpose of insulting his misfortunes. The stratagem so abated the ardor of the pursuit that Brutus escaped from his enemies with a number of his most faithful followers.

On the approach of night, he sat down under the shelter of a rock. After sitting for some time to take breath, he repeated a line from Euripides, expressing a wish to the gods that guilt should not escape punishment in this life. He added this line from the same poet: "O virtue! I have worshiped thee as a real god; but thou art an empty name, and the slave of fortune!" With great tenderness he then called to mind those whom he had seen perishing in battle. He despatched a friend to ascertain

all about those who were still remaining; but this individual never returned, having been slain by a detachment of the enemy's cavalry. Judging correctly concerning this person's fate, Brutus now determined to die also, and implored those standing about him to give him their last aid; but every one of them declined to gratify his melancholy wish. He then retired aside with his friend Strato, entreating him to perform this act as a last deed of friendship. When Strato refused his request, Brutus ordered one of his slaves to execute what he so ardently desired. Thereupon Strato exclaimed that it should never be said that Brutus needed a slave for want of a friend in his last extremity; and, turning his head aside with these words, he presented the point of his sword. Brutus threw himself upon the pointed weapon, which penetrated his body, causing instant death.

Philippi was the grave of the Republic, and the lost hopes of Roman liberty expired with Brutus. Thus the Roman Republic, which was founded in B. C. 508 by Lucius Junius Brutus, the first renowned Roman patriot, perished in B. C. 42 with his no less illustrious and patriotic descendant, Marcus Junius Brutus, after an existence of almost five centuries; or, briefly stated, Roman freedom and republican government began with a Brutus and ended with a Brutus.

The Triumvirs made a cruel use of their victory, putting to death their political opponents without the least shadow of mercy. The leading men of Rome either fell victims to assassination, or committed suicide to escape the insults of the hired assassins sent to murder them. A Senator and his son being ordered to cast lots for their lives, both refused. The father voluntarily surrendered himself to the executioner, and the son committed suicide by stabbing himself in the executioner's presence. Another begged for the favor of the rites of burial after his death, to which Octavius replied that he would soon find a grave in the vultures that would devour him. The head of Brutus was sent to Rome and cast at the foot of Cæsar's statue. His wife Porcia, the

daughter of Cato the Younger, claimed his ashes; and followed the example of her father and her husband by committing suicide, which she did by swallowing coals of fire.

After the Triumvirs had thus established their power on the ruins of the Republic, they began thinking of enjoying the homage of the people whom they had subjected. Antony went to Greece to receive the flattery of the refined Athenians. He passed some time at Athens, conversing with the philosophers and being present at their disquisitions. Thence he crossed over into Asia Minor, where all the Eastern monarchs who acknowledged the Roman supremacy came to pay him homage, while the fairest princesses sought to win his favor by the value of their presents or by the charms of their beauty. In this manner Antony passed from kingdom to kingdom, attended by a succession of sovereigns, exacting contributions, bestowing favors, and giving away crowns at his pleasure. He conferred the Kingdom of Cappadocia upon Sysenes, because he admired his mother's beauty; and he bestowed the Kingdom of Judæa upon Herod the Great.

Cleopatra, the beautiful but wicked Queen of Egypt, surpassed all other princesses in the arts by which she strove to allure Antony. Serápión, her governor in Cyprus, had furnished aid to Cassius. Antony summoned her to give an account of her course, and she promptly and willingly complied, relying upon her powers of fascination. Antony was at Tarsus, in Cilicia, when Cleopatra determined to personally attend his court. She sailed down the river Cydnus to meet him, with the most magnificent ceremony; the stern of her galley being covered with gold; its sails being of purple silk, and its oars of silver, while the rowers were keeping time to the sound of flutes and cymbals. Cleopatra exhibited herself reclining on a couch spangled with stars of gold, and such other ornaments as are generally ascribed to Venus by poets and painters. On each side of her were boys like Cupids, fanning her by turns; and charm-

ing nymphs, attired like Nereids and Graces, were stationed at suitable places around her. As she was passing, the banks of the river were perfumed by the incense burning on board her galley; and multitudes of people delightedly and admiringly gazed upon the spectacle.

Antony was soon captivated by her beauty, and was utterly unable to withstand that passion which ultimately proved the cause of his ruin. After thus securing her power, Cleopatra started on her return to Egypt; while Antony hastily followed her. After his arrival at Alexandria, Antony abandoned himself to indolence, luxury and vice, equally regardless of the calls of honor, interest or ambition. He found ample means for the gratification of his vicious indulgences among the luxurious Alexandrians.

While Antony was thus wasting his time in Egypt, Octavius undertook to lead the veteran soldiers back to Italy and settle them in that country, and was diligently engaged in providing for their support. He had promised them lands in Italy in payment for their past services, but they could only obtain their grants by expelling the original owners. As a result of this, vast numbers of women, with children on their arms, whose tender years and innocence aroused universal compassion, daily filled the streets and the temples with their lamentations. Multitudes of husbandmen and shepherds came to implore the conqueror to allow them to retain their property. Among this number was the celebrated Roman poet Virgil, to whom the human race is more indebted than to a thousand conquerors. He most humbly begged to be allowed to retain his patrimonial farm. Octavius granted Virgil's request; but his unfortunate neighbors, the countrymen of Mantua and Cremona, were unceremoniously deprived of their landed possessions.

Rome and Italy now endured great suffering. The insolent soldiery pillaged at their pleasure; while Sextus Pompey, the enemy of the Triumvirs, was master of the sea, and used his power to cut off Rome from all

foreign intercourse, thus preventing the importation of the usual supplies of corn. In addition to these miseries, Italy suffered from the horrors of a new civil war. Lucius, the brother, and Fulvia, the wife of Antony, incited a rebellion against Octavius concerning the division of the lands. Lucius placed himself at the head of an army; but Octavius, with a superior force, hemmed him in between two armies, and forced him to retreat to Perugia, where he was besieged and starved into a surrender. On this occasion, Octavius was guilty of great cruelty to his vanquished foes. He caused three hundred nobles of Perugia to be sacrificed on an altar erected to the memory of Julius Cæsar, on the anniversary of the famous Dictator's assassination, March 15, B. C. 40.

When Antony heard of his brother's overthrow, he left Egypt and hastened back to Italy. At Athens he met his wife, Fulvia, whom he blamed for instigating the recent disturbances in Italy, and treated her with great contempt. Leaving her on her death-bed, he crossed the Adriatic into Italy, meeting the army of Octavius at Brundisium. A bloody struggle was expected; but the two rival Triumvirs opened negotiations, which were soon followed by a treaty of peace, in which all offenses and insults were mutually forgiven. To cement the union Antony married Octavia, the sister of Octavius. A new division of the Roman world followed; the West being assigned to Octavius, the East to Antony, and Africa to Lepidus. The next year Sextus Pompey, whose fleets, having complete command of the sea, threatened Rome with famine, was also admitted into the political partnership; being allowed to hold the islands of Sicily, Sardinia and Corsica, together with the Peloponnesus, on condition of supplying Rome with grain.

Mutual jealousies rendered the peace of short duration. Sextus Pompey never fulfilled the conditions under which he had been admitted to the partnership, in consequence of which a two years' civil war followed between him and Octavius, which was ended by the great sea-fight off Naulo-

chus, in B. C. 36, in which Agrippa, Cæsar's intimate friend, routed the forces of Sextus Pompey, who fled in despair to Asia, where he was slain the next year by one of Antony's lieutenants. Pompey's land forces, deserted by their leader, prevailed upon Lepidus to take command of them and to declare war against Octavius. But the young Cæsar behaved with a boldness worthy of his name. Going unarmed and almost unaccompanied into the camp of Lepidus, he, by his eloquence, induced the troops to desert their unworthy general and to follow him.

After Lepidus had been thus degraded, Octavius and Antony remained at the head of affairs for three years. Antony was now the only obstacle in the way of the ambition of Octavius, who was anxious to make himself sole master of the Roman world. He began by making Antony's character as contemptible as possible in the minds of the Roman people, and in this purpose he was aided by the follies of Antony himself. Antony had in the meantime led an unsuccessful expedition against the Parthians; after which he returned to Egypt, where he again plunged into luxury and dissipation, and allowed himself to be enslaved by the charms of Cleopatra, who studied every art to increase his passion and vary his amusements.

Not satisfied with sharing with the Egyptian queen all the delights which her kingdom afforded, Antony now determined to enlarge his sphere of luxury by bestowing upon her some of the kingdoms under the Roman dominion. He therefore gave her all of Phœnicia, Cœle-Syria and Cypress, and also a large portion of Cilicia, Arabia and Judæa. He had no right to bestow these territories, but he foolishly pretended to grant them in imitation of Hercules. This combination of vice and folly, Antony's debaucheries, and his utter enslavement to the caprices of an abandoned woman, thoroughly disgusted his Egyptian friends, many of whom deserted him and carried such accounts of his foolish and disgraceful conduct to Rome that all his parti-

sans in that city abandoned him; and a decree was passed depriving him of his office of Consul.

Octavius fully profited by the folly of his rival. Observing that the Roman people were sufficiently exasperated at Antony, Octavius sent his sister Octavia, Antony's second wife, ostensibly to reclaim her husband, but in reality to furnish a sufficient pretext to come to an open rupture with him; being confident that Antony would dismiss her with contempt. When Antony heard of his wife's approach, he was at Leucopolis, in Caria, absorbed in his revels with Cleopatra. Octavia's arrival was distasteful to both Antony and Cleopatra. The Egyptian queen, fearing the charms of Antony's wife, endeavored to convince Antony of the strength of her passion by a well-feigned melancholy. Cleopatra's artifices, along with the endless flattery and importunity of her partisans, had such effect upon Antony's weakness that he sent orders for Octavia to return to Rome, without seeing her. This insult on the part of Antony was soon followed by his determination to marry Cleopatra.

In accordance with this intention, when Antony and Cleopatra returned to Alexandria, the former assembled the inhabitants of that city in the public theater, where he caused an alcove of silver to be erected, under which two thrones of gold were placed, one for himself and the other for the queen. On one of the thrones he took his seat, dressed as Bacchus; while Cleopatra occupied the other throne, clothed in the ornaments and attributes of Isis. On this occasion Antony proclaimed Cleopatra Queen of all the Roman provinces which he had formerly granted to her; and associated Cæsar, her son by Julius Cæsar, as partner in the government. He conferred the title of King of Kings on the two children which she had borne to himself, assigning them very large dominions. To cap the climax of his follies, he then sent a detailed account of his proceedings to the Consuls at Rome.

Antony's desertion of Octavia, his intended marriage with Cleopatra, and his be-

stowal of several Roman provinces in Asia upon the dissolute queen, brought matters to the crisis which Octavius desired, and rendered civil war between the two rivals inevitable. Octavius accordingly declared war against Antony, and both sides were making earnest preparations for the struggle which was to make one of them sole master of the Roman world. Their armies were suitable to the magnitude of the purpose for which they were called forth. Antony had the largest forces, embracing all the military strength of the East; his army numbering one hundred thousand infantry and twelve thousand cavalry, and his fleet amounting to five hundred ships of war. The forces of Octavius were better disciplined than those of Antony, and his cavalry were as numerous; but his infantry consisted of only eighty thousand men, and his fleet of only two hundred and fifty ships, though the latter were better built and manned than those of Antony.

The rival fleets and armies were at length assembled on the opposite shores of the Gulf of Ambracia, near the city of Actium, in Epirus. They remained in view of each other for several months, without coming to action. Finally Antony was influenced by Cleopatra to hazard a naval engagement on September 2d, B. C. 31. He arranged his fleet before the mouth of the gulf; and Octavius, or more properly Agrippa, who commanded in his name, drew up his fleet in opposition. The two armies on the opposite sides of the gulf constituted themselves spectators of the conflict, and encouraged the fleets, by their shouts, to engage.

Both sides commenced the battle in the usual manner. The prows of the ships were armed with brazen peaks, with which it was the custom to drive with great fury against each other. As Antony's vessels were large, unwieldy and ill-manned, they were incapable of the essential swiftness; while the ships of Octavius were unable to stand the rude encounter, on account of the lightness of their construction. Consequently, the conflict assumed the character of a land battle; the ships running along



CLEOPATRA DURING THE BATTLE OF ACTIUM.

side of each other, and the men fighting hand to hand with great ardor for a long time.

The victory was in doubt until Cleopatra suddenly turned the fortune of the day in favor of Octavius. Suddenly seized with a panic, she tacked about with her Egyptian squadron of sixty vessels, and fled from the engagement. Antony, leaving his fleet and army to take care of themselves, immediately followed after her, thus deserting the men who had gallantly risked their lives in his cause. Nevertheless the battle lasted until evening, when Antony's forces were partially beaten by the skill of Agrippa, and partially induced to submission by the liberal promises of Octavius.

The troops of Antony, not believing that their general had fled, held out for a week, expecting him to return to lead them; but as they received no tidings concerning him, and as they were deserted by their allies, they made terms with the victorious Octavius. When Cleopatra fled from the battle, Antony followed after her in a single ship. When he came up with her vessel, he entered it, but did not manifest any desire to see her. She was in the stern, and he went to the prow and there remained silent and melancholy. He thus passed three days, during which he did not see or speak to Cleopatra, either from shame or indignation. But the queen's female attendants afterwards effected a reconciliation between them, and they lived in friendly intercourse as formerly.

Supposing that his army remained loyal to him, Antony sent orders to lead it into Asia. But when he arrived in Egypt, he was informed that it had joined the army of Octavius. This intelligence so enraged him that it was with great difficulty that he was restrained from committing suicide. Cleopatra manifested more resolution than her lover. As she had amassed a vast amount of treasure, she conceived a plan to convey her fleet across the Isthmus of Suez into the Red Sea, and thus make her escape to some remote region beyond the power of the triumphant Octavius.

Her scheme was partially executed, and a number of vessels were launched in the Red Sea; but these were attacked and burned by the Arabs, and the Egyptian queen was therefore obliged to relinquish a design so full of difficulties. She then began to fortify the approaches to her kingdom, and prepared for a defensive war. She likewise negotiated for foreign aid from the princes in alliance with Antony. While Cleopatra was thus occupied, Antony displayed the most deplorable weakness. He first pretended to imitate Timon the misanthrope, and shut himself up in utter solitude. But his temper would not permit him to remain long in this condition. He therefore abandoned his cell, giving himself up to feasting and all sorts of extravagance.

Meanwhile the forces of Octavius advanced on each side of Egypt. Cornelius Gallus occupied Paretonium, the key of the Egyptian kingdom on the west. Antony hastened with the Egyptian fleet and army to check his progress, but was forced to retreat with heavy loss. Pelusium, the principal Egyptian fortress on the eastern side, surrendered to Octavius at the first summons; whereupon Octavius advanced upon Alexandria. Antony stationed the Egyptian army upon an elevated ground close to the city, whence he sent orders to his fleet to engage the enemy. He waited to view the conflict, and finally he was gratified at seeing his galleys advance in good order. But his joy soon gave way to rage when he saw them salute the ships of Octavius, and both fleets uniting and entering the harbor of Alexandria together.

At the same time the Egyptian cavalry deserted Antony. He endeavored to lead on the Egyptian infantry, but these were vanquished with little difficulty, and Antony was obliged to return to Alexandria. Overcome with rage and fury, he ran about wildly accusing Cleopatra of having betrayed him, when he had sacrificed his interests for her sake only. He was not deceived in this suspicion, as it was by the secret orders of the Egyptian queen that her fleet had deserted to the enemy.

For a long time Cleopatra had dreaded the effects of Antony's jealousy, and had studied how to secure herself against it. She had erected a structure near the temple of Isis, apparently intending it for a sepulcher. She removed her most valuable treasures to this place, covering them with torches, fagots and other combustible materials. This retreat she designed for the twofold purpose of escaping from the sudden resentment of Antony and of defending herself against Octavius by threatening to burn all her treasures unless he granted her favorable terms of capitulation. She now retired to this place, closed the gates, and gave orders to spread rumors that she was dead.

These rumors soon reached the ears of Antony, arousing all his former passion for Cleopatra. In paroxysms of grief, he exclaimed: "Miserable man that I am! what is there now worth living for, since all that could soothe or soften my cares is departed? O Cleopatra! our separation does not so much afflict me as the disgrace I suffer in permitting a woman to instruct me how to die!" He then called one of his freedmen, named Eros, whom he had engaged by oath to put him to death whenever he should be driven to this final resource by the evil hand of fortune. He therefore now ordered this freedman to execute his sworn promise. The faithful Eros accordingly drew his sword as though he were about striking a blow, when he suddenly turned his face and plunged the weapon into his own bosom, dropping dead at his master's feet. For a moment Antony paused over his faithful servant's body, in admiration of this sign of attachment. He then snatched the sword and stabbed himself, falling backward on a couch. The wound which he thus inflicted upon himself was fatal; yet, as the blood stopped, he partially recovered his spirits, and implored those who rushed to his aid to put an end to his life; but, seized with astonishment and terror, they all fled.

In this wretched condition Antony remained until he was informed that Cleopatra was still living, and that she desired to

have him brought to the monument in which she had sought refuge. He was therefore taken to that place. Cleopatra, who was accompanied only by two of her women, did not dare to open the gate; but she threw down cords from the window, and with these Antony was drawn up. Bathed in blood, he extended his hand to the queen, and faintly tried to raise himself from the couch on which he had been laid. Cleopatra abandoned herself to grief, tore her clothes, beat her breasts, kissed the mortal wound of Antony, and called him her husband and lord. Antony begged her to moderate her transports of grief and to preserve her life if that could be done with honor. Said he: "As for me, lament not my misfortunes, but congratulate me upon the happiness which I have enjoyed. I have lived the greatest and most powerful of men, and though I fall, my fate is not ignominious. A Roman myself, it is by a Roman I am at last overcome!" When he had said this, he expired.

By command of Octavius, who had heard of Antony's desperate behavior, Proculeius now made his appearance. He was sent to use every means to get Cleopatra into his power. Octavius had a twofold motive for his solicitude on this occasion. He was anxious to prevent her from destroying the treasures in the monument, and to preserve her person as an ornament to grace his triumph. But the queen was upon her guard, and declined holding any intercourse with Proculeius except through the gate, which was well secured. Finally an entrance was effected through the window by means of a ladder; and Cleopatra, seeing that she was a prisoner, attempted to stab herself with a poniard, but the weapon was wrested from her. Octavius gave orders that she must be treated in every respect with the deference and submission to which her rank entitled her. Cleopatra appears to have entertained some hope of acquiring the same influence over Octavius that she had wielded over Antony, but she found herself utterly unable to captivate him by her charms.

At last Cleopatra was secretly informed

that within three days she was to be sent with her children to Rome to grace the triumph of her conqueror. She accordingly resolved upon suicide. First throwing herself upon Antony's coffin, she bewailed her captivity, and reiterated her determination not to survive her lover. After bathing, and ordering a sumptuous banquet, she attired herself in the most magnificent style. After she had partaken of the banquet, she ordered every one except her two women to leave the apartment. Meanwhile she had managed to have an asp secretly brought to her in a basket of figs; after which she wrote to Octavius, informing him of her desperate intention, and desiring to be laid in the same tomb with Antony.

Upon receiving this letter, Octavius at once sent messengers, in hopes of thwarting the queen's purpose, but they did not arrive in time. When they entered the chamber, they saw Cleopatra lying dead upon her couch, attired in her royal robes. Iras, one of her faithful attendants, was stretched lifeless at the feet of her mistress; while Charmion, the other attendant, barely alive, was putting the crown on the queen's head. One of the messengers sent by Octavius exclaimed: "Alas! is this well done, Charmion?" Charmion replied: "Yes, it is well done. Such a death is becoming a glorious queen, descended from a race of glorious ancestors!" When Charmion had uttered these words, she fell and expired.

Thus died Cleopatra, the last of the famous dynasty of the Ptolemies; and with her death Egypt became a Roman province (B. C. 30). The immense wealth which had been amassed by the Ptolemies was seized by the triumphant Octavius and conveyed

to Rome. The submission of Egypt to Rome was followed by a universal peace; and when Octavius returned to Rome the next year (B. C. 29), he celebrated a three-fold triumph, and the gates of the temple of Janus were closed for the third time.

The battle of Actium made Octavius sole master of the Roman world. Roman liberty was now gone forever; and the Roman people, who had lost all the virtues and republican spirit of their ancestors, made no attempt to restore the republican constitution. The most illustrious citizens besought Octavius to take the government into his own hands; and the people, tired of the oppression of the aristocracy, gladly placed themselves under the sway of a single master. The Roman Republic ended, and the *Roman Empire* began, in the year B. C. 27, when the Roman Senate conferred upon Octavius sovereign powers with the titles of Augustus (the Divine) and Imperator (Emperor); and thenceforth he was called Augustus, instead of Octavius. We will give a full account of the establishment of the empire in a subsequent section.

The city of Rome was now inhabited by a motley population, gathered from all portions of the Roman world; and this population, being deficient in patriotic sentiment and principles, was better fitted for a monarchy than for a republic. It was a remarkable circumstance that during the violent internal dissensions which had caused the subversion of the old republican government, and amid all the devastation and bloodshed of civil war, the Roman state was constantly growing more powerful and formidable, and was able to subdue every nation that ventured to take up arms against it.



## SECTION XI.—PROVINCES OF THE ROMAN EMPIRE.

**WE** HAVE now reached a point at which we must take a survey of the Roman Empire, whose history was now the history of the ancient civilized world. All the countries of Europe, Asia and Africa surrounding the Mediterranean had now become absorbed in the dominion of the seven-hilled city on the Tiber. The only rival of this grand and magnificent empire was the Parthian Empire on its eastern border. "The very name of Rome reminds us of every image of grandeur, power and magnificence; and every association connected with it serves to concentrate around the Eternal City a halo of splendor and glory."

From the reign of Augustus to that of Constantine the Great—embracing a period of about three and a half centuries—the vast Roman Empire was bounded by almost the same frontiers. This permanence of the imperial limits may partly be attributed to the sagacity with which the Roman leaders, at the time of Rome's greatest power, voluntarily stopped short in their career of conquest where they discovered the best military frontiers. The Roman Empire was mainly enclosed within natural boundaries, such as great rivers, mountain ridges, deserts, seas and the vast ocean. Though great rivers afford but little obstacles to the armies of civilized nations, they are usually formidable barriers to the inroads of barbarian and savage hordes. On the west this vast empire was bounded by the Atlantic Ocean; on the south by the great African desert; on the north by the Scotch Highlands, the German Ocean or North Sea, the rivers Rhine and Danube, and the Euxine or Black Sea; and on the east by the Armenian mountains, the historic river Euphrates and the Syro-Arabian desert.

Thus the Roman Empire embraced all Southern and Western Europe, Western Asia and Northern Africa, comprising the entire

basin of the Mediterranean; and that vast sea had become a Roman lake. The Empire was almost three thousand miles in extent from east to west, and about one thousand miles from north to south; and embraced the territory occupied by the modern countries of Portugal, Spain, France, Belgium, Western Holland, England, Wales, the Scotch Lowlands, Rhenish Prussia, part of Baden, Wurtemberg, nearly the whole of Bavaria, Switzerland, Italy, the Tyrol, Austria proper, Western Hungary, Croatia, Slavonia, Servia, Bulgaria, Montenegro, European Turkey, Greece, Asia Minor, Syria, Palestine, Egypt, Barca, Tripoli, Tunis, Algeria and Morocco.

The Roman Empire exclusive of Italy was divided into *provinces*, which may be classed under three heads—the Western, or European; the Eastern, or Asiatic; and the Southern, or African. The Western, or European provinces, were Spain, Gaul, Britain, Vindelicia, Rhætia, Noricum, Pannonia, Mœsia, Illyricum, Macedonia, Thrace, Achæa, Sicily, and Sardinia including Corsica. The Eastern, or Asiatic provinces, were Asia proper, Bithynia, Galatia, Pamphylia, Cappadocia, Cilicia, Syria and Palestine. The Southern, or African provinces, were Egypt, Cyrenaïca including Crete, Africa proper, Numidia and Mauritania.

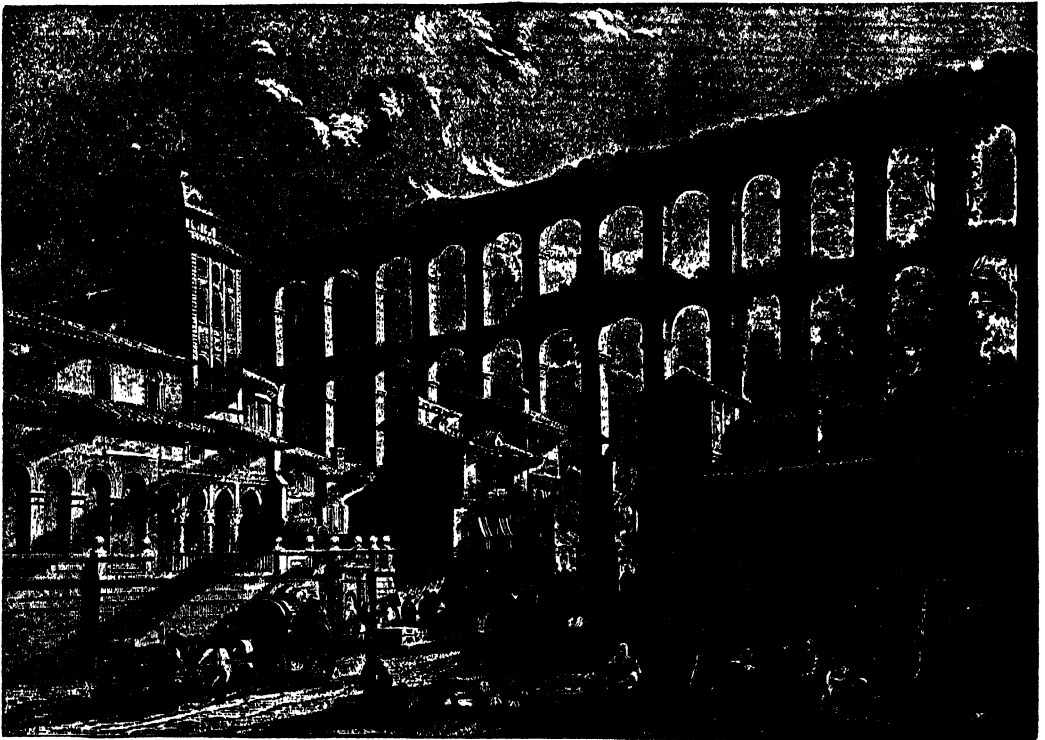
Spain—called Hispania by the Romans, and Iberia by the Greeks—was the most western of Rome's European provinces, and embraced the entire Spanish peninsula, whose boundaries were fixed by nature, being washed on all sides by the Atlantic and the Mediterranean, except on the north-east, where it was separated from Gaul by the Pyrenees. This vast province was subdivided into three portions, usually administered by three different governors—namely Lusitania, or the country of Lusitani, corresponding almost to the modern Portugal; Bætica, or the country about the Bætis (now Guadalquivir), corresponding to the modern

Andalusia; and Tarraconensis, embracing the remainder of the peninsula.

Three principal nations inhabited Lusitania—the Gallæci in the north, the region of the modern Galicia; the Lusitani in the center; and the Turdetani in the south. Lusitania had three great rivers, the Durius (now Douro), the Tagus, and the Anas (now Guadiana). The principal towns of the province were Augusta Emerita (now Mérida), on the Anas, and Olisipo (now Lisbon), on the Tagus. Bætica was occupied by the

watered by the Ibérus (now Ebro), the Tura, the Sucro (now Jucar) and the Tader (now Segura) rivers. It was occupied toward the north by the Astúres, the Cántabri, the Vaccæi, the Vascónes and other nations; in the central part by the Carpetani, the Celtibéri and the Ilergetes; and along the eastern coast by the Indigetes, the Ausetani, the Ilercavónes, the Suessetani, the Contestani, the Cosetani and other nations.

The chief cities of Tarraconensis were Tarraco (now Tarragona), the capital, on



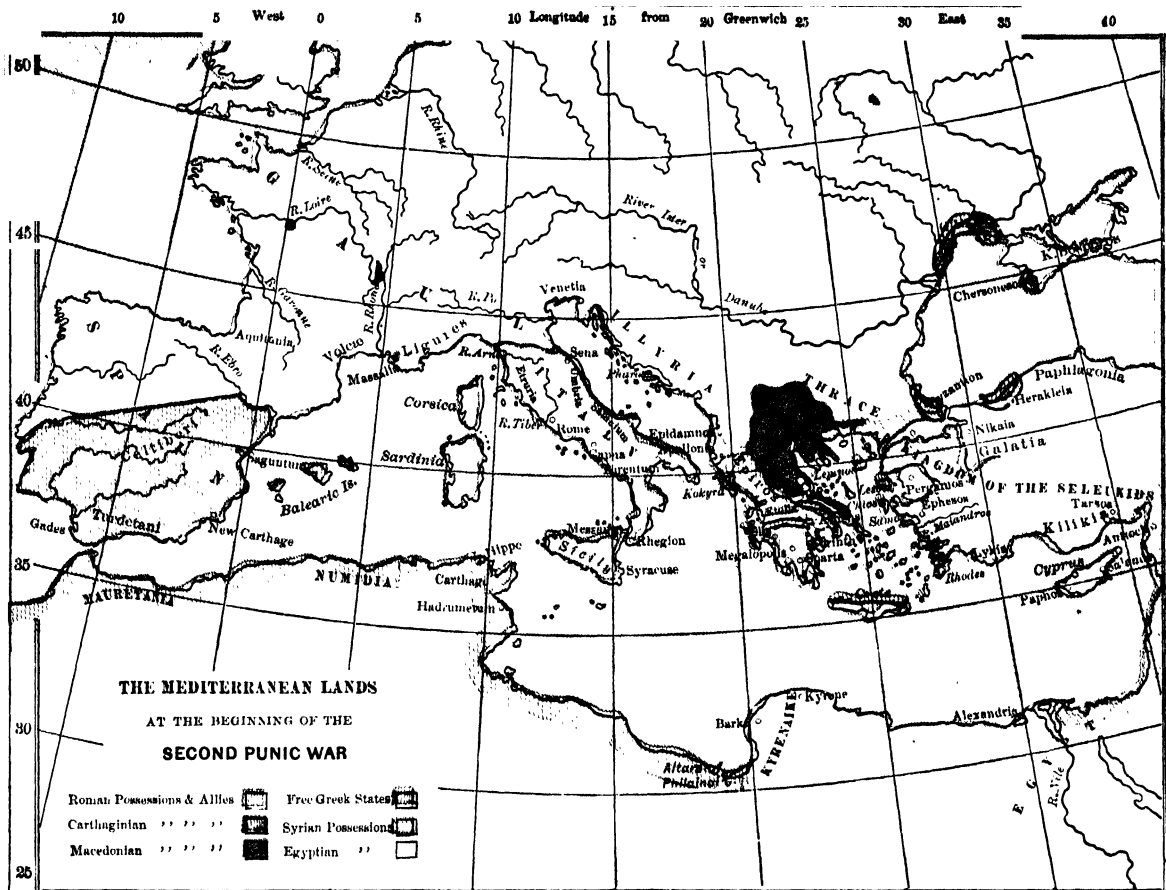
ROMAN AQUEDUCT IN SEGOVIA, SPAIN.

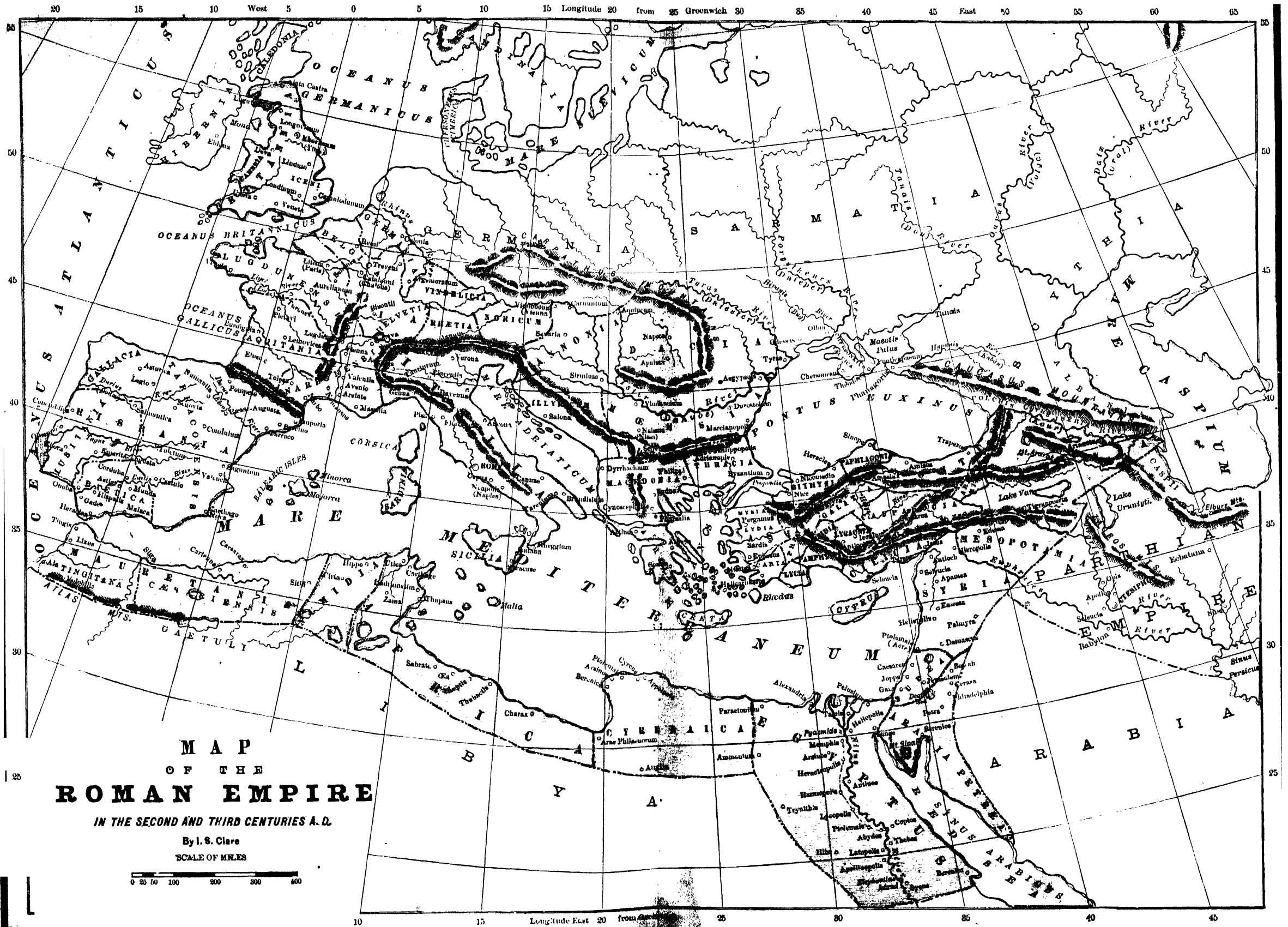
Turduli towards the north, and the Bastuli towards the south. The Bætis was the only important river of Bætica; and the only important towns of the country were Corduba (now Cordova) and Hispalis (now Seville), in the interior, and Gades (now Cadiz), on the southern coast.

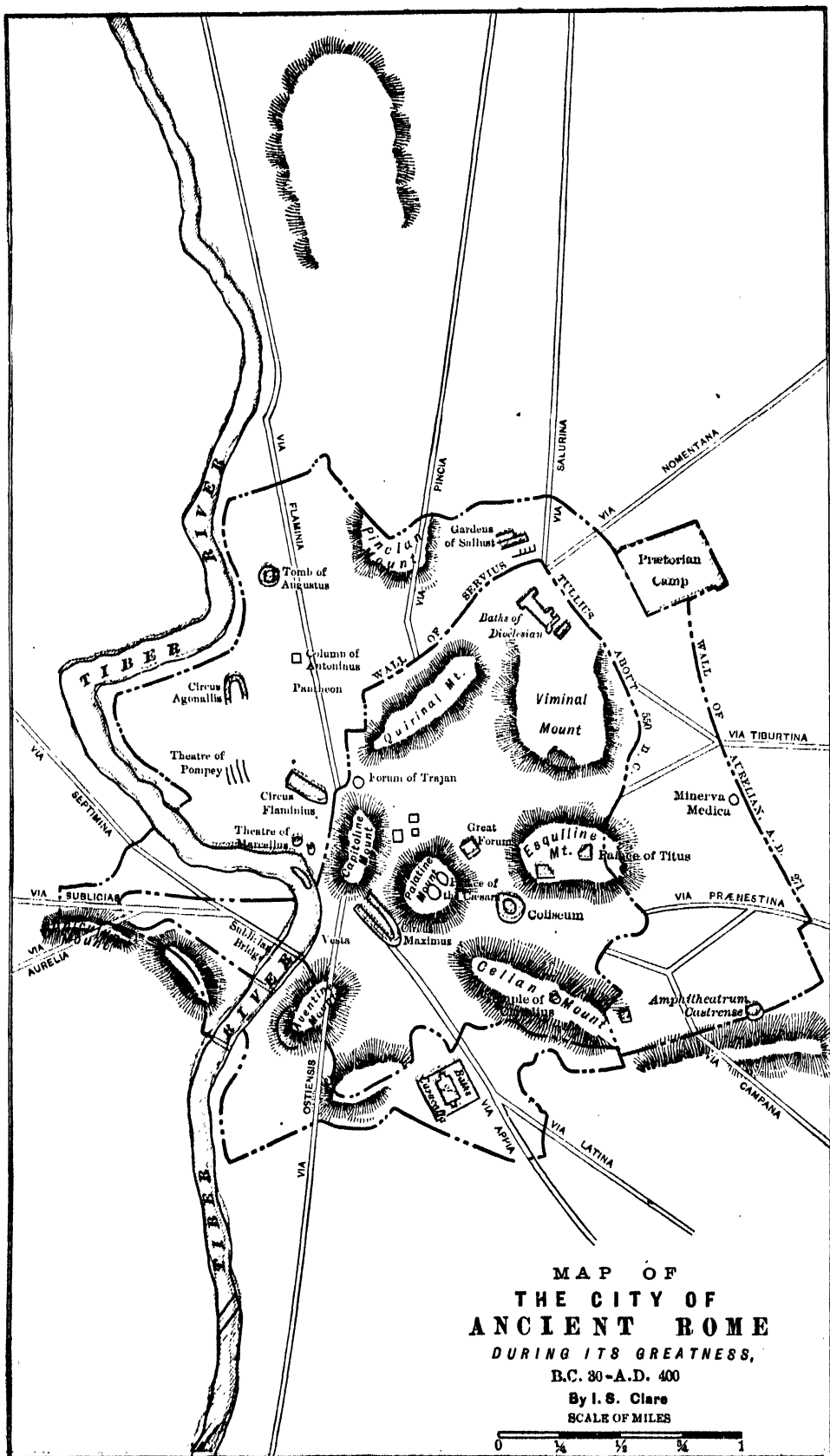
Tarraconensis was by far the most extensive of the three subdivisions of the Spanish peninsula, and embraced the upper courses of the Durius, the Tagus and the Anas rivers, along with the whole region

the eastern coast; Carthágo Nova (now Carthagera); Cæsar-Augusta (now Saragossa), on the Ibérus; Tolétum (now Toledo) on the Upper Tagus; and Ilerda (now Lérida). The Balearic Isles—Major (now Majorca), Minor (now Minorca), and the Pityusæ, Ebusus (now Ivica) and Ophiusa (now Formentera)—were also included in Tarraconensis.

Spain was the first country outside of Italy that yielded to the Roman arms, but its ultimate subjection baffled the efforts of







the most skillful Roman generals for nearly half a century. This country was celebrated for its silver, which was so abundant that the most ordinary implements were made from it. While the Romans held the country in subjection, they employed forty thousand men in the mines, and crected many fine cities. A magnificent aqueduct at Segovia yet remains, being one of the best preserved of the Roman structures still existing.

Gaul—called Gallia by the Romans—embraced the territory occupied by the modern France, Belgium and Western Switzerland. It was bounded on the north and west by the Atlantic Ocean; on the east by Roman Germany, which is sometimes included in Gaul, Rhætia and Cisalpine Gaul; and on the south by the Mediterranean and Spain, being separated from the latter by the Pyrenees mountain chain. The five chief rivers of Gaul were the Scaldis (now Scheldt) and the Sequana (now Seine) in the north; the Liger (now Loire) and the Garumna (now Garonne) towards the west; and the Rhódanus (now Rhone) in the south.

Augustus subdivided Gaul into four districts—Aquitania, the country of the Aquitani, towards the south-west, from the Pyrenees to the Loire; Lugdunensis, to the north-west, extending from the British Channel to Lugdunum (now Lyons), the capital; Narbonensis, towards the south-east, between Aquitania and the Maritime Alps; and Belgica, towards the north-east, extending from the British Channel to Lake Geneva.

Aquitania embraced the valleys of the Garumna (now Garonne), Duranius (now Dordogne), Carantonus (now Charente), and half the valley of the Liger (now Loire). The principal tribes of Aquitania were the Aquitani in the south; the Santónes and the Pictonés towards the north-west; the Bituriges towards the north-east, in the region around Bourges; and the Arverni to the south-east, in Auvergne. The chief cities of Aquitania were Climberris and Burdigala (now Bordeaux).

Lugdunensis comprised the territory between the Loire and the Seine, along with the tongue of land extending along the Saône to a little below Lyons. The principal tribes of Lugdunensis were the Ædui in the south; the Senónes, the Parisii, the Carnútes, and the Cadurci in the interior; the Veneti, the Osismii, the Curiosolitæ, the Unelli and the Lexovii upon the coast. Lugdunum (now Lyons), the capital, was located in the extreme south-east of the province. The other chief towns were Lutetia Parisiorum (now Paris), Genabum (now Orleans), and Juliómagus (now Angers).

Narbonensis extended from the Upper Garonne on the west to the Var on the east, lying along the Pyrenees and the Mediterranean, and reaching inland to the Cevennes, the middle Rhone and Lake Geneva. The principal tribes occupying this region were the Volcæ in the west, the Allobroges in the country between the Rhone and the Isere (Isara), the Vocontii between the Isere and the Durance, and the Salluvii on the coast near Massilia. The chief cities of Narbonensis were Narbo (now Narbonne), the capital, on the Mediterranean; Tolosa (now Toulouse), Vienna (now Vienne), Nemausus (now Nismes), Geneva and Massilia (now Marseilles).

Belgica extended from the Seine to the Scheldt, and southward to the Burnese Alps and the northern shore of Lake Geneva. It was bounded on the east by Roman Germany and Rhætia, on the west by Gallia Lugdunensis, and on the south by Gallia Narbonensis and Gallia Cisalpina. The principal tribes inhabiting Belgica were the Caletes, the Ambiani, the Bellovaci, the Atrebatés, the Morini and the Nervii in the north; the Suessiones, the Remi, the Treviri, the Leuci and the Lingones in the central region; and the Séquani and the Helvetii towards the south. The principal towns of Belgica were Noviodunum (now Soissons), Durocortorum (now Rheims), Augusta-Trevirorum (now Trêves), Divodurum (now Metz), Vesontio (now Besançon), and Aventicum (now Avenches, in Switzerland).

The four great divisions of Gaul—Aquitania, Lugdunensis, Narbonensis and Belgica—differed considerably in language, manners and customs; but the inhabitants of all four belonged to the Celtic race. The religion of the Gauls was like that of the ancient Britons, and the priests of both peoples were called *Druids*. The Gauls worshipped a supreme god called Hésus, or Æsar, to whom they believed the oak to be sacred, particularly if the parasitical plant called mistletoe was seen growing upon it. Their religious rites were bloody. Human victims were sacrificed in their groves and stone circles, and we are told that their nobles occasionally volunteered to offer themselves upon the national altars. Temples were not built in Gaul until after its conquest by the Romans; but long previous to that event the worship of a multitude of inferior deities had been introduced.

The various Gallic tribes were generally independent of each other; but on great occasions a general council of the whole Gallic nation was summoned, especially when preparations were made for any of the great migrations which proved so disastrous to Italy and Greece. The superior valor of the Gauls made them formidable foes to all the nations of Southern Europe. It was usually said that the Romans fought with other nations for conquest, but with the Gauls for existence. However, from the time that Julius Cæsar conquered their country, the Gauls seemed to lose their courage along with their liberty. They only revolted when the extortions of their Roman rulers became insufferable, and their efforts were neither well-directed nor vigorous.

Roman civilization produced equally as great effects in Gaul as in any other Roman province. Many public works of gigantic size and of great utility were constructed in this country. Roads were opened and paved with stone, durable bridges were erected, and aqueducts were formed to supply the cities with water. Remains of these stupendous works can still be seen, and these excite the wonder and admiration of the beholder.

Britain—called Britannia by the Romans, and Albion by the Greeks—comprised that part of the present island of Great Britain embraced by modern England, Wales and the Lowlands of Scotland. After their conquest of Britain, the Romans divided the country into five districts—Britannia Prima in the south; Flavia Cæsariensis, north of the preceding division; Maxima Cæsariensis, north of the latter; Valentia, farthest north; and Britannia Secunda (now Wales).

Britannia Prima embraced all that portion of England south of the Thames river and Bristol Channel. Its principal towns were Durovernum (now Canterbury), Calleva Atrebatum (since Silchester), Venta Belgarum (now Winchester), Aquæ Solis (now Bath). The isle of Vectis (now Wight) was included in this division. Flavia Cæsariensis included all that part of modern England extending northward from the Thames to a line drawn from the mouth of the Humber to the mouth of the Mersey, in the vicinity of the present city of Liverpool. The principal towns of this region were Londinium (now London), on the Thames, the capital; Lindum (now Lincoln), Camulodunum (since Maldon), Venta Icenorum (since Caistor), Ratae (now Leicester), Verulamium (now St. Albans), and Deva (now Chester). Maxima Cæsariensis extended northward from the district just mentioned to Adrian's Wall, which extended from the mouth of the river Tyne westward to Solway Frith. Its chief towns were Eboracum (now York), the capital of the district, and also the capital of the entire province of Britain; Mancunum (now Manchester), Luguwallium (now Carlisle), Pons Ælii (now Newcastle on Tyne), and Longovicum (now Lancaster). The Isle of Mona or Monæda (now Man) belonged to this district.

Valentia included all that portion of Northern England and Southern Scotland extending from the Wall of Adrian to the Wall of Antoninus Pius; the latter wall extending from the Frith of Forth on the east to the Frith of Clyde on the west. The principal towns of Valentia were Alata Cas-

tra (now Edinburgh), the capital; Lindum (now Linlithgow), Tuessis (now Berwick), Colonia (now Lanark), Carbantorigum (now Kirkcudbright) and Randvara (now Renfrew).

Britannia Secunda included the whole of modern Wales and the small portion of modern England west of the Sabrina (now Severn) and the Antona (now Avon) rivers. The chief towns of this section were Isca Silurum (now Caerleon), Conovium (since Caer Rhun), Segontium (now Caernarvon), Menapia (now St. David), Gobannium (now Abergavenny), Magnæ (since Kentchester), and Bravinnium (since Leintwardine). The isle of Mona (now Anglesey) was included in this section.

Britain was not reduced to the condition of a Roman province until long after the time of Julius Cæsar; but as that famous conqueror nominally subjected the country to the Roman dominion, it will be better to give a description of its ancient condition in this connection than to interrupt the political history of the Empire as given in a subsequent section. The name of Britain was first applied to the group of islands in the Atlantic now known as British, the largest of the islands being called Albion. The southern portion of Albion—now named England—was first settled from Gaul. The savage and barbarous tribes that occupied the north and east of that portion of the island are said to have been of German origin; and there is a prevailing tradition that the Scots in the north-west of the island originally came from Ireland.

That portion of Britain now comprised in England and Wales was in ancient times divided among seventeen tribes, to whom some tribes of inferior importance were perhaps subject. The principality of Wales—formerly including the entire territory west of the Severn—was occupied in Roman times by the Silúres, the Démetæ and the Ordovices. The last-mentioned tribe inhabited North Wales, and in their mountain fastnesses they defied the Roman power for a long time. The island of Mona (now Anglesey)—famous as the ancient seat of

the Druids—was held by the Ordovices. The inhabitants of the region north of the Friths of Forth and Solway were called Metæ and Caledonii, but were subsequently known as Picts and Scots. Hibernia, or Juverna—the modern Ireland—was known to the Romans only by name.

The most important tribes in that part of Britain embraced in modern England were the Cantii, in Kent; the Trinobantes, in Essex; the Icenii, in Norfolk and Suffolk; the Catyechlani, the Dobuni and the Cornavii, in the midland counties; the Regni, in Sussex, Surry and Hampshire; the Belgæ, in Somersetshire and Wiltshire; the Damnonii in Devonshire and Cornwall; the Brigantes, in Yorkshire, Lancashire, Cumberland, Westmoreland and Durhamshire; and the Coritani, in Lincolnshire and Nottinghamshire. The most important tribes in the region of the Scotch Lowlands were the Damnii, the Sélgovæ, the Otadeni, the Gadeni and the Novantæ.

The Roman Emperors Antonínus Pius and Septimius Sévêrus successively erected three walls to check the destructive inroads of the Picts and Scots. According to Camden, the last wall was the most important; that authority having very carefully traced it. That wall extended from Blatobulgium (now Bulness), on the Irish Sea, along the side of Solway Frith by Burgh-upon-sands, to Lugovallum (now Carlisle), thence passing into Itúna (Eden), whence it extended on over the little rivers Cambeck, Living and Poltrose, into the hills of Northumberland, along which it passed on to the German Ocean (now North Sea). This wall was about eight feet in thickness, and was protected by a ditch twelve yards wide.

When the Romans first visited Britain, the inhabitants of that country had made considerable progress in civilization. The country was densely populated and well supplied with cattle. The houses of the Britons were as good as those of their southern neighbors, the Gauls. They used plates of iron and copper for money. They did not make much use of clothing, as they painted and tattooed their bodies instead.



In war they used scythed chariots; the scythes, or blades, being fastened to the axle-trees. They drove these scythed chariots at full speed against the enemy's ranks. The principal traffic of the Britons was with the Gauls and the Phœnicians, who came to the Cassitérides (the Scilly Isles) for tin.

We know little regarding the religion of the ancient Britons, except that they were held in mental bondage by the priest-caste known as *Druids*, and that they offered human sacrifices to their gods. Each tribe of Britons had its own king; but in certain emergencies all the tribes elected a common chief, who, however, exercised but little more than nominal authority. The most remarkable monument of the Druids still existing is Stonehenge, in Wiltshire, and consists of a circular structure of immense stones, which is believed to have been a national temple. The Romans abandoned Britain early in the fifth century A. D.

Roman Germany—sometimes included in Gaul—was subdivided into Lower or Inferior Germany and Upper or Superior Germany. Lower Germany lay upon the coast of the German Ocean, or North Sea, between the mouth of the Scheldt and the mouth of the Rhine. It embraced Eastern Belgium, Western Holland, and Rhenish Prussia as far south as the Ahr. The principal tribes of this region were the Batavi and the Menapii in the north; the Ubii on the Rhine near Cologne; the Eburones and the Condrusi on the river Mosa (now Meuse); and the Segni in the Ardennes. The chief towns were Noviomagus (now Nimeguen), Colonia Agrippinensis (now Cologne) and Bonna (now Bon).

Upper Germany was a narrow strip of territory along the course of the Rhine from Remagen, at the opening of the Ahr valley to the mouth of the Ahr river. This region was occupied by the Caracates, the Vangiones, the Nemetes, the Triboci and the Rauraci. The chief cities were Ad Confluentes (now Coblenz), Mogontiacum (now Mayence), Borbetomagus (now Worms), Argentoratum (now Strasburg), and Augusta Rauracorum (now Basle).

Vindelicia lay between the Danube and the Bavarian Alps; thus corresponding almost with that portion of Modern Bavaria lying south of the Danube, but including a corner between the Rhine and the Upper Danube, now belonging to Wurtemberg and Baden. It was occupied by the Vindelici towards the north, and by the Brigantes towards the south. The chief towns were Augusta Vindelicorum (now Augsburg) and Brigantia (now Bregenz) on Lake Constance.

Rhætia lay south of Vindelicia and east of Helvetia, thus including the modern Tyrol, the Vorarlberg, and the present Swiss canton of Grisons. It was inhabited by such tribes as the Rhæti, the Venostes, the Vennones, the Brixentes, the Tridentini, the Medoaci, etc. Its chief cities were Veldidena (now Wilten, near Innsprück), Curia (now Chur or Coire) and Tridentum (now Trent).

Noricum lay east of Vindelicia and Rhætia, extending along the Danube from the junction of that great river with the Inn to a point a short distance above Vienna. It embraced Styria, Carinthia, and most of Austria proper. The principal cities were Juvavia (now Salzburg) and Boiodurum (now Passau).

Pannonia lay east and partly south of Noricum, being bounded on the north and east by the Danube, which in this portion of its course makes the great bend by which its lower course is thrown three degrees south of its upper course. On the west Pannonia was divided from Noricum by an imaginary boundary line. On the south it was separated from Illyricum by the mountains directly south of the valley of the Save. Pannonia thus embraced all of modern Hungary south of the Danube, along with Slavonia and portions of Austria proper, of Styria, Croatia and Bosnia. It was divided into Upper Pannonia and Lower Pannonia.

Upper Pannonia bordered on Noricum, extending along the Danube from a little above Vienna to the mouth of the Arrabo (now Raab). The principal tribes occupying this region were the Boii in the north; the Lato-vici, the Jassii and the Colapini in the south,

along the course of the Save. The chief cities were Vindobona (now Vienna) and Carnuntum, on the Danube; Siscia (now Zissek), on the Save; and Æmona (now Laybach), between the Save and the Julian Alps.

Lower Pannonia lay along the Danube from the mouth of the Arrabo (now Raab) to the mouth of the Save. The leading cities were Acincum (now Buda-Pesth) and Acimincum (now Peterwardein), on the Danube; Mursa (now Eszeck) on the Drave; and Sirmium (now Zabatz, or Alt-Schabaaz) and Taurunum (now Semlin) on the Save.

Mœsia was the most eastern of the Roman provinces on the Danube; and it was bounded on the north by that stream from its junction with the Save to its own mouth, on the east by the Euxine (now Black Sea), on the south by the Balkan mountain range, and on the west by the river Drînus (now Drîna), which separated it from Illyricum. Thus Mœsia embraced the territory comprised in modern Servia and Bulgaria. It was divided into Upper Mœsia and Lower Mœsia.

Upper Mœsia extended from the Drînus and the mouth of the Save to the little river Cebus, or Ciabrus (now Ischia), from which a line drawn southward separated it from Lower Mœsia. This region therefore embraced Servia and a portion of Western Bulgaria. The principal towns were Singidunum (now Belgrade) and Naissus (now Nissa).

Lower Mœsia was a longer and narrower tract, and extended from the Ciabrus to the mouth of the Danube, thus embracing about nine-tenths of the modern Bulgaria, along with a small part of Roumelia. The principal towns were Dorostolum (now Silistria) and Axiopolis (now Rassoava), on the Danube; and Odessus (now Varna), Tomi (now Tomisvar) and Istrus (now Kustendji), on the Euxine coast.

The portion of Lower Mœsia bordering on the Euxine was frequently called Pontus. For that reason Tomi, the place of the poet Ovid's exile, is called a city of Pontus, though it did not belong to the kingdom called Pontus, which, as we have already

seen, was in the North-east of Asia Minor. Tomi is said to have been so named from Medea having cut her brother Absyrtus to pieces in that place, so that her father's pursuit of her might be delayed; while he collected his child's scattered limbs. In a familiar distich, Ovid alludes to this circumstance, thus:

"Tomi its name from horrid murder bore,  
For there a brother's limbs a sister tore."

Illyricum lay along the western coast of the Adriatic from the peninsula of Istria to Aulon (now Avlona), in Epirus. This province therefore comprised the present Montenegro, the Herzegovina, and most of Albania. The northern part of Illyricum was known as Dalmatia, and the southern part as Illyria proper. Among the chief tribes occupying Illyricum were the Iápydes and the Liburni, in the north; the Breuci, the Mazæi, the Dæsitiátæ and the Deimates, in the central region; and the Autariátæ, the Parthini and the Taulantii, in the south. The chief cities were Scardona (still retaining its ancient name); Naron (now Narenta), on the Naro; Epidaurus, on the Gulf of Cattaro; Scodra (now Scutari, on the Bojana); Lissus (now Lesch, or Allesio, on the Drînus); Dyrrhachium (now Durazzo) and Apollonia (now Pollina). All these towns were located on or near the coast. The Illyrians were remarkable for their skill in naval architecture, and infamous for their inveterate piracy.

Macedonia lay south of Illyricum and Upper Mœsia, and extended across the peninsula from the Adriatic to the Ægean. This province was bounded on the east by Thrace, from which it was separated by the river Nestus. On the south it was divided from Achæa by an imaginary line extending from the Ambracian Gulf on the west to the Maliac Gulf on the east. In addition to the ancient Macedon, it included most of Epirus and all of Thessaly. Its leading cities were Nicopolis, on the Gulf of Ambracia, founded by Augustus to celebrate his victory of Actium, and Edessa, Pella, Berœa, Thessalonica and Philippi.

Thrace was south of Lower Mœsia and east of Macedonia. This country continued to retain a semi-independent position under the first Cæsars, being governed by its own kings, Rhescúporis and others, who were allowed to rule on condition of acknowledging the Roman supremacy; but the Emperor Claudius reduced it to the condition of a full province of the Empire. The chief Thracian tribes in Roman times were the Odrysæ, the Bessi and the Cœletæ. The principal cities were Byzantium (now Constantinople) and Apollonia (now Sizeboli), in the east; and Philippopolis and afterwards Adrianople, in the interior.

Achæa lay directly south of Macedonia, corresponding very nearly with the modern Kingdom of Greece. This province included the Ionian Isles and the Cyclades, but not Crete, which was attached to the province of Cyrenaica. The leading cities of Achæa were Patræ (now Patras), Corinth and Athens.

We will now briefly describe the Eastern, or Asiatic provinces—Asia proper, Bithynia, Galatia, Pamphylia, Cappadocia, Cilicia, Syria and Palestine.

Asia proper included the ancient Mysia, Lydia and Caria; and therefore comprised the entire western coast of Asia Minor, extending from the Cœnian Gulf in the Propontis to Caunus on the Sea of Rhodes. It extended inland toward the east as far as the thirty-second meridian of east longitude, where it bordered on Galatia and Cappadocia. It was bounded on the north by Bithynia, and on the south by Pamphylia. Ephesus was the Roman capital of Asia; but Smyrna, Pergamus, Sardis, Apamæa Cibotus and Synnada were towns of almost equal importance.

Bithynia lay north-east of Asia proper, and had nearly its old dimensions; extending along the coasts of the Propontis, the Bosphorus and the Euxine, from the mouth of the Mæcæstus on the west to the mouth of the Parthenius on the east. It extended inland a little south of the fortieth parallel of north latitude, being bounded towards the south-east by the upper course of the

Sangarius (now Sakkariyeh) river, which separated it from Asia proper and Galatia. The Roman capital of Bithynia was Nicomedia (now Ismid), in the inner recess of the Gulf of Astacus. The other important cities were Nicæa, or Nice (now Izniik), Chalcedon (now Scutari) and Heraclæa (now Fregli).

Galatia was east of Bithynia, and included the ancient Paphlagonia, North-eastern Phrygia, and a portion of Western Cappadocia. The southern portion of the province, lying on both sides of the Halys, was Galatia proper; and was occupied by three tribes—the Tolistoboi, the Tectosages and the Trocmi. The principal city of Galatia was Ancyra (now Angora), on the Sangarius river. The other chief towns were Pessinus, on the western border, in the country of the Tolistoboi; Tavia, east of the Halys, in the country of the Trocmi; and Sinôpé, on the Euxine.

Pamphylia was south of Asia proper; and comprised Pamphylia proper, the territory originally bearing the name, along with Lycia, Pisidia and Isauria. This province extended along the southern coast of Asia Minor from Caunus to Coracésium, and inland to Lakes Bei-Shehr and Egerdir. The chief city was Perga, in Pamphylia proper. The other noted towns were Xanthus, in Lycia; Etenna and Antioch, in Pisidia; and Oroanda and Isaura, in Isauria.

Cappadocia was east of Galatia and Pamphylia, and included four subdivisions—Lycaonia, the most western, adjoining Isauria and Asia proper; Cappadocia proper, east of Lycaonia, on both sides of the river Halys; Pontus, north of Cappadocia proper, between it and the Euxine; and Lesser Armenia, south-east of Pontus, a rugged mountain region lying along the Upper Euphrates. The principal city of Cappadocia was Cæsaræa Mázaca (now Kaisariyeh), between Mount Argæus and the river Halys. The other important towns were Iconium (now Koniye), in Lycaonia; Tyana and Melitêné (now Malatiyeh), in Cappadocia proper; and Amisus, Trápæzus (now Trebizond), Amasía, Sebastía and Nicopolis, in Pontus.

Cilicia was east of Pamphylia and south of Cappadocia, and extended along the southern coast of Asia Minor from Coracésium to Alexandria (now Iskanderoun). The eastern part of the province was called *Campēstris*, while the western portion was named *Montana*, or *Aspera*. Tarsus, on the river Cydnus, was the capital. The other important towns were Issus, in the pass of that name; Mopsuestia, on the Pyramus; and Seleucia, on the Calycadnus, near its mouth.

The provinces of Asia Minor were in general the most tranquil part of the entire Roman Empire; and the most peaceful, if not the happiest, period in the history of Asia Minor was that during which it was under the Roman dominion. A sufficient evidence of the wealth attained by individuals in this portion of the Empire is found in the sepulchers of private persons, like that of Icesíus, discovered by Mr. Ainsworth, which was not surpassed by the tombs of the Pontic kings.

Syria adjoined Cappadocia and Cilicia, and extended from about the thirty-eighth parallel of north latitude on the north to Mount Carmel on the south, a distance of almost four hundred miles; being bounded on the east by the Euphrates as far as Thapsacus and then by the waterless Syrian desert, and on the south by Paléstine. This province was subdivided into ten principal regions. 1. *Commagéné*, towards the north, between Cilicia and Armenia; its chief city being Samosata (now Sumeísat), on the Euphrates. 2. *Cyrrhestica*, south of *Commagéné*, between Cilicia and Mesopotamia; its chief cities being Cirrhus, Zeugma (now Rum-kaleh), and Bambycé, or Hierapolis (now Bambuk). 3. *Seleucis*, on the Mediterranean coast, south of Cilicia and southwest of *Cyrrhestica*; its chief city being Antioch, with its suburb, Daphné, and its port, Seleucia. 4. *Casiotis*, south of *Seleucis*, so called from the Mons Casius, extending along the Mediterranean shore from the foot of that mountain to the river Eleútherus (now Nahr-el-Kebir); its principal cities being Laodicéa and Marathus. 5. *Phœni-*

*cia*, a narrow strip of territory along the Mediterranean coast, south of *Casiotis*, extending from the river Eleútherus to Mount Carmel; its leading towns being Antaradus, Berytus (now Beyreut), Sidon, Tyre and Ptolemaïs (now Acre). 6. *Chalybonítis*, south of *Cyrrhestica* and east of *Seleucis*, lying between *Seleucis* and the Euphrates; its leading city being Chalybon (now Aleppo). 7. *Chalcis*, or *Chalcidicé*, south of *Chalybonítis*; its principal city being Chalcis, on the lake into which the river Aleppo empties. 8. *Apaméné*, south of *Chalcidicé* and east of *Casiotis*, embracing a large part of the Orontes valley and the country east of that valley; its chief city being Apaméa, and other important towns being Epiphanéa (now Hamah) and Emesa (now Homs). 9. *Cele-Syria*, south of *Apaméné* and east of *Phœnicia*, comprising the valley between the Lebanon and the Anti-Lebanon mountains, together with the Anti-Lebanon itself and the fertile region at its eastern base towards Damascus; its chief cities being Damascus, Abila and Heliopolis (now Baalbec). 10. *Palmyréné*, the desert region south of *Chalybonítis* and east of *Chalcidicé* and *Apaméné*, embracing some fertile oases, the chief of which contained the celebrated Tadmor or Palmyra, "the city of Palms." The capital of the whole Roman province of Syria was Antioch, on the Orontes. Damascus and Emesa were the other most important Syrian cities in Roman times.

Palestine lay south of Syria, and was subdivided into a number of districts, the five principal ones being Galilee, Samaria, Judæa, Idumæa and Peræa; the last including Ituræa, Trachonítis, Auranítis, Batanæa, etc. Galilee was wholly an inland country, being cut off from the coast by *Phœnicia*. It extended from Mount Hermon on the north to the plain of Esdraelon and the valley of Beth-shan on the south. The most important cities of Galilee were Cæsaréa Philippi, near the site of the ancient Dan; Tiberias, on Lake Tiberias; Capernaum and Jotapata.

Samaria lay south of Galilee; and ex-

tended from the plain of Esdraelon on the north to the hill-country of Benjamin on the south, and from the Mediterranean coast on the west to the river Jordan on the east, including the rich plain of Sharon and the hill-country of Manasseh and Ephraim. The principal cities of Samaria in Roman times were Cæsará, on the Mediterranean coast; Sebasté (the ancient Samaria), Neapolis (the ancient Shechem, now Nablus), and Shiloh, in the interior.

Judæa was south of Samaria, and lay along the Mediterranean coast from a little north of Joppa (now Jaffa) to Raphia (now Rafah); being bounded on the east by the river Jordan and the Dead Sea, and on the south by Idumæa, or Edom. This region contained the hill-country of Judah and Benjamin, the desert towards the Dead Sea, and the rich Shefêlah, or plain of Philistia. The principal cities of Judæa were Jerusalem, Hebron and Joppa (now Jaffa). Idumæa, or Roman Arabia, was the district between Judæa and Egypt; comprising Idumæa proper, the peninsula of Sinai, and a narrow tract along the eastern coast of the Red Sea, extending southward to the twenty-fourth parallel of north latitude. The principal city of Idumæa was Petra.

Peræa was the tract east of the Jordan, comprising the whole habitable region between that river and the Syrian desert. The more northern portions of this district were called Ituræa and Trachonítis. South of these were Auranítis (the ancient Hauran), Galadítis (the ancient Gilead), Ammonítis (the ancient Ammon), and Moabítis (the ancient Moab). The chief cities of Peræa were Gêrasa (the ancient Jerash) and Gádara.

Some of the states of Asia Minor, Syria and Palestine were at first allowed to retain a qualified independence, but before the end of the first century of the Christian era they were all absorbed in the Empire.

The Southern, or African provinces, as we have already seen, were five in number—Egypt, Cyrenaïca with Crété, Africa proper, Numidia and Mauritania. Egypt was by far the most important of all Rome's African

provinces, as it was the granary of the Empire.

Egypt under the Roman dominion comprised the Delta, the Nile valley, the whole region between the Nile and the Red Sea, the northern coast of Africa from the western mouth of the Nile as far as Paretonium, and the oases of the Lybian desert as far west as the twenty-eighth meridian of longitude east from Greenwich. The province extended as far south as Assouan. Egypt proper, or the Nile valley and the Delta, comprehended three regions—Ægyptus Inferior, or the Delta, containing thirty-five nomes; Heptánomis, or Middle Egypt, containing seven nomes; and Ægyptus Superior, or the Thebaïd, containing fifteen nomes. Alexandria was the capital of Roman Egypt, as it had been the seat of government of the Ptolemaïc kingdom. The other important Egyptian cities were Pelusium, Sais and Heliopolis, in Ægyptus Inferior; Arsinoë, Heracleopolis, Antinoë and Hermopolis Magna, in the Heptánomis; and Thebes, Panopolis, Abydos, Ombos and Syêné, in Ægyptus Superior. Alexandria continued to be the seat of learning and refinement under the Roman dominion, as it had been under the Ptolemies.

Cyrenaïca lay west of Egypt, and extended along the Mediterranean coast between meridians nineteen and twenty-seven east longitude from Greenwich. It was a considerably wide district, extending far enough inland to include the oasis of Ammon, and probably that of Aujilah. The principal towns of this province were Bérénicé (now Benghazi), Arsinoë (now Teuchira), Ptolemais (now Dolmeta), near Barca, and Cyréné (now Grennah). In the island of Crete, which belonged to Cyrenaïca, the most important towns were Gnosus, on the northern coast, and Gortyna, in the interior.

Africa proper embraced the territory now included in the two Beyliks of Tunis and Tripoli. This province extended along the Mediterranean coast from Automalax, on the Greater Syrtis, to the river Tusca (now Wady-ez-zain), which separated it from Numidia. Africa proper consisted of two

very different regions—a narrow strip of flat coast corresponding to the modern Tripoli; and a wide, hilly, and exceedingly fertile tract corresponding to the present Tunis. The principal towns in the hill district were Utica, the capital of the province of Africa, and Carthage, Hadrumetum and Hippo Zaritus. The chief towns in the low eastern region were Tacapé and Leptis Magna, or Neapolis.

Numidia, as a Roman province, was only a small district; its sea-coast extending only from the Tusca to the Ampsaga, a distance of about one hundred and fifty miles; and reaching inland as far south as the Atlas mountains, while it was bounded on the east by Africa proper and on the west by Mauritania. This province thus embraced the territory now comprised in the eastern part of the French province of Algeria. The chief town of Numidia was Hippo Regius, the modern Bona.

Mauritania—the country of the Mauri, or Moors—lay west of Numidia, from which it was divided by the river Ampsaga, and extended along the shores of the Mediterranean and the Atlantic as far west as Cape Ghir; thus including the territory of the present Empire of Morocco, except the extreme western part, and that of the modern Algeria, except the extreme eastern portion, which constituted the province of Numidia. The province of Mauritania was divided at first into two portions by the river Mulucha (now Mulwia). Tingitana, the western division, was named from its capital, Tingis (now Tangier). The chief cities of Cæsariensis, the eastern division, were Cæsaréa and Igilgilis; both of which were situated on the Mediterranean coast. In the later days of the Empire, Mauritania was divided into three districts—Tingitana in the west, Mauritania Cæsariensis in the middle, and Mauritania Sitifensis in the east. The capital of Mauritania Cæsariensis was Cæsaréa; and that of Mauritania Sitifensis was Sitifi, in the interior.

We have now given the extent and described the provinces of the Roman Empire in the time of Augustus. But during the

first and second centuries of its existence, several large provinces were added to the Empire by conquest, but these were afterwards relinquished. So we have described what may be classed as the permanent provinces of the Empire, or those provinces which constituted parts of it during the whole or the greater portion of the period of its existence. Those provinces which temporarily formed parts of the Empire were conquered between the years A. D. 14 and A. D. 114. The most important of these were the Agri Decumates and Dacia, in Europe; and Armenia, Mesopotamia and Assyria, in Asia.

The Agri Decumates came under the Roman protection near the end of the reign of Augustus, but were not incorporated into the Empire until about A. D. 100. These territories included a region between the Upper Danube and the Middle Rhine, extending from about Ingolstadt, on the Danube, to the mouth of the Lahn, on the Rhine; and thus embracing most of Wurtemberg and Baden, along with a part of South-western Prussia. The most important city of this section was Sumalocenna, on the Upper Main.

Dacia was conquered and annexed to the Empire by the Emperor Trajan, in A. D. 114. This province embraced all of the present Hungary east of the Theiss, along with the territory of the present Kingdom of Roumania. It was separated on the west by the Theiss from the Jazyges Metanastæ, who occupied the tongue of land lying between the Danube and Theiss rivers. Dacia was bounded on the north by the Carpathian mountains. It extended eastward to the Hierasus, which is either the Sereth or the Pruth. On the south it was separated from Mæsia by the Danube. The native capital of the country was Zermizegethusa, which the Romans named Ulpia Trajana. Other important Dacian towns were Tibiscum (now Temesvar), Apulum (now Carloburg) and Napoca (now Neumarkt). Dacia remained a province of the Roman Empire until A. D. 272, when the Emperor Aurelian, unable to defend it any longer against

the invading Goths, ceded the province to that warlike race of barbarians; so that the Danube again became the northern boundary of the Empire in that quarter.

The Emperor Trajan—who, by adding Dacia to the Roman Empire, gave that Empire its greatest extent in Europe—also enlarged the Roman dominions to their greatest territorial limits in Asia, by the conquest of Armenia, Mesopotamia and Assyria, a few years after the subjugation and annexation of Dacia, or in A. D. 114. But these three Asiatic countries were relinquished by Trajan's successor, Adrian, who reëstablished the Euphrates as the eastern boundary of the Roman dominions.

Armenia lay east of Cappadocia, and extended eastward to the Caspian Sea. It was bounded on the north by the river Cyrus, or Kur; on the south by the Mons Masius; and on the south-east by the lofty mountain range between Lakes Van and Urumiyeh, and by the river Araxes (now Aras). The principal cities of Armenia were Artáxata, on the Araxes; Amida (now Diarbekr), in the upper valley of the Tigris; and Tigranocérta, on the flanks of the Niphates mountains.

Mesopotamia lay south of Armenia, and extended from the crest of the Mons Masius near to the shores of the Persian Gulf, embracing the entire region between the Euphrates and Tigris rivers. The principal regions of Armenia were Osrhoëné and Mygdonia, in the north; and Babylonia and Mesêné, in the south. Seleucia, on the Tigris, was an important city of Mesopotamia in Roman times. Other important Mesopotamian cities were Edessa and Carrhæ (the Haran of Abraham's time), in Osrhoëné; Nísibis in Mygdonia; Circésium, near the mouth of the Khabour; and Hatra, in the desert between the Khabour and the Tigris.

Assyria lay east of the Tigris, between that stream and the Zagros mountain chain, and extended southward to the Lesser Zab, or probably to the Diyaleh. Arbéla—where Alexander the Great inflicted the death-blow upon the Medo-Persian Empire—was

the only important Assyrian town in Roman times. Assyria was twice conquered by the Romans—both times in the second century of the Christian era—first by the Emperor Trajan, and afterwards by Septimius Sévérus; but was soon relinquished each time.

Having described the provinces of the Roman Empire, we will next proceed to give a brief account of the inhabitants of this immense domain. The Roman Empire contained a population of about one hundred and twenty millions. Three civilizations prevailed in this vast dominion—the Latin, the Greek and the Oriental. The Latin civilization prevailed in Italy and Western Europe; the Greek civilization in Eastern Europe and Asia Minor; and the Oriental civilization in Egypt, Syria and the other Asiatic provinces. Throughout this vast assemblage of races and nationalities, national recollections and national feelings were obliterated and sunk in imperial Rome. These recollections and feelings were replaced by two distinctions between the inhabitants of the Empire—that of language and that of rank.

The Latin language was spoken where the Latin civilization prevailed—in Italy, Gaul, Spain and Africa, and among the Roman colonies in Britain and in the other provinces of Western Europe. From the time of the Roman conquest of these countries, the Romans gradually diffused the Latin civilization and language among the native populations. Especially in Gaul, Spain and Africa did the Latin language become firmly rooted; and the customs and manners, and, in fact, the entire civilization of those countries, became thoroughly Roman.

The Greek language was the tongue in those countries which had become permeated with Hellenic civilization and Hellenic influences—in Greece and in other European lands east of the Adriatic and south of the Danube, and also in Asia Minor, and partially in Syria and Palestine. These countries had been Hellenized by Grecian colonists or by the Macedonian conquerors;

and under the Roman dominion they retained the Greek manners, customs, language and culture, while they were politically Roman.

The lands in which the Oriental civilization existed—especially Egypt, Syria and Palestine—had become somewhat Hellenized under the rule of Alexander the Great and his successors; but this Grecian influence was merely superficial, as the native populations of these Oriental lands had never given up their own languages, or their own religious ideas or habits of thought. Neither did these Orientals become Latinized under the Roman dominion—they did not adopt the Roman language and civilization; although their political destinies were swayed from Rome. Syriac was spoken in Syria, Armenian in Armenia, and Coptic in Egypt.

The great mass of the rural populations in all the conquered countries preserved their own provincial languages and habits. The Celtic language was spoken in Britain and in the North of Gaul, while Illyrian was spoken in Illyricum. Where the native inhabitants were most enslaved, they made the greatest exertions to acquire the language of their masters. The Romans, on the other hand, were obliged to make the advances where the conquered people were the most numerous and powerful. There was, however, a constant shifting of population throughout the Empire, in consequence of the immense traffic in slaves, the military service, and the exercise of civil functions. From these causes, every Roman province exhibited in its lower classes a strange commingling of dialects.

The period of the Empire was distinguished by six classes of the people: 1. The Senatorial families, proprietors of immense lands and enormous wealth. 2. The inhabitants of large towns, a mixture of artisans

and freedmen, who subsisted on the luxury of the rich, and shared in their corruption. 3. The inhabitants of small towns, who were poor, despised and oppressed. 4. Husbandmen, who tilled the soil. 5. Slaves, who constituted one-half of the inhabitants of the Empire. 6. Banditti, who escaped oppression by taking to the woods and the mountains, and living by brigandage.

The peasantry throughout the Empire were rigorously deprived of arms, and were incapacitated from contributing to the defense of the country. The free cultivators were allowed but little personal liberty, except the name. They toiled upon the land for certain fixed wages, usually paid in produce; but they were separated from their masters, the landholders, by an impassable distance. They were immediately dependent on some favorite slave or freedman, and were the victims of every kind of oppression.

The slaves lived in huts, under the eyes of overseers, as did the negro slaves on an American plantation before the late civil war. These wretched creatures were worked almost continually with chains to their feet, and were shut up every night in holes underground. The appalling sufferings of so great a proportion of the people of the Empire, and their inveterate hatred toward their oppressors, produced their natural results in the process of time—servile insurrections, conspiracies, assassinations and poisonings.

Among even the free population of sixty millions in the Empire, only the small proportion inhabiting Italy, under the envied name of Roman citizens (*civis Romanus*), possessed political independence, or had the smallest share in the government. The provinces were, however, left in possession of their independent municipal constitutions and functionaries.



## SECTION XII.—NEIGHBORS OF THE ROMANS.



THE Romans loosely assigned the name *Germany* to all the countries east of the Rhine and north of the Danube as far as the modern Poland. They called the countries now known as Poland and the western portion of modern Russia by the general name of *Sarmatia*. They named the greater portion of the vast domain now included in the Russian Empire in Europe and Asia, *Scythia*, which was almost wholly an unknown region. The Romans did not discover, or at least did not explore, the countries about the *Sínus Codánus* (now Baltic sea); though these lands had been visited in very early times by the Phœnicians.

The Romans were never distinguished for any great zeal in maritime discovery. They appear to have considered Scandinavia, or Scandia (now Sweden), Nerigen (now Norway), and Eringia, or Furningia (now Finland) as isles in the German Ocean (now North Sea). The Orcades (now Orkney isles) were discovered when Britain was circumnavigated; but previous to that time some indistinct account of a distant island named Thúle had been received. Many believe this island to have been one of the Zetland group, while others think it was Iceland.

The Germans were always very formidable foes of the Romans, and belonged to the Aryan branch of the Caucasian race. They took their name from their own language—*Ghar-mans*, meaning *War-men*, or warriors; as they chiefly prided themselves upon their military virtues, as do most savage and barbarous nations. The Romans called them Cimbri and Teutones in the earliest ages. The Cimbri gave their name to the Chersonésus Címbrica (now Jutland). The modern names *Deutschen* and *Dutch* have been derived from the Teutones. A confederation of German tribes in the third century of the Christian era took the name

of *Allemanni*, or *All-mans*, meaning *complete men*; for which reason the French still call Germany *Allemagne*.

Among the most important of the German tribes were the Cimbri and the Saxons; the former being the most remarkable in ancient times, and the latter during the middle ages. These tribes occupied the country on the east bank of the Albis (now Elbe) river as far eastward as the Vistula. West of the Albis as far as the Visurgis (now Weser) were the Upper Chauci; and west of the Visurgis as far as the river Amásia (now Erus) were the Lower Chauci. West of the latter were the Frisii, whose territory in Eastern Holland still bears the name of *Friesland*. The Marcomanni anciently occupied the region between the sources of the Rhínus (now Rhine) and the Ister, or Danubius (now Danube); but they subsequently established themselves in the territory of the modern Bohemia and Moravia, and likewise in a portion of Gaul, driving the Boii before them.

The Hercynian forests and mountains—as all the unexplored portion of Eastern Germany was called by the Romans—seem to have been the original home of the Quadi, the Suevi and the Hermandúri, who became very formidable enemies to the Romans in the age of the Antonines. The original seat of the Longobardi (men with long beards)—afterwards famous in Italy under the name of *Lombards*—was in the upper region of the Elbe. The Gepidæ were located near the mouth of the Vistula; and it is believed that the original home of the warlike Burgundians was on the same river; but they and the Semnónes had migrated westward as far as the Elbe in the first century of the Christian era. The Æstui, famous for their traffic in amber, were located on the Baltic coast.

In addition to the Hercynian forest, Germany contained Sylva Melibóca (the Hartz mountains), Sylva Barcénia (the Black For-

est), and Sylva Cæsia (the Teutoberger Forest). The Rhînus (now Rhine) formed the boundary between Germany and Gaul. Other rivers besides those already mentioned were the Isela (now Isel), separating the Bruçtëri from the Frisii; the Lúpias (now Lippe), in the territory of the Marsi; and the Viádrus (now Oder), near the source of which many authors consider to have been the original seat of the Burgundians.

In considering the condition of ancient Germany, or *Germania*, as it was called by the Romans, we must bear in mind that the tribes of that country frequently migrated from one section to another, particularly in the second century after Christ, and that the name of one chief tribe was often assigned to a large confederation of tribes. Especially is this the case with the Franks (*free men*), who were a union of several hordes resolved to preserve their national independence, rather than a single tribe.

We will now proceed to a description of the prominent national characteristics of the ancestors of the modern Germans. Our chief authority on this point is the great Roman historian Tacitus, who wrote his *Germania* in A. D. 98.

The larger portion of Germany was originally covered with forests, in which wild animals and game were abundant. The climate was damp and foggy, and the winters were longer and colder than they now are. The soil was mostly fertile, but marshy in a number of places. The Germans were distinguished from the races of Southern Europe by their large and robust physical frames, their greater daring and activity, their respect for the honor of their women, and by "a sense they called honor, which led them to sacrifice their life rather than their word."

The numerous tribes constituting the German nation were grouped into the confederations already named. The different tribes—except the Saxons, who had no kings except in time of war, when the nobles elected one of their number as a leader—had each a royal family which was believed to have been descended from Odin, the chief deity

of the Northern nations of ancient Europe. The king of each tribe was chosen from this royal family by the free votes of his comrades.

The ancient Germans were an agricultural people, but war and the chase were their favorite pursuits. Men unable to bear arms and women were assigned the tilling of the soil and other peaceful occupations. The Germans possessed the virtues of bravery, simplicity, hospitality and truthfulness; but they were frequently fierce and cruel, and indulged in gambling, drunkenness and indolence. They celebrated the great exploits of their ancestors in their songs, and were always willing to yield their lives in defense of their freedom.

The ancient Germans were divided into two classes—the nobles and the common freemen. The nobles were usually wealthier than the freemen, but owed their influence more to their personal characteristics than to their riches. They were the recognized leaders of the people in peace and war. The freemen were all equals, and comprised the bulk of the nation. Both nobles and freemen held slaves, who were captives taken in war and their children, and persons condemned to slavery in punishment for crime. The slaves were the absolute property of their masters, and were denied all redress against injustice, but were generally well treated.

The Germans had few laws. Most all crimes perpetrated by nobles or freemen were punished by fines, the amounts of these differing among the various tribes. Family ties were very strong among this ancient people. Marriages only occurred after the contracting parties had thoroughly developed their powers of mind and body. The wife occupied a position of honor and influence, though she was in a certain sense purchased by her husband. She was her husband's companion and friend, and accompanied him on distant military expeditions. She was brave and virtuous, and was trained to the use of arms.

Children were under the supreme authority of their father. A freeman's orphan

children were under the protection of their relatives until they were able to take care of themselves. The quarrels of a freeman were espoused by his relatives; and in case of his murder they were bound to see that the *Wergeld*, or price of his blood, which was distributed among the members of his family, was exacted and paid.

Ancient Germany had no cities. The free inhabitants usually resided in villages, in which the huts or family dwellings were all separated from each other, each being surrounded by a patch of land. The lands around the villages were at first held in common, but in the process of time they were divided among individual owners. An indefinite number of villages constituted a *hundred*. Each village and hundred had its own chief, who was chosen by the votes of the freemen. The chiefs of the hundreds were under the chiefs of the tribes.

Some of the German tribes had kings, who, as already remarked, were elected from certain noble families who were believed to have been descended from the gods. The chiefs of the hundreds were the princes of the tribes, and formed the council of the king or principal chief. The princes vied with each other in the number of their followers, each of whom took a solemn oath to be faithful to his lord, and it was considered the worst crime possible to violate this oath. The chief furnished his followers with war-horses, and with armor and food, in return for their services.

Notwithstanding the importance of the station of the chiefs in ancient Germany, they possessed but comparatively limited authority. The *meetings of the people* were above all the chiefs. The village even had its meetings; but the meetings of the hundred and those of the tribe were the really important ones. These meetings were not representative, like modern parliaments and legislatures. All freemen were entitled to the right of attending them. The meetings of the village and those of the hundred did not concern themselves with the affairs of the tribe.

All matters relating to the tribe came be-

fore the meeting of the entire people. In this general meeting the king or other chiefs of the tribe, and the chiefs of the various hundreds were elected. In these general meetings also the young freeman obtained from his father, or from some prince, the arms which were the emblem that he had acquired a position of independence in the tribe. All difficult cases of justice were decided by the meeting of the tribe. This meeting likewise was vested with the power of declaring war and concluding peace, and also sanctioned the occasional expeditions of the chiefs with their followers to distant lands.

When questions of more than ordinary gravity were to be presented at the meeting, they were previously discussed by the king or other chief and by the princes of the tribe; but the final decision rested with the people themselves. The common freemen seldom took a prominent part in the deliberations of the meeting. The chiefs submitted their proposals to the people in clear terms, presenting the arguments on each side of the question. If the freemen disagreed with their chiefs, they expressed their opinions by cries of disapproval; and they signified their assent to a proposition by clashing their armor.

The religion of the ancient Germans was in consonance with their habits. Odin, or Woden, was their supreme god; and Freya was his wife. Thor, or Donar, their son, was the god of thunder and a very powerful deity. Baldur, the sun-god, was likewise a deity of considerable importance. The Germans erected no temples in honor of their gods, but worshiped them in sacred groves, and occasionally offered sacrifices of human beings to appease the wrath of these deities. The Germans paid great attention to oracles and old prophetesses; and ascertained the will of their gods by means of lots, the flight of birds, and the neighing of sacred horses.

The Germans believed that their gods took a direct interest in the affairs of mortals. Their idea of happiness in a future life was to sit forever in the presence of Odin,

drinking beer from the skulls of their enemies, feasting on the flesh of the wild boar, and engaging in terrific combats for amusement. Only such as died in battle were admitted to a participation in such joys. Cowards and those who ended their life peacefully by dying a natural death were excluded. This opinion is forcibly expressed in the death-song sung by Lodbrog for himself in the Edda, as seen in the following lines :

"With flashing swords our might we proved ;  
But this my hearty laughter moved,  
That bliss eternal shall be mine  
Where the halls of Odin shine ;  
To him, great sire, my deeds are known,  
For me he has prepared a throne,  
Where richest ale incessant flows  
In the hollow skulls of foes.  
The brave man never shrinks at death,  
Gladly I resign my breath ;  
No regrets my soul appal  
As I haste to Odin's hall."

This is clearly the creed of a savage race of warriors, such as the ancient Germans were. Their only delight was in military exercises and in the use of weapons. They were always armed when they attended any public assembly or festival. The sacredness with which they regarded the sword is clearly shown by the circumstance that they took their most solemn oath in kissing the naked blade of the weapon.

The name of Odin, or Woden, is preserved in our Wednesday, meaning Woden's day. Thor's name is commemorated in Thursday, or Thor's day. Freya's name has given Friday its designation.

In Britain, the savage Picts and Scots of Caledonia, as the Scotch Highlands were called, successfully resisted all attempts of the Romans to conquer them ; and the Emperors Adrian and Septimius Severus were obliged to protect the southern portion of the island from the incursions of these savage tribes by erecting walls across the island from sea to sea in order to shut them in among the Caledonian highlands.

On the frontiers of the Roman Empire in Asia were the wild tribes of the Caucasus

in the north-east—the Iberians and the Albanians—who maintained their independence. On the east, beyond the provinces of Cappadocia and Syria, were the Kingdom of Armenia and the Parthian Empire. Armenia alternately submitted to the Romans, the Parthians, and the successors of the latter, the New Persians. On the south of the provinces of Syria and Palestine were the unconquered Arab tribes, who defied every effort made by the Romans to subdue them ; though in Trajan's reign Arabia Petræa paid nominal allegiance to Rome, but was abandoned by Trajan's successor, Adrian.

Beyond the southern confines of the Roman Empire, in the great African desert—known anciently as Libya—were the Gætulians, who first became known to the Romans during the Jugurthine War. These people were never subdued by the Roman armies, but in later years they paid homage to the Roman Proconsul or Prefect of the province of Africa.

Though the Romans by their conquests succeeded to the great commercial marts of the Phœnicians, the Greeks and the Egyptians in Asia, and the trading stations of the Carthaginians in Africa, they made no effort to encourage traffic and opened no new routes for trade ; and under their dominion many of the ancient highways of commerce, especially in Asia, fell into disuse.

The Romans became acquainted with India after their conquest of Egypt ; and in the reigns of the later Emperors some efforts were made to establish an extensive commerce with that distant Eastern land by the route of the Red Sea. India was then divided into India proper, or India within the Ganges, whose western coast (now called Malabar), was well known ; and India beyond the Ganges, which embraced Burmah and the peninsula of Malacca. The Carnatic coast was also known. The Romans knew of Malacca as the *Chersonesus Aúrea*, meaning the *golden peninsula*. They knew the island of Ceylon by the name of *Taprobâne*, or *Salice*, and the island of Sumatra as *Labodii*, or *Hordei*.



CUSTOMS OF THE GERMANS.—VICTORY-FEAST AFTER BATTLE.

## SECTION XIII.—THE CITY OF ROME.



ROME was originally built in the form of a square, on the Palatine Hill, for which reason it was called *Roma Quadrata*. After the founding of the city, and after its enlargement at any subsequent period, the first care was to mark out the *Pomœrium*, a consecrated space around the city walls on which it was unlawful to erect any edifice. This custom was the evident outcome of the necessity of preventing besiegers from finding shelter near the fortifications of the city. In this, as in innumerable other instances, the early Roman legislators gave utility the sanction of superstition.

The prescribed form for marking the *Pomœrium* was as follows: A bullock and a heifer were yoked to a bronze or copper plowshare, and the course of the future wall was marked by a furrow. The plow was so guided that the sods fell to the inside; and if any went in an opposite direction, great care was exercised to turn them in the right way. The plow being sacred, the ground would have been profaned by anything impure passing over it after it had once been touched by the plow. As things unclean, as well as things clean, cannot always be kept from passing into a city, when the plow reached a place where the builders intended to put a gate, it was taken up and carried to the place where the wall was resumed. For this reason the Latins called a gate *porta*, from the verb *portare*, signifying to carry.

The *Comitium*, or place of public assembly, was then consecrated. The most remarkable feature of this ceremony was the preparation of a vault, called *mundas*, in which were placed the first fruits of all things used to sustain life, and a part of the native earth of each colonist. Many superstitious notions were attached to this structure. It was believed to be the entrance to the invisible world; and it was opened three

times yearly, with many solemnities, to admit the spirits of the departed.

The first extension of the *Pomœrium* may have been occasioned by inclosing the Quirinal Hill for the Sabines, when they united themselves with the Romans in the early years of the city. Next was added the Cælian Hill, on which the followers of Cælus Vibenna, the mythical Etruscan adventurer, are said to have erected their habitation. The Viminal Hill was inclosed by Tullus Hostilius after he had destroyed Alba Longa; and Ancus Martius added the Aventine Hill, which was considered the special habitation of the plebeians. Tarquin the Elder enlarged the city by the addition of the Esquiline and the Capitoline Hills, which completed the number of the seven hills for which the city was famous. The Pincian and Vatican Mounts were annexed to the city at a very much later period, as was also the Janiculum Mount on the northern side of the Tiber, thus making the number of hills ten.

The city was first fortified with outworks by Ancus Martius, especially by raising a castle and a garrison on Mount Janiculum, which was connected with the city by a wooden bridge, called *pons sublicius*. But Tarquin the Elder was the first to embellish the city with magnificent edifices, of utility as well as of ornament. The great sewer by which the city was drained, and whose immense proportions are still admired, is usually ascribed to that king.

Rome began to be regularly rebuilt after the Gauls had destroyed the city; and numerous magnificent structures, both public and private, were erected when wealth was so enormously increased after the conquest of Carthage and Western Asia. When the Consul Mummius conquered Greece, the Romans knew so little about the fine arts that they destroyed many beautiful pieces of statuary for the sake of the materials of which they were constructed. But thence-

forth Roman taste was improved by a more constant intercourse with the Greeks, particularly when Athens became the university of the Roman Empire; though the long civil wars between the aristocratic and democratic factions frustrated the development of these improvements until after the establishment of the Empire on the ruins of the Republic by the Emperor Augustus.

The most remarkable buildings of Rome were the *Circus Maximus*, the *Capitol* with its temples, the *Senate-House*, the *Forum*, the *Campus Martius* and the *Flavian Amphitheater*. The *Circus Maximus*—which was erected by Tarquin the Elder, but which was so enlarged by subsequent additions that it was capable of containing two hundred thousand spectators—was a most magnificent structure; and was reserved for public games, races and shows. The *Circus Maximus* was the first Roman amphitheater; in the arena of which were exhibited the cruel fights of the gladiators, which the Romans viewed with savage delight, together with races and combats of wild beasts.

The Capitol was begun on the Saturnian Hill, which was named *Capitoline*, because a human head was found by the laborers who dug the foundation during the reign of Tarquin the Elder. The great structure was built on the northern summit of the hill. The rocky eminence on the southern side was called the *Tarpeian Rock*, in commemoration of the treason of Tarpeia in the legendary days of primeval Rome. Public criminals were frequently executed by being thrown headlong from the peak of this cliff.

The Temple of Jupiter Capitolinus, one of the buildings of the Capitol, was generally considered the national sanctuary of the Romans. It was commenced by Tarquin the Elder and completed by Tarquin the Proud; and was annually improved by the valuable presents which victorious generals and foreign princes, desirous of conciliating the Roman people, offered as votive gifts. The Emperor Augustus alone presented gold and jewels valued at more than five thousand pounds.

This magnificent edifice was burned to the ground during the civil war between Marius and Sulla, but was rebuilt with increased splendor; and Cicero tells us that the statue of Jupiter Capitolinus was erected on the pedestal at the very time of the discovery of the conspiracy of Catiline. This splendid temple was again destroyed twice during the reigns of the Emperors Vespasian and Domitian, but was restored each time with additional splendor.

The Sibylline Books, and other oracles supposed to contain important revelations regarding the fate of the city, were preserved in the sanctuary, under the care of fifteen persons of the highest rank, called the *Quindécimviri*; while the chronological archives of Rome were likewise preserved there. The chief magistrate yearly drove a nail into the temple—a custom which is believed to have been the first rude method of marking the progress of time.

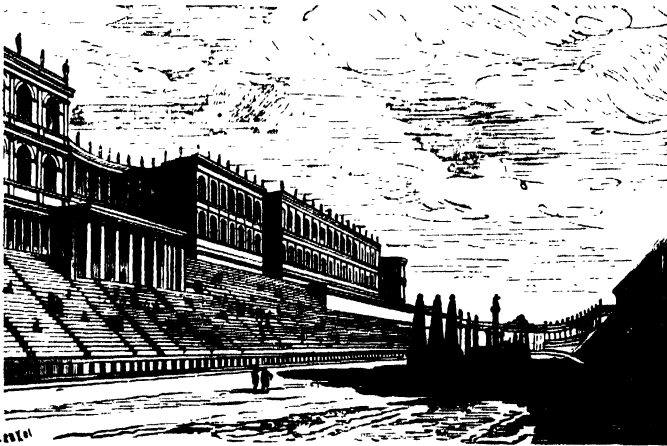
There were several other temples on the Capitoline Hill, the most remarkable being that of Jupiter Feretrius—said to have been built by the legendary Romulus—where the *spolia optima* were deposited. The *spolia optima* were the trophies presented by a Roman general who had slain the enemy's leader with his own hand. These trophies are said to have been only offered three times—by Romulus, Cossus and Marcellus. The deity to whom these offerings were presented was called Feretrius, from the *feretrum*, or bier, on which these spoils were conveyed to the temple.

The Capitol was the citadel of Rome, except in the reign of Numa Pompilius, the second king, when the Quirinal was selected as the strongest place. This fact tends vastly to sustain Niebuhr's theory that an ancient Sabine town named Quirium stood on that hill, which modern writers confound with Cúres. It is believed that the double-faced Janus, whose temple was closed when Rome was at peace, was the emblem of the united cities of the Romans and the Sabines, and that the opening of the temple gates in time of war was to enable the inhabitants of one of the cities to aid the other.

The Forum, or place of public assembly, and of the great market, was in the valley between the Palatine and Capitoline Hills. This place was surrounded with temples; with halls for the administration of justice, called *basilicæ*; and with public offices. It was likewise adorned with statues of eminent Roman warriors and statesmen, and with trophies from the conquered nations. Among these memorials of conquest were several *rostra*, or prows of ships, taken from the Carthaginians at Antium. These were utilized as ornaments to adorn the pulpits from which the magistrates and public orators harangued the general assemblies of the Roman people. This custom gave rise to the phrase "to mount the rostrum." In

Temple of Vesta, where the constant fire was kept burning by the Vestal Virgins. In this temple was preserved, it is said, the *Palladium*, or sacred image of Minerva, on which depended the fate of Troy, and other relics which were consecrated by superstition.

The Senate-House—the grand legislative hall of the Roman nation—was above the pulpits belonging to the public orators. This splendid edifice is said to have been erected by Tullus Hostilius, the third King of Rome; but the Senate had several other places of meeting, often holding their sessions in the temples. The Senate-House was likewise decorated with the statues of renowned Roman warriors and statesmen.



CIRCUS MAXIMUS.

the middle of the Forum was the drained marsh called the *Curtian Lake*, connected with the celebrated legend of Marcus Curtius, which we have related on page 891.

In the Forum was the famous Temple of Janus, constructed wholly of bronze, and believed to have been erected during the reign of Numa Pompilius. So incessantly were the Romans at war that the gates of this temple were closed but three times in eight centuries. At no great distance from this temple was the celebrated Temple of Concord, in which the Senate quite frequently assembled. Storks were encouraged to build in the roof of the structure, because of the social instincts ascribed to those birds. In the same vicinity was the

Close to the Senate-House was the *Comitium*, or court in which the patrician *Curia* were assembled. This space was not roofed until the close of the Second Punic War, soon after which the Comitia Curiata gradually fell into disuse. Before this space was covered with a roof, it was called a temple; the word *templum* properly signifying not simply a building, but an inclosure consecrated by the augurs. In the vicinity of the Senate-House were the principal theaters and baths.

The Campus Martius was the place for the elections of magistrates, the reviews of troops, and the registration of citizens. This was the favorite place of exercise for the young nobles. It was at first a large common, which had constituted a portion of the estate of Tarquin the Proud, and was confiscated after the banishment of that tyrannical king; after which it was dedicated to Mars, the god of war, because the Romans considered that deity the father of Romulus.

The Campus Martius remained unimproved for a long time; but in the reign of the Emperor Augustus it began to be surrounded with several magnificent buildings. In different portions were planted shrubs

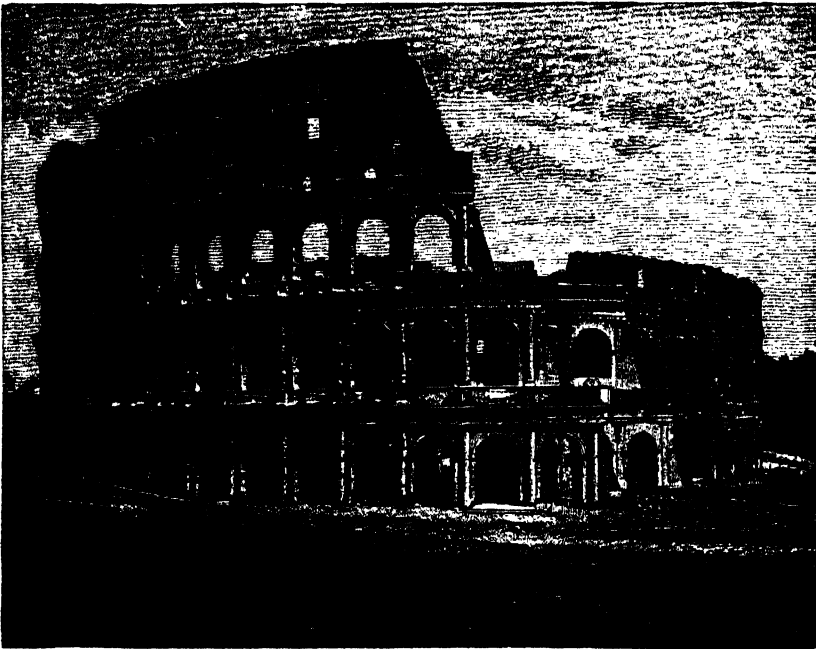


and ornamental trees, and porticos were erected, under which the citizens might continue their exercises in rainy weather. Most of these improvements are attributable to Marcus Agrippa, the ablest general and wisest statesman in the court of the Emperor Augustus.

Near the Campus Martius, this Marcus Agrippa erected the famous *Pantheon*, or Temple of all the Gods—the most perfect and the grandest monument of ancient Rome that has survived the ravages of centuries. This celebrated edifice is now used as a

were erected by the Emperors to compensate the people for the loss of liberty.

Among the most remarkable public constructions of ancient Rome were the numerous aqueducts to supply the city with water. Pure streams were sought at a great distance, and were conveyed in these artificial channels, supported by arches, many of them over a hundred feet in height, across steep mountains, deep valleys and dangerous morasses, which architects of less enterprise would have regarded as insurmountable obstacles. The first aqueduct was erected



THE COLOSSEUM AT ROME.

Christian church; and its circular form, and the beautiful dome forming its roof, excite universal admiration. The Colosséum in Regent's Park, London, is modeled after the Roman Pantheon.

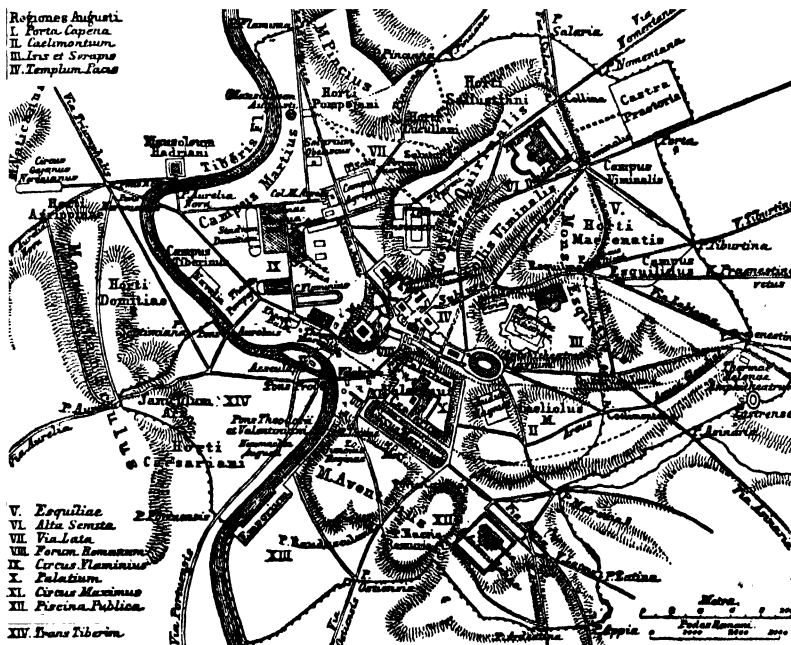
The Flavian Amphitheater—which was erected during the reign of the Emperor Vespasian, in the latter half of the first century of the Christian era, and whose ruins are known as the *Colosséum*—could seat almost a hundred thousand persons. Theaters and public baths, and buildings for the exhibition of *maumachia*, or naval combats,

during the Censorship of Appius Claudius "the Blind," about four centuries after the founding of Rome. Under the Emperors no less than twenty of these stupendous works of public utility were erected, thus bringing so abundant a supply of water to the city that rivers appeared to flow through the streets and sewers. Even in our own day, when but three of these aqueducts remain, after the lapse of all these centuries, notwithstanding the barbarian ravages and governmental neglect, Rome has as good a supply of wholesome water as any other city.

Commerce and industry flourished, and Augustus could truly boast that he "found Rome of brick and left it of marble." The city, during the prosperous days of the Empire, contained a population of over four millions. The city was inclosed by walls twenty miles in circumference, and the walls are said to have been pierced by thirty-eight gates. The most remarkable of these gates were the Tergéminal, the Carmental, the Triumphal, the Naval and the Capéna; the last being near the great aqueduct. There were also extensive suburbs.

convenience; some being large enough to accommodate three thousand bathers at once. Innumerable fountains were supplied from the aqueducts, and many of these were of wonderful architectural beauty.

There were innumerable porticos, or piazzas, covered with colonnades, adorned with statues, and which were intended as places for the citizens to meet for business or walk for pleasure. They were sometimes separate structures, and sometimes connected with other edifices. The most splendid of these porticos was that of the Temple of



PLAN OF ROME—TIME OF AUGUSTUS.

During the period of the Empire, the city of Rome was unrivaled for magnificence, wealth and luxury. It was enriched by its conquering generals with the plunder of hundreds of nations, and the treasures of the most powerful monarchs were emptied into its coffers. In the zenith of its splendor and glory, "the Eternal City" contained four hundred and twenty temples, five regular theatres, two amphitheatres, and seven extensive circuses. The city had sixteen public baths, constructed of marble, and furnished with every desirable

Apollo, on the Palatine Hill. The largest one was named *Milliaria*, because it had a thousand columns. There were numberless palaces, public halls, columns and obelisks. The city was also adorned with a number of triumphal arches, having statues and various sculptured ornaments. Some of the arches were of wonderful splendor; being built of the finest marble, in the form of a square, with a large arched passage in the middle and a small one at each side.

Thirty-one roads centered in Rome. These issued from the Forum, traversing Italy,

pervading the provinces; and ending on the frontiers of the Empire. Augustus erected a gilt pillar in the middle of the Forum, called the *Milliarium aureum*, from which were reckoned the distances on the various roads. This remarkable monument was discovered so recently as 1823. The Tiber was crossed by eight bridges.

Rome was surpassed by Athens in architectural beauty, but was far superior to it in

works of public utility. Every succeeding Emperor considered it necessary to improve and enlarge the structures that had been erected for the comfort and convenience of the citizens. The ruins of the ancient structures of this magnificent capital and metropolis of the Roman world strike the eye of the modern beholder with wonder and amazement, and have excited admiration in all ages.

#### SECTION XIV.—AUGUSTAN AGE OF LATIN LITERATURE.



THE later years of the Republic were noted for several eminent writers who flourished during that period. Among poets were LUCRETIVS and CATULLUS. Lucretius was the most remarkable of Roman poets, as he combined the exactness of the philosopher with the enthusiasm and imagination of the bard. While he appears to have no perfect model among the Greeks, he has left a production unsurpassed by anything of the kind in later ages.

Lucretius was born about B. C. 95. He lived in a period prolific of important events, but appears to have kept himself retired from public affairs. He was sent in accordance with the custom of that time, with other young Romans of rank, to study at Athens, where he attended on the instructions of Zeno and Phædrus. Cicero was one of his fellow-students.

Lucretius is said to have committed suicide in a fit of insanity when he was in his forty-fourth year. His great work is a philosophical and didactic poem, entitled *On the Nature of Things*, and embraces a complete exposition of the theological, physical and moral system of Epicurus. It is a composition unsurpassed in energy and richness of language, and in genuine sublimity. Nothing appears more remarkable than the slight mention of Lucretius by succeeding Latin authors, which may be ascribed to the spirit of free-thinking which pervaded his writ-

ings, thus rendering it unsafe to extol his poetical genius.

Catullus was born B. C. 86. Beyond his intimacy with Cicero, little is known of his life. He wrote odes, songs, satires, elegies and epigrams. He ranked above all the other Latin poets, except Virgil and Horace, in literary merit. His productions are very refined in feeling and graceful in expression. Catullus was not free from the influence of the growing corrupt taste of the age.

The most ancient Roman historical writings yet extant are those of SALLUST, who was born B. C. 85, and took part in politics early in his life. In the civil wars between Cæsar and Pompey, he sided with Cæsar, and was made Proconsul of Numidia, where he enriched himself by plundering the province. Upon returning to Rome, Sallust erected a splendid palace in the suburbs, which was surrounded by the most delightful pleasure-grounds, and these were long afterwards famous as the *Gardens of Sallust*. This place became the residence of several Roman Emperors, and was burned to the ground when the city was taken by the Goths under Alaric, A. D. 410.

Sallust wrote a History of Rome from the death of Sulla to the conspiracy of Catiline, which, with the exception of a few fragments, has utterly perished. But two other works of his are yet extant—his *History of the Conspiracy of Catiline* and his *History of the Jugurthine War*. Sallust adopted Thu-

cydides as his model, and his chief characteristics are a noble brevity and a vivid manner of representing events. The reflections accompanying his narrative are so just and pointed that some have regarded him as the father of philosophical history. The characters which he drew have been considered master-pieces in all ages. He has seized the delicate shades no less than the prominent features, and has thrown over them the most lively and appropriate coloring. Sallust died B. C. 34.

The most celebrated Roman writer of the republican epoch was CICERO, who excelled equally as a statesman, as an orator and as a philosophical writer. He was born at Arpinum, in Southern Italy, B. C. 106. He was instructed in oratory by Apollonius Molo, of Rhodes, and likewise studied at Athens. After returning to Rome, Cicero was appointed Quæstor and afterwards Consul. It was while he held the latter office that he rendered the Republic such valuable service by defeating the conspiracy of Catiline. But he was soon afterwards banished from Rome, through the influence of the profligate Tribune Clodius. He voluntarily retired from Italy to Greece, and was soon recalled to Rome in the most honorable manner. In the civil war between Pompey and Cæsar, Cicero sided with Pompey, but was reconciled to Cæsar after the battle of Pharsalia. Mark Antony was Cicero's inveterate enemy; and during the Second Triumvirate, the illustrious orator was proscribed through Antony's influence, and was murdered by one of his emissaries, B. C. 43.

Cicero was amiable in disposition, and upright in principle. His faults were vanity and infirmity of purpose; but he was, taken altogether, one of the brightest characters of ancient times. He was a voluminous writer. A great portion of his literary productions have perished, but sufficient remain to give us an exalted opinion of his literary and oratorical talents. His works consist of orations, letters, rhetorical treatises and philosophical dissertations.

Cicero was the greatest of Roman orators;

but he likewise surpassed all other orators, of any age or nation, in a general and discursive acquaintance with philosophy and literature, along with a wonderful facility in communicating the results of his labors in the most copious, perspicuous and attractive manner. Cicero was an admirer of Plato, but in questions of morality he adopted the principles of the Stoics. In his philosophical writings he exhibited the opinions of all the different sects. His great aim was to explain to his fellow-citizens, in their own language, all that the Grecian sages had taught on the most important subjects, for the purpose of enlarging the minds and reforming the morals of his countrymen. His literary productions are a most valuable collection, and have been a great source of information to all subsequent ages.

JULIUS CÆSAR was also one of the Latin writers in the last years of republican Rome. We have already seen the prominent figure which his life and character played in the political history of his country. His great literary works are his *Commentaries on the Gallic and Civil Wars*, which comprehend but a short period of time, but include events of the greatest importance, and detail the greatest military operations, probably, in all ancient history.

The military genius of Rome is clearly presented through the pages of Cæsar's writings, which comprehend all the varieties offered to our interest and admiration by warfare—battles, sieges, defenses, encampments, retreats, marches through woods and over mountains, passages of rivers, and those yet more interesting accounts of the spirit and discipline of the enemy's soldiers and the talents of their commanders. Cæsar's style is remarkably clear and easy, and is characterized by a simplicity more truly noble than the pomp of words. He never alludes to himself with affectation or arrogance. Excepting the false colors in which he disguises his ambitious schemes against his country's liberties, he relates everything with fidelity and candor. Cæsar's other writings have perished.

Another Roman writer during the later

years of the Republic was VARRO, who was renowned for his learning, and wrote on agriculture, grammar, antiquities and numerous other subjects. Varro's works are said to have included five hundred volumes.

The literature of the Roman Republic and that of the Roman Empire are not separated by any great period of time, yet their difference in spirit can be very readily distinguished. Cicero died during the lifetime of Augustus, but his genius breathes only the spirit of the Republic. Virgil and Horace were born citizens of the Republic, but their writings bear the impress of monarchical influence.

Augustus was a great patron of literature and the arts, and his reign was the golden age of Roman literature. So many writers flourished at this time that the most brilliant period of any nation's literature has since been called its *Augustan Age*. Thus the Augustan Age of Rome became proverbial in history. At no other time were men of learning and genius so liberally rewarded and encouraged by statesmen, politicians and military leaders as that which a grateful and appreciative posterity has stamped with the name of the first Roman Emperor.

Among the various arts by which the Emperor Augustus endeavored to interest the Roman people and to make them forget their freedom, the most remarkable was his encouragement of learning and literature, and the patronage which he bestowed on men of learning and letters. From his infancy everything contributed to give him a taste for learning and a respect for scholars. After he became firmly established in the imperial power, without a competitor, Augustus continued the pursuit of his private studies with unceasing diligence. When he read a Greek or Latin author, he dwelt mainly on what might be a lesson or an example in the administration of the affairs of state, or in his own personal conduct.

The literary taste of Augustus is apparent from the number of his Greek secretaries, his superintendents for the care of his collection of statues and pictures, his copyists and his librarians. When he was unable to sleep at night, he had a reader or a story-

teller, like the Oriental monarchs, who sat by him; and he frequently listened to them until he fell asleep. Among the many embellishments which he bestowed on the city of Rome were two public libraries—the Octavian, which stood in the portico of Octavia; and the Palatine, on the hill of that name, near the Temple of Apollo.

Augustus erected at the Palatine library, from his own share of the spoils of the conquered towns in Dalmatia, a magnificent colonnade, with double rows of pillars, adorned with statues and paintings by the principal Greek artists. This edifice was open below, but comprehended a large and curious library above, with retiring-rooms for private reading, public halls for recitation, schools for teaching, and every other possible allurements and aid to study. Delightful walks, suitable for exercise or meditation, were all around this structure, some under shade and others exposed to the sun, for summer or winter. A gigantic statue of Apollo, in bronze and of Etruscan workmanship, presided as the genius of the place.

Augustus also provided means for the careful education of the Roman youth. He bestowed liberal gifts of money on literary men in general, along with that attentive and respectful regard which they all desired, and which animated their exertions by elevating their station in society. The beginning of the political career of Augustus had been indeed somewhat inauspicious to the rising poets of Rome. Virgil, Tibullus and Propertius all mourned the losses which they had endured during the period of the Second Triumvirate. But no sooner had Virgil exhibited his genius than his lands were restored to him, and crowns were assigned or statues erected to other poets.

During the last days of his life, when he was incapable of attending to public affairs, Augustus was conveyed in his litter to Præneste, Tibur or Baiæ, through beautiful alleys leading to the sea, or among fragrant groves which he had planted with myrtles and laurels, the shade of which was then considered conducive to health. While on

these journeys he read the works of the poets whose genius he had fostered, and he was continually attended by philosophers, whose conversation afforded him his chief solace. Even when he was on his death-bed at Nola, Augustus passed his moments in philosophic conversations on the vanity and emptiness of all human affairs. Augustus was likewise a good judge of literary composition and a true critic in poetry, and thus he never misplaced his patronage, or lavished it on the persons whose writings might have had a tendency toward corrupting instead of improving the taste and learning of the time.

VIRGIL was the most eminent Roman poet of the Augustan Age, and the greatest of all the Latin poets. He was born in the village of Andes, now called Pietola, near Mantua, B. C. 70. He studied at Cremona at an early age, but received most of his education at Naples. His paternal farm was taken from him by one of the soldiers of Octavius during the rule of the Second Triumvirate, but it was restored to him through the favor of Octavius. Having become acquainted with the poetical genius of Virgil, Octavius, upon becoming the Emperor Augustus, and all the learned men at the imperial court, honored the poet with their friendship. He visited Athens near the end of his life, but was soon obliged to return to Italy on account of ill health, and died at Brundisium a few days after landing, B. C. 19. At his own request, he was buried at Naples, and travelers are still shown his tomb on the hill of Posilippo.

Virgil's great epic poem, the *Æneid*, is an imitation of Homer's *Iliad* in many important points; but is a work of genius and refined taste. His diction is more finished, and better adapted to a highly cultivated age, than that of his illustrious Greek master; but the latter surpasses him in invention and sublimity of thought. Virgil was likewise the author of four books of *Georgics*, which treat of agriculture, the planting of trees, the training of animals, and the keeping of bees. He also wrote pastorals, in imitation of those of Theócritus, the Sicil-

ian poet. Virgil's style and versification, throughout all his works, display the highest degree of excellence.

HORACE, the Latin poet usually ranked as next to Virgil, was the greatest Roman lyric poet. He was born at Venusia, in Apulia, B. C. 65. At an early age he went to Rome for his education, and visited Athens when he was twenty-one to finish his studies. When Brutus and Cassius endeavored to restore the Republic, Horace and other Roman youths then at Athens joined their standard. Horace was at the battle of Phillippi, and in one of his poems he frankly acknowledged that he threw away his shield and fled with his defeated comrades. He had a kind friend in Virgil, who recommended him to notice at Rome, so that he was admitted to the society of the Emperor Augustus and the leading men of his court.

The fame of Horace rests mainly on his lyrics. His lyrical genius is unsurpassed in variety and versatility of talent. His chief characteristics are elegance and correctness of thought, and felicity of expression. Besides his numerous odes, Horace wrote satires and epistles in verse, which exhibit a noble earnestness seasoned with the most refined humor and pleasantry. His style is inimitable and defies every effort at translation, for which reason his writings seem flat and do not excite any taste when they are read in any other language.

OVID, the third great Roman poet of the Augustan Age, was born at Sulmo, B. C. 43. He was taken to Rome by his father in early youth to be educated for the law, but his taste for poetry and literature prevailed over every other inclination. He visited Athens and the principal cities of Asia Minor. After he had taken up his residence in Rome, he devoted his time to the Muses, and became a favorite with the leading men of the age. When Ovid was fifty-one years of age, Augustus banished him to Tomi, in the wild and barbarous province of Mœsia, on the shores of the Euxine sea. No explanation of this proceeding on the part of the Emperor has

ever been discovered, but it has caused much controversy among scholars. Ovid betrayed much weakness of character under his misfortune, and endeavored by means of all the arts of entreaty and adulation to prevail upon the Emperor to recall him, but all to no purpose. Tiberius, the second Emperor, was just as inexorable as Augustus had been, and Ovid died in exile, A. D. 18.

Ovid is renowned as a poet of very fertile imagination, a lively, blooming wit, and a luxuriance of thought and expression; but the latter qualities are carried to excess. His largest and most beautiful poems are the *Metamorphoses*, or mythological stories; the subjects of which were derived from Greek writings which have perished. Ovid's work is thus highly valuable as a record of ancient mythology. He likewise wrote elegiac, didactic and other poems.

TIBULLUS and PROPERTIUS were distinguished elegiac poets. Tibullus was born about B. C. 30. The Roman critic, Quintilian, assigns him the first rank among the Latin elegiac poets. His poems display a combination of soft, tender feelings with a noble and accurate expression. His invention is rich, and is not disfigured with unnatural ornaments. Tibullus wrote four books of elegies. Propertius was born B. C. 15, and was the friend of Virgil and Tibullus. His elegies, likewise consisting of four books, display a rich poetical expression and a correct style.

LIVY (Titus Livius)—the greatest of Roman historians—was the most celebrated of the prose writers of the Augustan Age, and was born at Padua, B. C. 58. He passed most of his early life at Rome, where he spent twenty years in the preparation of his excellent work, the *History of Rome*, from the founding of the city to his own time. This achievement gave him so high a reputation, even during his own lifetime, that a story is related concerning a person who traveled from Gades (now Cadiz), in Spain, to Rome, just to see the illustrious historian. Livy's historical work consisted of one hundred and forty-two books, of which only thirty-five remain. The loss of the others

is mainly attributable to Pope Gregory I., who ordered every copy to be burned that could be found, because the work contained stories about pagan miracles.

Livy's great merit is his masterly style, which excels that of any other historian in clearness, liveliness and finished elegance. All readers have been delighted with the spirit and beauty of his narrative, the eloquence of his harangues, and the picturesque touches which set off his descriptions. Livy has been charged with credulity, because he relates the prodigies and the portents which he found recorded in the old annals, and which we know are mythical. But we must remember that the historian introduces these subjects into his work as characteristics of the age, and with a reminder to the reader that he does not vouch for the truth of all that he relates.

Another famous Latin prose writer of the Augustan Age was Livy's great contemporary, CORNELIUS NEPOS, the celebrated biographer. The names here given are but a portion of the eminent writers who adorned the golden age of Roman literature. In this auspicious period, which ended the rancor of civil war and restored peace to Rome, with the enjoyments of society, the example of a few distinguished poets tended to incite all to emulation. One bard caught the spirit from the genius of another, and as everything contributed to the diffusion and the promotion of the flame of literary ardor, the national spirit of poetry triumphed completely.

Though these eminent Latin writers devoted their talents to the cultivation of the same department of literature, they were so entirely free from being tainted with the jealousy with which men of genius and learning have been so frequently infected that they did not only pass their lives in habits of the closest friendship, but entertained and expressed the most sincere admiration for each other's literary works.

Their example was followed by their contemporaries, and was humanized and improved by the temper of the times. No class of literary works produced at one period

ever gained the admiration of mankind so strongly as did those of the Augustan Age of Rome. The blaze of poetic genius which illumined the court of Augustus was not outshone by the splendors of the age of Pericles in Athens.

The Greeks gave the first impulse to poetry. The Romans impressed the traces of it more deeply upon the world. The works of Roman genius only were accessible to imitation when Europe first awoke from its long sleep of barbarism and ignorance. For this reason the most beautiful parts of modern poetry have been formed on the classical models of the Augustan Age of Latin literature. There is scarcely a famous poetical production that has no traces of the sentiments, the character, the imagery, or the diction of those Latin poets.

We find no Latin writer on philosophical topics in the Augustan Age. The Romans had been engaged in wars and political conflicts for seven centuries, and these entirely absorbed their thoughts. Thus their lan-

guage and ideas became copious in everything concerning the operations of war or politics, and well adapted to the demands of history or oratory. But the Romans did not have any exact terms for metaphysical ideas, nor a sufficient number of subjects in their minds for the purposes of philosophical illustration.

There were also so large a number of Greek schools of philosophy that the Romans had very little motive or incentive to originate any new systems; as any one might find, in the doctrines of one or another Grecian sect, tenets which might be sufficiently accommodated to his own taste and station. The Roman youth of aristocratic birth attended the schools of Athens, Rhodes and Alexandria for the purpose of learning rhetoric and philosophy. The Greek philosophers were also patronized at Rome. The respect shown by Augustus for these Greek sages was a wise measure, and exceedingly popular with the whole Roman people.

## SECTION XV.—GENERAL VIEW OF ROMAN CIVILIZATION.



HE architectural art was skillfully practiced by the Romans in the very earliest period of their history. They were indebted for their primitive skill in this art to the Etruscans. Their most ancient temples were crowned with steeples, as they seem to have had a taste for both circular and elliptical forms. The original walls of Rome were constructed principally of earth, but the first Tarquin commenced the erection of a stone wall, which was finished by Servius Tullius, who added battlements and a fosse to the work. Tarquin the Proud completed the Capitol, which had been founded by his father, and both of these are credited with the construction of the *cloaca*, or drains of the city. These were so skillfully and substantially formed that they have excited the wonder

and admiration of after times. We have already described the great public edifices of the city of Rome.

Sculpture was introduced into Rome from Etruria in the earliest ages of the city; but for a long time only statues of the gods were formed, and these were made only of wood or clay. Afterwards representations of warriors were exhibited, but the Romans did not possess skill in the fabrication of these figures. The first brazen statue at Rome was set up in the Temple of Ceres, and the cost of it was defrayed out of the property of Cassius, who was condemned on the charge of aspiring to arbitrary power.

The vanity of Cassius caused him to display his own image in front of the altar of Vesta, but the Censors would not permit it to remain, and they ordained that no statue of any citizen, however renowned, should be



erected by private gratitude or respect; but this restriction was subsequently removed, and Rome abounded with statues.

The Romans made some efforts at painting, but with only partial success. A citizen named Fabius derived the appellation of *Pictor*, or "painter," from his performance in this department of the fine arts, before the Punic Wars; but we know nothing of his skill. Valerius Messala publicly exhibited a picture of a battle in which he had defeated the Carthaginians, but the name of the battle is not mentioned. Scipio Asiaticus, with as much ostentation, displayed in the Capitol a pictorial representation of his victories over Antiochus the Great of Syria. Lucius Mancinus obtained the Consulate by pointing out the beauties of a picture illustrating his achievements to the admiring citizens.

When the conquest of Greece had excited a general taste for refined works of art, many of the Romans imitated the Grecian productions which they were unable to excel. Julius Cæsar expended vast sums in purchasing pictures of the famous Greek painters. Augustus patronized this fine art, and specially encouraged portrait painters.

In early times all Romans lived in humble dwellings; but in later times the wealthy occupied splendid mansions, called *villas*, the floors of which were inlaid with stone or marble in mosaic, the walls and ceilings gilded and ornamented, the roofs terraced and covered with artificial gardens, and the furniture glittering with tortoise shell and ivory. The chief apartments were on the ground floor, and were entered through the *atrium*, or great entrance-room, in which the nobles ranged the images of their ancestors, hung the family portraits, and received their clients. The windows were at first mere openings with shutters, but in the time of the Empire they were closed with glass obtained at great expense from the East. Artificial heat was supplied by braziers.

The walls and ceilings of Roman dwellings were painted in colors, or frescoed with representations of mythological groups,

landscapes, or scenes from daily life. Roman furniture consisted of tables, chairs, dinner-couches, lamps, vases, mirrors, urns, incense-burners, etc. The floors were covered with many-colored carpets from Eastern looms. Houses were heated by means of fire-places or portable furnaces; sometimes by admitting air heated by a furnace beneath. Beautifully-formed oil-lamps were used for lighting. The lamps were supported upon a beautiful candelabra.

The early Romans lived mostly on bread and pot-herbs; but when conquests brought wealth, all ranks indulged in luxuries, so that in the degenerate ages of Rome eating the most delicious food was the great end of life to many Romans. The Romans had three meals—*jentaculum*, taken soon after rising; *prandium*, the middle meal; and *cæna*, taken about three o'clock. *Cæna*, the last and principal meal, was in later times served with great magnificence. For this meal particularly, the guest-chambers or eating-halls were constructed. The table, being either quadrangular or rounded, had three couches on each side, each couch having three pillows on which to support the arm in reclining. Nine persons were accordingly accommodated at a table; the post of honor being the middle place, and all reclining on the left arm.

At the entertainments of early and frugal times, only the ordinary dress was used; but with the advance of luxury, a peculiar habit, light and easy, became the custom at convivial meetings. Sitting was the attitude at meals in primitive times; but couches were subsequently brought into use, first for the men only, but afterwards for both sexes.

Various meats and vegetables were eaten. Pure wine, and wine mixed with honey (*mulsum*), and with water (*calda*), were drunk at feasts by the guests crowned with chaplets. Falernian wine was of bright amber tint. While eating, the Romans reclined on their low couches around the table, instead of sitting upright. There were at first no table-cloths. Instead of knives and forks, two spoons (*cochlear* and *lingula*) were used. On the table were oil-lamps. The

dishes were brought and removed by slaves.

At the principal meal of the rich there were usually three courses. The first consisted of eggs, salad, radishes, etc., to excite the appetite; with which they generally drank mead or mulsum. The second course constituted the essential portion of the meal. The third was the dessert, consisting of fruits, pastry and confectionery. It was the custom at social banquets to appoint a master of the feast, who appears to have been selected by a throw of the dice. Healths were drunk, the memory of the gods and heroes being generally honored in the first place. Social games or plays were practiced, after and during the meal, between the courses and dishes.

During the period of the Republic it was the custom for a patron to invite at times all his clients to a common supper in his halls. In the time of the Empire it became customary to give the clients a small basket of food, instead of a supper. Wine was the beverage which the Romans mainly used, and there were very many varieties. The most celebrated of Italian wines were the Falernian, already alluded to, and the Marsic. Of the foreign wines, the Lesbian and Chian had the preference. One of the most important things in the eyes of a wealthy Roman was to have a good supply of choice and approved wines for his domestic comfort and happiness. For this reason, great attention was bestowed on the culture of the vine, even though other branches of agriculture were to be neglected. The wine was kept in *amphoræ*, or earthen jars, ranged around the walls of the cellar, partially sunk in sand; each jar having a mark to denote the name of the Consul in office when the wine was made. The villa of Diomedes, in Pompeii, has a very large cellar, which extends around and under the entire garden, and is ventilated and lighted by port-holes from above. Some of the wine-jars are yet standing as they were packed and labeled more than eighteen centuries ago.

The Romans remained a temperate and frugal people until their armies marched into Asia. After their triumph over Anti-

ochus the Great of Syria, the various pleasures and the dissolute indulgences of Ionia, Lydia and Syria enticed the stern and hardy conquerors to imitation; and thenceforth successive relaxations of the old method of discipline and manners were introduced. Every kind of voluptuous indulgence came into vogue. But luxury only attained its full height, and the decline of morals proceeded to the utmost extreme of depravity, after the death of the Emperor Augustus, whose Censorial authority and powerful influence checked the progress of degeneracy for a time. Augustus was not



ROMAN CITIZEN IN TOGA.

himself a model of purity, but he watched over the preservation of good morals with apparent anxiety. Most of his successors were less vigilant in that regard. An innocent species of luxury was that dependent upon dress and personal ornament. After the establishment of the Empire, the simplicity of attire gave way to fondness for gorgeous apparel among the higher classes.

Roman garments were made of wool until the second century after Christ, when linen was introduced. The Roman inner-dress consisted of tunics, or short under-garments with sleeves. The most remarkable dress of the men was the *toga*, or loose robe, wrapped around the body so as to cover the left arm and leave the right nearly bare. This woollen toga, full for the rich and scanty for the poor, had early become the distinctive dress of the Roman nation. In later times its use in the streets was exchanged for the *pallium*, or *lacerna*, a mantle of warm cloth, which was also at first sleeveless and short, like a waistcoat, but



ROMAN LADY IN STOLA.

was gradually lengthened, and afterwards received the addition of sleeves and was fastened by a belt. When a Roman was running for office he marked his toga with chalk, thus making it white, in Latin *candida*, whence our word *candidate*. Boys wore a toga with a broad purple hem until the age of sixteen, when they put on the manly toga.

The distinctive dress of the Roman women

was the *stola*, or loose frock, fastened about the person with a double girdle. The *palla*, or gay-colored mantle, was worn out of doors. The hair, encircled with a garland of roses, was fastened with a gold pin; while pearls and gold adorned the neck and arms. In the progress of refinement females had three garments. The *stola*, being the outer one, was richly ornamented with embroidery and clasps of gold. The three garments were intended to be worn together, but the poor had frequently only one. This *palla* for the women extended down to the feet, while the *lacerna* for the men reached only to the knees.

Romans of both sexes went with their heads uncovered, except when on journeys, when dark-colored hoods were worn. At sacrifices, festivals and games, or in a long journey, many wore a woollen or leather cap. When a slave became a freedman, he was permitted the constant use of the *pilcus*, or Phrygian cap, as a mark of liberty. In the house *soleæ* were strapped to the bare feet, but out of doors the *calceus*, or shoe, was worn. On the ring-finger—the fourth of the left hand—every Roman of rank had a massive signet-ring. Fops loaded every finger with jewels.

Senators were distinguished by a tunic having broad studs or knobs worked into it. The knights had narrow studs, and the common people none at all. The kings of early Rome wore a white toga, with a broad purple border, and protuberances of scarlet. The Roman Emperors wore a toga entirely of purple when in public. Triumphant generals wore a toga adorned with various representations in embroidery, resembling the work of the pencil, and for that reason call *toga picta*.

The Roman ensigns of royalty were borrowed from the Etruscans, and consisted of a golden crown, an ivory chair, an ivory scepter surmounted by an eagle, a white toga with purple embroidery or borderings, and a body of twelve lictors, who went before the king, each carrying a *fascis*, or bundle of rods with an axe in the middle. After the abolition of kingly government,

the use of lictors was continued; the Consuls being accompanied by twelve of them, bearing their fasces, which has become emblematical of a republic.

The Romans spent much time in their splendid baths. The luxurious patricians of the Empire bathed seven or eight times a day. The edifices designed for public baths were of extraordinary size and magnificence. They were erected among extensive gardens and walks, and were surrounded by porticos.

marble, and three thousand persons could be seated in them at one time. The baths of the Emperor Diocletian surpassed all others in size and sumptuous decoration. One of its halls is now used as a church by the Carthusians, and is among the largest and the most magnificent of modern Rome.

The chief public amusements of the Romans were the *circus*, the *theater* and the *amphitheater*. At the circus they bet on their favorite horses and charioteers. At



ROMAN LADY AT HER TOILET.

The main edifice contained spacious halls for swimming and bathing, others for various athletic exercises, and others for the declamations of poets and the lectures of philosophers, or for all kinds of polite and manly diversion. Architecture, sculpture and painting were made to exhaust their refinements on these establishments, which were compared to cities, on account of their vast extent. The baths of the Emperor Caracalla were ornamented with two hundred pillars and sixteen hundred seats of

the theater they witnessed tragedies and comedies. At the amphitheater they beheld with delight the bloody combats of gladiators. The last was the most brutal pastime of the Romans. The gladiators were slaves, captives, condemned criminals and hired ruffians. They fought in the arena, with each other, or with lions, tigers, leopards and elephants. The victor, if a captive or a slave, obtained his freedom; while a freeman obtained a pecuniary recompense. The vanquished were put to death, unless the spec-

tators, by an upward movement of the thumb, signified their wish to spare the life of the unfortunate wretch. Games were exhibited by the Emperors and wealthy Romans for weeks, and thousands of wild beasts and gladiators would be killed, to the great delight of all classes of Romans, including even ladies of rank.

Julius Cæsar gratified the people with a combat between five hundred men and twenty elephants. On another occasion he exhibited a thousand combatants, on horseback and on foot, against twenty elephants, each with a tower on his back containing sixty warriors. The Emperor Commodus himself fought with the gladiators in the amphitheater, where he conquered seven hundred and fifty times, and consequently styled himself "Conqueror of a Thousand Gladiators."

After acquiring some naval skill, the Romans added sea-fights to their other amusements. An extensive edifice was erected surrounding a channel large enough for the evolutions of a large number of galleys. Sometimes the exhibitions were simply trials of speed; but at other times they were regular naval engagements, in which there was bloodshed merely for the gratification of the hard-hearted spectators.

The brutality which ever characterized the Romans, even in the progress of refinement, was clearly evinced by the institution and continuance of gladiatorial combats. Such exhibitions could only entertain a people having a strong tincture of ferocity in their nature. It has been supposed that the custom of killing slaves at the funerals of princes and heroes, or of forcing them to fight with each other, was the origin of the practice of gladiatorial combats. But the Roman fondness for war was doubtless the chief cause.

Two citizens named Brutus are mentioned as the first who exhibited gladiators at Rome, and this exhibition was at their father's funeral. The example which they set was followed by citizens and magistrates alike. At first criminals, captives or slaves were employed on these occasions. Even

trivial offenses were considered sufficient to justify an exposure of a fellow-creature to the risk of death. Afterwards, citizens who had not been guilty of any crime, but who desired to display their courage, were induced to enter the lists; and regular schools of gladiators were instituted.

The gladiators did not all fight with the same weapons, or in the same manner. Some were completely armed, while others had merely a trident and a net for entangling adversaries. These combats were sometimes introduced at social gatherings to enliven the festivities. Guests who could thus be entertained may well be regarded as but little above cannibals.

The private amusements of the Romans display the national characteristics in many instances. They had various methods of ball-playing. One method depended on the triangular position of three persons who threw the ball to each other, the first who let it fall being the loser. The quoit was often thrown for private diversion, and boys and young men were fond of playing with a hoop furnished with rings. A game which resembled chess, and required as much skill, was likewise played. The Romans were especially fond of games of risk; dice being shaken and thrown out in a body, as in modern times. The Emperor Augustus was much addicted to this pastime, notwithstanding that it was forbidden by law.

As already observed, the manners of the early Romans were marked with simplicity. As they were not ashamed of their sentiments or their conduct, they avoided all artifice and dissimulation as degrading. They were attentive to decorum and respectful to their superiors, but not servilely submissive. They were not wholly without friendship, but they were destitute of the warmth of attachment and the tenderness of sympathy. In their paternal relations they were not so kind and acquiescent as they were stern and haughty. In the relations of husband and master they were inclined to be arbitrary and impetuous. The hardihood generated by their political zeal gradually entered into their social nature



and marked their portrait with harsh lines. The Romans preserved this rigidity of character for ages, and it was even found in their women, who were thus in a considerable degree devoid of that softness which ought to characterize the female sex. Altogether, the early Romans possessed the characteristics which distinguished the Spartans; both these nations having cultivated the military virtues, which they prized above all else.

Roman books were rolls of papyrus bark, or parchment, written upon with a reed pen, dipped in lamp-black, or sepia. The back of the sheet was often stained with saffron, and its edges were smoothed and blackened; while the ends of the stick on which it was rolled were adorned with ivory or gilt wood, whence our word *volume*, a roll. Writing was done with a sharp instrument, or *stylus*, upon thin wooden tablets coated with wax. These were then tied up with linen thread, the knot being sealed with wax and stamped with a ring.

The Roman mother took charge of the early education of her children; after which the father assumed that duty, and his authority over his sons lasted until his death, unless he resigned it, or the son became a flamen of Jupiter. Elementary schools for boys and girls existed at Rome from an early period; but for centuries only reading, writing and arithmetic were taught. In later ages the Greek language and literature were taught. School punishments were severe and flogging was frequent.

The household work of the Romans was all done by slaves. In early times there were a few slaves to each household, but in the time of the Empire there were slaves for every kind of work. There were born slaves and bought slaves. The born slaves were the children of persons who had been reduced to slavery by being taken captive in war. The common sort of slaves were sold like cattle in the slave-market, but the more beautiful and valuable were disposed of by private bargain in the taverns. Prices varied from twenty dollars to four thousand dollars.

Roman marriages were always preceded by a solemn affiancement or betrothment, which often occurred many years previous to the wedding, and even during the childhood of the parties. The Romans had three forms of marriage. The highest was called *confarreatio*. The bride, dressed in a white robe with purple fringe, which was bound around the waist by a marriage girdle, and her face covered with a bright yellow veil, was taken forcibly, as it were, from the arms of her mother or nearest relative, and was escorted by torchlight to her future home. A cake (*far*) was carried before her, and she carried a distaff and spindle with wool.

When she arrived at the flower-wreathed portal, she was lifted over the threshold, lest she might stumble upon it—a mishap which would be an evil omen. She was supported by two youths, one on each side; while another preceded her with a lighted torch or flambeau; and sometimes a fourth followed, carrying the bride's little furniture in a covered vase. She bound the door-posts of her new residence with white woollen fillets, and anointed them with the fat of wolves. She then stepped upon a sheepskin spread before the entrance, and called aloud for the bridegroom, who instantly came and offered her the key of the house, which she handed to the chief servant. Her husband also brought fire and water, which both he and his bride then touched, as a symbol of purity and fidelity. Music, singing and feasting followed. The ceremony ended with a marriage supper, after which the husband scattered nuts among the boys.

Like the Greeks, the Romans believed that the souls of the unburied dead wandered about without rest, not being admitted into Hades. When a Roman died, the body was laid out on a bier and placed in the atrium of the house for some days, with the images of the ancestors of the deceased persons; and a branch of cypress or pine was placed before the dwelling, as an emblem of death. Children and youth were buried at night, with lighted torches and without attendants; but adults were interred by day, and with a certain degree of ceremony, ac-

cording to rank. The funeral of a distinguished individual was announced in the city previously by a herald.

On the day of burial, the corpse was taken to the Forum, accompanied by a funeral procession, in which the musicians and women hired as mourners advanced first, uttering lamentations and singing the funeral song. Next in the procession came those who bore the images of the ancestors of the deceased; followed by the relatives, all dressed in black. Then came players, mimics and dancers, one of them imitating the words and actions of the deceased; after which came the corpse, supported by bear-

were quenched with wine. The bones and ashes were afterwards collected and put into an urn, sometimes with a small phial of tears. The urn was solemnly laid in the earth or in a tomb. Nine days after the funeral, articles of food were placed beside the tomb, which was beautifully decorated with wreaths; and beside the niches were placed lamps and an inscription.

The Roman army was divided into legions, consisting of infantry and cavalry. The legion originally consisted of three thousand infantry and three hundred cavalry, but afterwards it contained from five thousand to six thousand men. Before the time of



ROMAN ARMOR.

ers, and followed by a numerous train of both sexes.

At the Forum an address was delivered by a relative, eulogizing the deeds of the deceased and those of his ancestry. The procession then moved to a place beyond the walls, where the body was buried, or, in later times, burned. When a corpse was to be burned, it was laid on a funeral pile, and sprinkled with spices, or anointed with oil; after which the nearest relatives applied the torch, with averted faces. Weapons, clothing, and other articles belonging to the deceased, were thrown upon the pile; and when the whole was consumed, the embers

Marius and Sulla all Roman citizens were subject to military duty; but from that time a soldier remained constantly with the army for twenty years. The legion then consisted of ten cohorts of six hundred men each, all under pay; and the army was then composed of legionaries and auxiliaries sent from the provinces or from the allied states. Under Augustus the legion consisted of seven thousand men. There were also mercenaries, as slingers from the Balearic Isles and bowmen from Crete.

A Roman legion was drawn up in three ranks, designated respectively as the *Hastati*, the *Principes* and the *Triarii*. There



were also *velites*, or light troops, who detached themselves from the main body of the army at the beginning of a battle, and skirmished with missiles. The *Hastati* were young men in the bloom of life and occupied the front rank. The *Principes* were men in the full vigor of middle age and composed the second rank. The *Triarii* were veterans and constituted the rear rank. The legion was divided into *maniples*, or companies, of a hundred men each; each company being commanded by a *centurion*, or captain, and having its own standard, consisting of a silver eagle on a pole.

The Roman legionaries wore a coat-of-mail formed of metal or hide and worked over with little iron bands, an iron or brazen helmet, and greaves for the legs plated with iron; carried a large round shield, made of wood, leather and iron; and were armed with a short but stiff and pointed sword, worn on the right side, and with two *pilums*, or javelins. The Roman knights, or cavalry, wore the same kind of coats-of-mail, helmets and greaves, carried the same kind of shields, and were armed with a pilum and a sword. The mercenaries wore a leather helmet, carried a small round shield, and were armed with a pilum and with bows and slings.

The only instruments of martial music were horns and trumpets. No one could be a soldier under seventeen years of age. All between the ages of seventeen and forty-five were liable to service. Those over forty-five were exempt. Sixteen years was the regular term of service for the infantry, and ten for the cavalry. Persons without property were not enrolled for service, because they were not supposed to have sufficient bravery and patriotism, as they had nothing to lose.

For three centuries after the founding of the city, the Roman soldiers received no pay; but afterwards they were allowed a stipend of two bushels of wheat per month and three ounces of brass per day; this pay being subsequently increased. Those who distinguished themselves for their valor in battle were honored with various extraordinary rewards. Among the most common

were golden and gilded crowns, such as the camp-crown for those who first entered the enemy's intrenchments; the mural crown for those who first scaled the walls of a city; and the naval crown for those who captured a ship of war. Wreaths and crowns formed of leaves and blossoms were also general, such as the civic crown of oak-leaves for rescuing a citizen from death or captivity; the obsidional crown of grass for relieving a besieged city; and the triumphal crown of laurel, worn by the general at his triumph.

When a Roman army took the field, it marched in the following order. First came the light-armed troops; followed by the heavy-armed, both infantry and cavalry; after which came the pioneers; next the baggage of the general and his horses, guarded by cavalry; then the general himself; then the Tribunes; then the standards; then the choice men of the army; and lastly the servants and drivers of beasts.

No part of Roman discipline was more admirable than the encampment of the army. The camp was regularly measured out and fortified by a ditch before any soldier was allowed sleep or refreshment, no matter how fatigued the troops might have been by a long march or a severe battle. The Roman camp was an exact square of four hundred feet, with a rampart of earth and stakes three feet high, surrounded by a ditch nine feet wide and seven feet deep. Careful watch was kept over the camp at night, and pickets were frequently sent out to guard against a surprise and to see that the sentinels were vigilant. The arrangements in every Roman camp being the same, a Roman soldier always knew where he properly belonged, and was easily able to find the rallying point of his division in case of an alarm.

In the discipline of the Roman camp, the soldiers were occupied with various exercises, from which an army was called *exercitus* in Latin. These exercises included walking and running while being completely armed, leaping, swimming, vaulting upon wooden horses, shooting arrows, hurling javelins, carrying weights, attacking the

wooden image of a man as an enemy, etc. The comfort of a Roman soldier made it necessary that he should be able to walk or run in complete armor with perfect ease. On ordinary marches he was under the ne-

Catapults to discharge darts, and the ballista to hurl stones, were used to attack walls. Walls were also assailed with a battering-ram, a long beam with an iron head, which was driven against the masonry



THE ROMAN FORUM

cessity of carrying a load weighing sixty pounds and consisting of his provisions and usual implements, along with his weapons and armor.

by a body of men till a breach was made. Besieging-towers of several stories were also used; and on them were soldiers, who cleared the walls by means of their missiles, or

made a direct attack by the drawbridges. The besiegers protected themselves while scaling or undermining walls by joining their shields together so as to form a *testudo* (tortoise); while the garrison showered their arrows and javelins, and hurled great rocks upon their assailants, and tried to turn aside or grapple the battering-ram.

The Romans had three kinds of ships—the war-galley, the transport and the ship of burden. The war-galley was mainly propelled by oars. The transport was often towed by the war-galley. The ship of burden was moved by sails. Roman ships of burden were usually much inferior in size to modern merchant vessels, although some of enormous length are mentioned. In the reign of the Emperor Caracalla, a great obelisk was transported from Egypt to Rome, in a ship which must have been of more than a thousand tons burden.

Roman ships of war sometimes had five rows of oars. Some had turrets for soldiers and warlike engines. Others had sharp prows covered with brass for the purpose of dashing against the vessels of their enemies. Ancient naval tactics were very simple. The ships came at once to close action, and the battle was a combat between single vessels. For this reason the personal valor of the Romans was more than a match for the naval skill of the Carthaginians; thus enabling them to acquire the supremacy of the seas as well as the ascendancy on land.

As we have already seen, the Roman *triumph* was a grand military pageant in honor to a victorious general. It consisted of a grand procession along the Via Sacra (Sacred Street) to the Capitol, where a bull or an ox was sacrificed to Jupiter. It was an occasion of general rejoicing. The temples were thrown open and adorned with flowers; and the people crowded the streets, or occupied balconies or temporary scaffoldings, to gaze on the spectacle. The victorious commander entered the city by the gate of triumph, in a chariot drawn by four horses, and was met by the Senate and the magistrates. The procession then passed

on, consisting of the civil officers; the spoils of the vanquished foe; the priests with the victims for sacrifice; captives of all ranks in chains; the lictors with their fasces; the victor with a laurel bough in his right hand and a scepter in his left, and with a laurel wreath on his head; while the victorious army brought up the rear.

The description which Plutarch gives of the splendid triumph with which Æmilius Paulus was honored for his glorious termination of the war with Perseus, King of Macedon, by his great victory at Pydna, will give the reader an adequate idea of the magnificence which the Romans displayed on these festive occasions.

The people erected scaffolds in the Forum and in the Circus Maximus, and in every other quarter of the city where they were best able to view the pomp. The spectators were attired in white apparel. All the temples were open, and full of garlands and perfumes. The ways were cleared and cleansed by a great number of officers, who drove away all who thronged the passage or straggled up and down.

The triumph continued three days. On the first day, which was almost too short for the sight, were to be seen the statues, pictures, and images of an extraordinary size, taken from the vanquished foe, drawn upon seven hundred and fifty chariots. On the second day the fairest and richest armor of the Macedonians, both of brass and steel, all newly-furbished and glittering, was conveyed in a vast train of wagons. This armor appeared to be tumbled carelessly on heaps and by chance, although piled up with the greatest art and order. Helmets were thrown on shields, and coats of mail upon greaves; Cretan targets and Thracian bucklers, and quivers of arrows, lay huddled among the horses' bits; while the points of naked swords, intermixed with long spears, appeared through this mass of arms and equipments. All these arms were tied together with such ease that they struck against one another as they were drawn along, and made so harsh and terrible a noise that the very spoils of the con-

quered enemy could not be viewed without dread. After these wagons loaded with armor, followed three thousand men, carrying the coined silver in three hundred and fifty vessels, each weighing three talents and being carried by four men. Others brought silver bowls, goblets and cups, all arranged in such order as to make the best show, and all as valuable for their size as for the thickness of their engraved work.

On the third day, early in the morning, first came the trumpeters, who did not sound as they were accustomed to do in a procession or solemn entry, but such a charge as the Romans used when they encouraged their soldiers to fight. Next followed young men, girt about with girdles curiously wrought, leading one hundred and twenty stalled oxen to the sacrifice, with their horns gilded and their heads adorned with ribands and garlands; and with these were boys carrying dishes of silver and gold.

After these was brought the gold coin, divided into seventy-seven vessels weighing three talents each, resembling the vessels containing the silver. Next followed those bringing the consecrated bowl, which Æmilius Paulus caused to be made, and which weighed ten talents and was adorned with precious stones. The cups of Antigonus and Seleucus were next exposed to view, along with those made after the fashion invented by Thericles, and with all the gold plate used at the table of Perseus.

Then came the chariot of Perseus, carrying his armor, with his diadem thereon. After a short interval the vanquished king's children were led captives, and with them were a train of nurses, masters and governors, all of whom wept and extended their hands to the spectators, and taught the little infants to implore their compassion. There were two sons and a daughter of the fallen monarch, who, on account of their

tender age, were wholly insensible of the magnitude of their misery. This insensibility of their condition made it much more deplorable, because Perseus himself was little regarded as he passed along, while the Romans looked with pity upon the infants, and many of them were unable to refrain from shedding tears. All viewed the scene with a mingling of sorrow and joy until the children had passed.

After the children and the attendants followed Perseus himself, attired in black and wearing slippers, in accordance with the Macedonian custom. He looked like a person wholly astonished and devoid of reason, because of the magnitude of the catastrophe which had befallen him. Then came a large company of his friends and familiars, with their countenances disfigured with grief, and who manifested their sorrow for their king's misfortune, and their total disregard for their own, by their tears and constant looking upon Perseus.

After these were carried four hundred gold crowns, which had been sent to Æmilius Paulus as a reward for his valor, from the cities by their respective ambassadors. Then came Æmilius Paulus himself, seated on a chariot magnificently adorned, attired in a garment of purple interwoven with gold, and carrying a laurel branch in his right hand. This victorious general was a man worthy to be beheld even without these ensigns of power. After the chariot of the triumphant commander followed his entire army, the soldiers each also carrying laurel boughs in their hands, and all arranged into bands and companies; some singing odes, in accordance with the usual custom, mingled with raillery; others singing songs of triumph and the praises of their general, whom all men admired and considered happy, but whom the good did not envy.

## SECTION XVI.—FLOURISHING PERIOD OF THE EMPIRE.

**F**ROM the battle of Actium, the Roman Empire may be said to have really dated, as Octavius then became sole master of the Roman world (B. C. 31); though it was a few years later (B. C. 27) when the Roman Senate conferred upon him all the powers of sovereignty with the titles of *Augustus* (the *Divine*) and *Imperator*, or *Emperor* (chief commander); and gave his name to the sixth (now eighth) month, as the name of Julius Cæsar had been given to the fifth (now seventh) month. Octavius himself dated his Empire from the battle of Actium, when he was thirty-two years of age. Dating from that event, his reign lasted forty-five years. No sooner had he thus become master of the Roman world than he at once proceeded to establish an imperial monarchy under republican forms upon the ruins of the Republic.

During his long reign he was enabled to establish the Empire on secure foundations, and to settle it so firmly that it continued to survive for centuries, notwithstanding the great trials to which it was subjected. His prudence and sagacity made it possible for him to avoid the errors of his grand-uncle, Julius Cæsar, and to secure the supreme power into his own hands, while seeming to conform strictly to the forms of law. In this manner he conciliated the republicans, who fancied that they saw the Republic revived under his rule, while the monarchists were delighted upon beholding their most cherished wishes thus realized under the young Cæsar.

Augustus prudently refrained from assuming the title of Dictator, or the rank or state of a king. He lived as a wealthy Senator in his mansion on the Palatine Hill, and he always went abroad without the pomp or the retinue of a monarch. Notwithstanding all his apparent regard for republican forms, Augustus was absolute master of the Empire, attaining this end by

personally assuming the most important civil offices, which had previously been held by different individuals. His most general title was that of *Imperator*, which had been formerly held by the Consular commanders during their terms of office.

As *Imperator*, or chief commander, Augustus held the *proconsulare imperium*, or command of all the provinces. As *Princeps Senatus* (Prince of the Senate), which he became in B. C. 28, he had the right to propose laws to that famous body, which it ratified with the readiest subserviency. As *Perpetual Tribune of the People*, involved in the *tribunicia potestas*, which title he obtained in B. C. 23, his person was rendered sacred. As *Perpetual Consul*, involved in the *consularis potestas*, and *Perpetual Censor*, involved in the *potestas censoria*, both of which titles he obtained in B. C. 19, he possessed all the powers belonging to those offices. As *Pontifex Maximus* (religious superintendent), which office he assumed upon the death of Lepidus, in B. C. 12, he was supreme in all religious affairs. The agnomen of *Augustus* and the honorary title of *Pater Patriæ* were simple distinctions which conferred no rights or powers.

The Senate continued to exist nominally, as a check upon Augustus, but really as a body subservient to his wishes. All the bolder leaders had perished in the recent civil wars, and those who survived cared more for the Emperor's favor than for their own rights or independence. There were six hundred Senators, who were such persons as Augustus, when Censor, had permitted to remain, and such as he now appointed to the Senatorial office. The Senate was composed, not only of Romans and Italians, but also of provincials to some extent. These provincial Senators were, however, required to reside in Italy, and in later ages they were obliged to be landholders in that country. No one could be a Senator without possessing a property qualification,

first placed by Augustus at four hundred thousand sesterces, and gradually raised to twelve hundred thousand sesterces.

The Senate nominally remained in possession of its former powers and privileges. In theory the Emperor obtained his authority from that body, which was recognized as the ultimate seat of the civil power and authority; and Augustus always affected the most scrupulous desire to obtain its assent to his measures—a very easy task, because all the Senators were wholly subservient to him. At a subsequent period the Senate dwindled to utter insignificance, while the Emperors became as absolute despots as Oriental potentates.

Augustus wisely left to the Roman people some remnants of their former privileges. The Emperor nominated the Consuls and one-half of the other magistrates, while the remaining magistrates were elected by the people from among the candidates approved by the Emperor. The old course of legislation remained undisturbed, and the whole series of *Leges Julia*, enacted under Augustus, were sanctioned by both the Senate and the Comitia Centuriata. Only the judicial rights of the Roman people were wholly extinguished at this time, the place of the *provocatio ad populum* giving way to the prerogative of pardon assumed by the Emperor. The Empire, however, naturally tended to encroach gradually more and more upon the remaining popular rights; and after the death of Augustus the Roman people practically ceased possessing any real political power or privilege, though the great assemblies of the people maintained a certain show of election and a certain title to a share in legislation to the very end of the existence of the Empire.

Thus, though Augustus had gained the sovereign power by his army, he resolved to govern the Empire with the aid of the Senate; which body, though so greatly fallen from its former splendor, he knew was the best constituted, and the most remarkable for wisdom and justice, of all the different orders of the Roman state. He therefore shared with the Senate the chief power in

the administration of his government, while he secured the loyalty of the people and the army by donations and acts of favor. In this way the Emperor caused the odium of severity to fall upon the Senate, while he solely retained the popularity of pardon.

By thus restoring the splendor of the Senate to a certain extent, and discountenancing corruption, Augustus pretended to reserve to himself a very moderate share of authority, to which no one could object—simply, the power to compel all ranks of Romans to do their duty. This was practically retaining the absolute control of the state in his own hands; though the ignorant masses viewed his seeming moderation with astonishment, believing themselves restored to their political freedom; while the Senate fancied its former power reestablished in every respect but the tendency to injustice. It was even asserted that by such a government the Romans did not lose any of the happiness which could be secured to them by liberty, while they were thus exempt from all the evils occasioned by liberty.

The great extent of the Empire and the multiplicity of its affairs rendered it necessary for the Emperor to have the aid of others in the government. He accordingly established a regularly-constituted Council of State to assist him. This Council of State discussed and prepared all important public affairs and all measures of legislation, and consisted of the chief annual magistrates and fifteen Senators chosen by the Senate for a term of six months.

The old offices were continued and new ones were created. The most important of the new offices were the Præfect of the city and the commander of the Prætorian Guard. The City Cohorts, an armed police force, kept order in Rome; and the ten thousand Prætorian Guards protected the Emperor's person. The multitude in the city were also kept in order by a succession of splendid games and shows, and by liberal supplies of corn, wine and oil.

The provinces of the Roman Empire were ruled by the Emperor and the Senate

jointly. Those which were securely at peace were called *Senatorial Provinces*, and were governed by Proconsuls appointed by the Senate. Those which required the presence of an army were called *Imperial Provinces*, and were managed by the Emperor or his legates. The standing army which kept this dominion in subjection numbered three hundred and fifty thousand men; one-half consisting of twenty-five Italian legions, each legion numbering nearly seven thousand men, and the other half embracing the provincial auxiliaries. Augustus maintained seventeen legions in Europe—eight on the Rhine, four on the Danube, three in Spain, and two in Dalmatia. He kept eight more in Asia and Africa. Two powerful fleets were stationed on the Italian coasts—one at Ravenna to guard the Adriatic; and the other at Misenum, near Naples, to protect the western portion of the Mediterranean.

Thus, although the Roman Empire was a monarchy, the old forms of the Republic were faithfully preserved. The Consuls were elected every year in the usual manner, and the Senate discussed matters of state as if the legislative power was still vested in that body. As the name of king still continued odious to Roman ears, Augustus was obliged to content himself with the title of *Imperator*, which had been borne by the commanders of Roman armies in the best days of the Republic; thus showing to what extent mankind are influenced by names.

Upon assuming the supreme power, Augustus underwent an entire change of character. He became distinguished for his clemency and moderation; and endeavored, by a beneficent and paternal administration, to obliterate the remembrance of the cruelties of which he had been guilty as one of the *Triumvirs*. By a cool and calculating policy, he was thus transformed into a mild and merciful ruler, really desirous of promoting the welfare and happiness of his subjects.

Some writers tell us that Augustus at first desired to resign his power, as did Sulla,

but that he was dissuaded from such a course by his friends, Agrippa and Mæcenas, who truly represented to him that the Roman state could not be governed any longer by its old constitution, and that he would merely retire to make room for another master. Nevertheless, Augustus went through the form of an abdication in the Senate, but resumed his authority, on the urgent request of that body. To still further display his moderation, he consented only to hold the sovereign power for ten years—an example which was followed by all his successors. This gave rise to the *Sacra decennalia*, or the festival celebrated at each renewal of the imperial authority.

Amid all the adulations of the Senate and the people, Augustus still remembered that he was indebted to the army for his elevation. He accordingly exerted himself diligently to attach the soldiers to his interest, dispersing his veterans over Italy in thirty-two colonies, dispossessing the inhabitants in many places to make room for these new settlers.

It is computed that the revenues of the Roman Empire under Augustus amounted to two hundred million dollars; but this vast sum was only about sufficient to defray the expenses of the civil, military and naval establishments, and of the public works undertaken to adorn the metropolis.

By assuming the title of *Pontifex Maximus* upon the death of Lepidus, B. C. 12, Augustus became the head of the state religion, like the ancient kings; thus acquiring more power than he had previously exercised as a sovereign. The title of *Imperator*, or *Emperor*, as conferred on Julius Cæsar, was simply a military one, and merely had reference to his command over the Roman armies; but with regard to Augustus and his successors, this title likewise implied the sovereignty of the Empire; and in this sense it has been transmitted to modern times. The titles of Augustus, Cæsar, and *Imperator*, or *Emperor*, were borne by all the successors of this Emperor. The title *Kaiser*, the German for *Cæsar*, has been borne by all the sovereign rulers of

the German and Austrian Empires since the fall of Rome. The title *Czar*, as borne by the absolute ruler of the Russian Empire for the last three centuries, also means *Cæsar*.

As long as the Roman Empire lasted, it was customary to speak of the Roman sovereign as *Imperator* (or *Emperor*), when alluding to his military capacity, and to call him *Cæsar* when referring to his civil authority. Formerly, any general invested with the title of Imperator was distinguished by a purple robe; but from this time the purple was an ensign of imperial dignity.

Augustus exercised his supreme authority by excluding a number of ignorant and unfit individuals from the Senate, by this means reducing that body to six hundred members. He recalled many who had been banished for political offenses, and restored their estates. He likewise organized an efficient and vigilant police, which freed Italy from the molestation of the banditti which had infested the country and the provincial towns during the civil wars, and which even had annoyed Rome itself.

Augustus also repaired the great Italian roads, which had been allowed to lapse into a bad condition. The public roads were among the most valuable, no less than the most durable, monuments of the power and greatness of the Roman nation. Some of these roads extended from the center of the city of Rome to the most distant provinces of the Roman Empire. The portions of the roads outside the city were paved with stone. The roads through the open country were at first overlaid with gravel, but were afterwards paved on a bed of composition, as may still be seen in the remains of Roman roads in Britain.

The Censors had care of the public roads of Rome at an early period; but Augustus appointed *Curatores Viarum* (surveyors of the roads), who were empowered to enforce statute labor to keep the roads in repair, exemption from which labor might be purchased with money. The construction of new roads was paid for out of the revenues of the government, when not indebted to the munificence of public-spirited persons.

These new roads were made by the military, who were accustomed to labor four hours daily at some useful employment in the open air, to keep up their health and strength and to fit them for military duty.

The greatest works performed in the time of Augustus were those by which Rome was converted from a very plain city into the most magnificent capital in the ancient world. It was a favorite boast of the Emperor that he found Rome a city of brick, but left it a city of marble; and this he truly did, as the splendid edifices which he erected were constructed principally of the latter material.

The Roman people were not taxed or oppressed in any manner for these improvements, which were made at the personal expense of the Emperor and the wealthy nobles, the latter being stimulated by the example of the former. Among these wealthy nobles was the Emperor's son-in-law, Agrippa, one of the greatest men of the time, who held a distinguished rank in the Empire, being next in authority and dignity to Augustus himself. Agrippa was a great soldier and engineer, an eminent statesman, and a liberal patron of the arts. He expended large amounts in public works, the greatest being the Pantheon.

The works of Augustus were directed towards the general embellishment of the city rather than the erection of any particular edifice. The Campus Martius, which had hitherto been an open space, began to be covered with elegant structures; but there was no royal palace, the Emperor residing in a private mansion on the Palatine Hill, and his mode of living being similar to that of the wealthy Senators and the rich citizens.

Roman civilization was now rapidly spreading throughout the Empire. Learning was cultivated; the country was improved; new towns were built; villas and ornamental gardens were constructed; roads were made; and the people were instructed in many useful arts, of which they had hitherto been ignorant. Wherever the Roman dominion was established, many opulent families fixed their residence; and as



they were the superior people, the higher classes of the natives adopted the Roman dress, language and manners.

These opulent Romans were the means of improving the agriculture and horticulture of Europe by introducing into the Roman provinces the flowers and fruits of the East, and the cultivation of flax from Egypt. It was during the reign of Augustus, after Egypt had become a Roman province, that the Romans commenced using linen, a manufacture for which the Egyptians were especially famous. Glass was likewise manufactured at Alexandria and sent to Rome, which was the great market of the time for the richest productions of all lands.

The Roman manufactures were mainly carried on by slaves. One of these manufactures was paper, made from the papyrus plant obtained from Egypt. The papyrus plant grows in marshy places, as high as ten feet. Paper was made from the thin coats or inner rind, by joining them together. A layer thus prepared was laid on a board, and another layer was laid over it crosswise. These two layers being thus pressed together and dried in the sun formed a sheet of paper. A book was made by pasting the sheets together in a length and rolling them on a stick; and the writing was in columns, with a blank space between them. These rolls were called volumes, and were kept in cases in the libraries. There were many booksellers at Rome, and most of them employed persons in making copies of the works which they had for sale, a list of which was generally hung up on the shop door.

The people of Rome were generally abundantly supplied with the luxuries, as well as the necessities of life, from various portions of the Empire. Ice and excellent cheese were sent from the regions of the Alps. Pork, geese and salt were sent from Gaul in large quantities. Spices, perfumes, precious stones and many beautiful manufactured articles were brought from the East. The Romans also received an abundance of gold, silver and iron, as tribute from different nations.

Many manufactures were carried on in different portions of Italy; tapestry being made at Padua, and all kinds of steel goods at Como. The principal trade was in grain and other provisions for use in Rome itself. This important branch of commerce was under the immediate direction of the Emperor, one of whose titles was Commissary-General of Corn. A kind of wood sent to Rome from Mauritania was used for making large tables, which were often inlaid with ivory and sold for such immense prices that the Roman ladies were accustomed to saying that they had a right to be extravagant in pearls and jewels while their husbands spent so much money for such costly tables.

One of the commodities which the Romans obtained from remote quarters of the globe was manufactured silk, which they purchased from a people who visited the eastern part of the Roman dominions from some unknown land farther east; but it is uncertain whether these strangers were Tartars, Chinese or Hindoos.

The Romans were wholly ignorant of the nature of silk, not knowing how or where it was produced, but they were willing to pay any price for it because it was scarce and beautiful. It was sold at Rome for its weight in gold, so that only ladies of the highest rank were able to procure it. It was also so scarce that they made their slaves unweave the thick Eastern silks to manufacture slighter ones, in order that they might have several yards instead of one.

Silk was worn at this period by females; but in the process of time the fine Roman gentlemen used silk in their dress, either in the form of a toga or a scarf, or sometimes in another kind of loose robe, as the toga now began to be left off, except by clients when they waited on their patrons. But silk remained so expensive that its use was frequently restricted by sumptuary laws, and it was usually interwoven with cotton or wool. It is mentioned as an illustration of the extravagance of the Emperor Heliogabalus that he had a robe of pure silk.

The Romans, however, mainly displayed their luxury in cookery. Their tables were

furnished with the most costly viands and the choicest wines, in such abundance that the supper of a Roman citizen when entertaining his friends might have served for a royal banquet. The dishes were frequently of embossed silver, and were so large that a boar might be brought whole to the table. About this time table-cloths began to be used. In going home from a supper, gentlemen were generally attended by slaves carrying torches; and when a man of rank made his appearance in public, several slaves usually preceded him to clear the way.

At this period the Romans appeared to have all the luxuries that could be procured by wealth; but they had become a people quite different from what their ancestors had been; and the power of the Roman Empire, in consequence of its vast extent, now depended upon keeping up a large military force.

The reign of Augustus was mainly one of peace and prosperity, and was the great era of learning and the fine arts. Every Roman of rank had a library. This was the golden age of Latin literature, adorned by the poets Virgil, Horace and Ovid, and the great historian, Livy; all of whom were patronized by Augustus, and Virgil being so great a favorite that he died a very wealthy man.

The Romans were not originally in the habit of treating their Emperors with much outward ceremony, as shown by numerous anecdotes related of Augustus, of which we will mention one as an illustration. One of the sovereign's official duties was that of calling the citizens to account for any impropriety in their behavior, as the Censors had been authorized to do in previous times. Absurd as it may appear in such an age as that of Augustus, persons were sometimes brought before a tribunal on a charge of waste or extravagance; and the Emperor, as Censor, was obliged to notice the accusation.

On one occasion a certain knight was summoned before the Emperor to answer to a charge of having squandered his patrimony; but when his defense came to be heard, it

was ascertained that he had augmented his fortune, instead of having wasted it; whereupon Augustus told the knight that he was acquitted. The knight replied: "Another time before you listen to a charge against an honest man, take care that your informer is honest."

Some disturbances in Gaul and Spain induced the Emperor to cross the Alps and the Pyrenees (B. C. 27). He reduced the Cantabrians, who occupied the province now known as Biscay, and the Asturians. In order to restrain these tribes in the future, Augustus founded several cities and provided them with strong fortifications. While resting in Spain from the fatigues of his campaign, Augustus received ambassadors from the Scythians, the Sarmatians, the Hindoos, and even from the Seres, who are believed to have been the Chinese.

It was on his recovery from a fit of illness, which spread universal joy throughout the Empire, that the Senate conferred the Tribune upon Augustus for life, thus rendering his person *sacro sanct*. This dignity was thenceforth united with the imperial office, and therefore all attempts against the sovereign's life became high-treason. It was upon entering his tenth Consulate that the Senate by oath approved all the acts of Augustus, and set him entirely above the power of the laws. Some time afterward the Senate offered to swear to all the laws which he had already proposed, and even to such as he should propose thereafter.

Notwithstanding the concentration of authority in his person, Augustus admitted every one to familiarity with him, and was distinguished for his affability and condescension. Although he could condemn or acquit whomsoever he pleased by his own sole word, he allowed the laws to take their proper course, and even pleaded personally for individuals whom he wished to protect.

The following incidents are related of Augustus. When one of his veteran soldiers entreated his aid, the Emperor bade him to apply to an advocate; whereupon the soldier replied: "Ah! it was not by proxy that I served you at the battle of Actium."

This answer pleased the Emperor so highly that he pleaded the soldier's cause, and gained it for him. On another occasion a petitioner approached Augustus in so awe-struck a manner as to excite the Emperor's displeasure, which he expressed thus: "Friend, remember that I am a man, and not an elephant. Be bolder." At another time, while Augustus was sitting in judgment, Mæcenas, observing that the Emperor was disposed to be severe, and not being able to approach him, threw a paper into his bosom, on which was written: "Arise, butcher!" Augustus read the paper without giving any evidence of displeasure, and, instantly rising from the judgment-seat, he pardoned the criminals whom he was about to condemn.

The reign of Augustus, though generally one of peace, was disturbed by a few wars. Ælius Gallus failed in an attempt to conquer Arabia, B. C. 24. Agrippa and Carisius subdued the Cantabrians and other tribes of Northern and North-western Spain about B. C. 19. Tiberius and Drusus, the Emperor's step-sons, and others, reduced the tribes inhabiting the Alpine countries of Rhætia and Vindelicia and the Danubian countries of Noricum, Pannonia and Mœsia, during twenty-five years of almost uninterrupted warfare (B. C. 16–A. D. 9); and all these countries were formally annexed to the Roman Empire.

Two other tribes besides the Vindelici and the Brigantes are mentioned by Horace in his ode celebrating the conquest of this country by Tiberius and Drusus, addressed to Augustus in the following lines:

"Of late the Vindelicians knew  
Thy skill in arms, and felt thy sword,  
When Drusus the Genanni slew,  
And Brenni swift, a lawless horde.  
The towers which covered all around  
The rugged Alps' enormous height,  
By him were leveled with the ground,  
And more than once confessed his might."

The most important of the wars of the reign of Augustus were those with the Germans. In B. C. 12 the Emperor began a series of attacks upon the German tribes

east of the Rhine and north of the Danube, for the purpose of effecting the entire subjection of those races and extending the Roman dominion over the whole of Germany. The Roman armies invading Germany were commanded by Drusus until B. C. 9, but after the death of that prince the command devolved on Tiberius. Large Roman armies overran Germany, while Roman fleets subdued the German coasts and the banks of navigable German rivers. The Romans erected forts to hold the conquered country in subjection, and the Roman language and laws were introduced. Augustus supposed that his armies had reduced Germany to complete subjection.

The Germans, however, only submitted to the Roman dominion in name, their spirit being unsubdued, while they waited patiently for a favorable opportunity to recover their independence. From A. D. 4 to A. D. 8 the Germans remained quiet and seemingly submissive. Near the end of this period Tiberius was superseded in the command of the Roman legions on the German frontier by Quintilius Varus, who had been Proconsul of Syria. The new Roman commander discontinued hostile operations, applying himself to the organization of his new province, but forgetting the difference between the freedom-loving Germans and the servile Syrians, the latter of whom he had governed with an iron hand. His harsh and oppressive measures caused the Germans to rise in armed rebellion (A. D. 9).

The revolted Germans were under the leadership of the valiant Hermann, whom the Romans called Arminius. Hermann was a prince of the German tribe of the Cherusci. He had been educated at Rome, and was familiar with Roman tactics. He had been made a Roman citizen and a knight. Nevertheless, his German patriotism was as strong as ever, and he had for a long time meditated the recovery of his country's independence. When Hermann had fully matured all his plans, he caused Varus to be informed that a certain tribe in the North of Germany had revolted from the Roman power. Varus was then in the

country of the Cherusci, near the Weser, and he instantly led a large army against the rebels.

Hermann permitted the Roman command-er to penetrate with his legions far into the Teutoberger Wald, the difficulties of which were increased by the marshy nature of the ground, caused by heavy rains. After Varus had been thus enticed with his legions into the depths of the German forests, he found his way suddenly blocked by barricades of fallen trees; and in a narrow valley his legions were unexpectedly assailed by a shower of javelins from the German hosts under Hermann, which had by this time completely surrounded the astonished Roman legions. The Germans occupied the wooded heights on all sides, and all avenues of escape were cut off from the army under Varus.

The battle was renewed the following day, and the Roman army was literally cut to pieces, three legions being totally destroyed, and all the captives being sacrificed upon the altars of the German gods. Varus himself was wounded, and committed suicide in despair at his defeat and to escape captivity. This was one of the most terrible defeats that had ever attended the Roman arms, and put an end to the Roman power in Germany. The Roman garrisons throughout Germany were speedily overpowered and massacred, and within a few weeks not a living Roman was to be found on German territory. This great victory of Hermann reëstablished the independence of Germany (A. D. 9), and the Romans never thereafter obtained a foothold in the country. In recent years the Germans have honored Hermann with a colossal statue on the site of his great victory.

The intelligence of this great catastrophe to the Roman arms produced consternation and grief at Rome; and the loss of this army was a terrible blow to the Emperor Augustus, who, in paroxysms of grief, exclaimed: "Quintilius Varus! restore me my legions!" The superstitious believed that supernatural portents had accompanied the disaster; as the Temple of Mars was struck by a thun-

derbolt, comets blazed in the heavens, and fiery spears darted from the northward into the camp of the Prætorian Guards. A statue of Victory, which had stood on the northern frontier of Italy, facing in the direction of Germany, was said to have turned of its own accord, looking toward Rome.

Though the Romans renewed the war the following year, and Roman legions were led against the Germans by Tiberius, they did no more than make retaliatory raids across the Rhine. Between the years A. D. 12 and 14, Germanicus, another Roman commander, pursued a similar policy, but made no attempt at conquest or occupation. By the will of Augustus, which was adopted as the policy of his successors, the Rhine was regarded as the frontier between the Roman dominions and the German territories in this quarter, and so remained for almost five centuries, until the tide of German conquest swept over it and engulfed the Roman Empire, laying upon its ruins the foundations of the modern states of Europe.

While Augustus was peacefully ruling over a hundred and twenty million pagans and polytheists, there occurred within the Eastern limits of his Empire an event destined to work a wonderful change in the future condition of the world. This event was the birth of JESUS CHRIST—the founder of a great monotheistic religion, which was eventually to displace the pagan and polytheistic religions of the Roman world, and to become the universal religion of the Aryan races inhabiting Europe. Jesus Christ was born in the year B. C. 4—according to our common era—in the little village of Bethlehem, in Judæa, about five miles from Jerusalem; during the reign of Herod the Great, the Idumæan whom Mark Antony had made Tetrarch, or tributary king, of Judæa under the Romans. It has been discovered that Jesus was born four years earlier than the date originally assigned as that of his birth; but as a change of reckoning dates would now cause great confusion, time is still computed from the originally-assigned date of his birth.

In the midst of unparalleled power and

prosperity; Augustus was assailed by domestic troubles. He suffered personally from ill health for the greater portion of his life. He ardently wished to be succeeded by an heir of his own blood; but, though married three times, his only child was his daughter Julia, whose conduct was so abandoned and disgraceful, and caused her father such affliction, that he once resolved to put her to death, but was finally induced to spare her life and to banish her to an island on the Italian coast. His last wife, Livia, formerly the wife of Tiberius Nero, was an imperious woman, who, conscious of the strong attachment of her husband, controlled him at her pleasure. She had two sons by her former husband, Tiberius and Drusus; the former of whom was of so obstinate and turbulent a temper that Augustus exiled him to Rhodes for five years.

The connections from whom Augustus would have selected his successor were all removed by death, so that he was obliged to appoint his obnoxious step-son Tiberius as his heir. He required Tiberius to adopt as his heir the young Germanicus, the son of Drusus, the brother of Tiberius; and bestowed upon Germanicus the hand of his grand-daughter Agrippina in marriage. A son was born to this union during the lifetime of Augustus, and afterward became the Emperor Caligula.

In his seventy-fourth year, Augustus began thinking of withdrawing from the fatigues of government, and of making Tiberius his partner in the imperial office. He accordingly invested his step-son with almost as much authority as he himself had exercised. He then made his will, intrusting it to the care of the Vestal Virgins; after which he ordered the census of the Roman people to be taken, showing the city to contain a population of four millions one hundred and thirty-seven thousand.

Shortly afterward, Augustus, having accompanied Tiberius in his march into Illyria, was taken ill at Naples. Hastening toward Rome, the illness assumed a fatal character at Nola, in Campania, and the Emperor was unable to proceed any farther.

A few hours before he died, he ordered a mirror to be brought to him, and his hair to be combed and arranged with more than usual care; after which he addressed his friends who stood around him, and asked them whether he had acted his part in life well. All having replied that he had, he said: "Then give me your applause." Upon uttering these words, he expired (A. D. 14); after a reign of forty-five years from the battle of Actium, B. C. 31.

The death of Augustus caused sincere and universal grief throughout the whole Roman Empire. There was a suspicion that he had been poisoned by his wife Livia, in order to obtain the succession more speedily for Tiberius. She was very careful to conceal his death for a time, until measures were proposed to transmit the imperial authority to her son; and when all was in readiness, she caused the death of her imperial husband to be made known, with the announcement of his appointment of Tiberius as his successor.

The honors paid to the memory of Augustus exceeded all bounds. Temples were erected to his name, and divine worship was offered to him. A Senator named Numerius Atticus contrived to turn the extravagant adulation of the people to his own benefit, by swearing that he saw Augustus ascend to heaven; and for this oath he received a large sum of money. After this proceeding no one uttered any doubt concerning the departed Emperor's divinity.

Upon the death of Augustus, in the year A. D. 14, his step-son, TIBERIUS, at once became Emperor with the consent of the Roman Senate and people; and his accession was hailed with the most extravagant joy by the Senators and the knights. Tiberius had lived in a state of profound dissimulation under Augustus, and was not sufficiently hardy to exhibit his real character, although he was now fifty-six years of age. He met the adulation of the Roman nobility with a duplicity equal to that which they themselves had manifested, affecting to decline the sovereign power; but, after long debates, he accepted the imperial dignity.

In the beginning of his reign, Tiberius displayed only generosity, clemency and prudence. Having bound himself by oath to adhere to his illustrious predecessor's policy, he aspired to gain the affections or remove the suspicions of the virtuous Germanicus, whom Augustus had forced him to adopt as his heir. But the jealousies of Tiberius were intensely aggravated by a mutiny of the Roman legions on the German frontier, which offered to elevate the idolized Germanicus to the imperial purple; but that prince, either from generosity or lack of ambition, declined to sanction the treason, and thus secured the quiet accession of his uncle. Nevertheless, Tiberius chose to consider Germanicus as a rival, and repaid that prince's fidelity with so apparent a hostility that the courtiers soon discovered that the quickest way to secure the Emperor's favor was to injure Germanicus either by word or deed; and thenceforth the Emperor was resolved upon the young prince's destruction.

During the early years of the reign of Tiberius, Germanicus prosecuted the war against Hermann in Germany, and after several defeats he achieved some successes over the German chieftain. The glory which Germanicus thus acquired aroused the jealousy of Tiberius to the highest degree; and the prince was accordingly recalled to Rome in A. D. 17, under the pretense of rewarding him with a triumph, but in reality to put an end to his success. A multitude of Roman citizens thronged out to meet Germanicus at a distance of twenty miles from Rome. This evidence of the wonderful popularity of the young prince so alarmed the Emperor that he became anxious to remove from the city a person whose mildness and virtue were so strongly contrasted with his own tyranny and debauchery.

Tiberius accordingly removed Germanicus from his command in Germany, and appointed him to the government of the Roman provinces of Asia and to the direction of the war in the East; but at the same time he sent Piso, with his infamous wife, Plancina, into Syria, giving them secret in-

structions to take off Germanicus by poison. Notwithstanding all the efforts of the unscrupulous Piso to thwart Germanicus and to bring him into disgrace, the young prince succeeded in settling the affairs of Armenia, and in organizing Cappadocia and Commagène as Roman provinces. Germanicus finally died near Antioch, in Syria, A. D. 19; having been poisoned by Piso, who thus accomplished the atrocious task for which he had been sent out. The grief at Rome for the death of Germanicus was so intense, and the suspicions which fell upon Piso were so strong, that he was arraigned for the murder, and only escaped the vengeance of the law by committing suicide.

Tiberius was thoroughly conscious of his utter unfitness for the exalted station which he occupied, but he was so jealous of all the members of the Julian house and of his own relatives that he was afraid to ask the aid of any of them in the difficult task of governing the Empire. Tiberius as much distrusted all the great patricians, each of whom he suspected of being a rival. He therefore abolished the Council of State established by Augustus, and gave way to the native cruelty of his disposition, causing many of the most eminent nobles to be put to death for high-treason.

As Tiberius found the sole management of the affairs of the Empire too great a task for him, he called to his aid an assistant whose abilities he believed would make him useful, while his position would never render him a dangerous rival because of his insignificance. This imperial assistant or minister was a Volsinian knight named Ælius Sejanus. The Emperor made this minister Prætorian Prefect, and placed such reliance upon him that Sejanus soon acquired the most complete influence over his sovereign. This individual, whom the Emperor considered too obscure to be dangerous, was as depraved as his master, so that his name has passed into a proverb.

No sooner did Sejanus become the Emperor's prime minister than he secretly aspired to wear the imperial purple himself, and sought to win the favor of the Prætorian

Guards, as a step in the accomplishment of the object of his ambition. His next move was to seduce Livilla, the wife of Drusus, the son of Tiberius; and, with her aid, he removed Drusus by poison, A. D. 23. His success in preventing the discovery of his crime made him sufficiently audacious to ask the Emperor's permission to marry Livilla. This bold request opened the Emperor's eyes to the ambition of his favorite, but Tiberius allowed himself to be influenced by Sejanus, though refusing to permit the marriage which had been requested. The most successful scheme of Sejanus was the removal of Tiberius from Rome. By the most artful temptations, Sejanus induced the Emperor to relinquish the cares of government to his favorite, and to retire to the beautiful island of Capræ, near Naples, where he abandoned himself to every kind of luxury and vice.

Having thus the entire administration of the Empire in his hands, Sejanus employed multitudes of spies and informers to rid himself of every obstacle in the way of his ambitious designs. He caused many of the most eminent Romans to be put to death, after obliging them to submit to the useless mockery of a trial. In this manner he proceeded, removing every one who seemed to stand between him and the imperial dignity, every day increasing his influence with Tiberius, and his power with the Senate. He first sought the destruction of the remaining members of the family of Augustus. By intrigue and falsehood he induced the Emperor to consent to the arrest and imprisonment of Agrippina, the widow of Germanicus, and her sons, Nero and Drusus. By his persistence he induced Tiberius to consent to his marriage with Livilla, and was formally betrothed to her, at the same time being created associate Consul with the Emperor. The number of statues of Sejanus set up in Rome exceeded even those of the Emperor; and people swore by his fortune in the same manner as they would have done if he had been raised to the imperial purple, and he was more dreaded than even the tyrannical Emperor himself.

But the rapid rise of Sejanus appeared simply preparatory to the greatness of his fall. The Emperor now suddenly changed his policy toward his favorite, whose ambition alarmed him and caused him to cease bestowing favors upon him. Sejanus soon detected the evidences of his master's altered feelings toward him; and, to secure his own safety, he organized a plot for the assassination of the Emperor. Tiberius received secret warnings of the plot of his favorite, and sent a messenger to Rome with a letter to the Senate, instructing him to inform Sejanus that it contained an earnest recommendation to have him invested with the power of Tribune.

Deceived by this hope, Sejanus hastily convened the Senate; and when he presented himself to that body, he was surrounded with a multitude of flatterers, who congratulated him upon his new dignity. But when the fatal letter was read, in which he was charged with treason, and in which were given the orders for his arrest, the Senators at once abandoned him. Those who had been most servile in their flatteries of the ambitious minister now became the loudest in their invectives and execrations. The Senate quickly passed a decree condemning Sejanus to death. This decree was executed the very same day, and a general massacre of his friends and relatives at once followed. His innocent children, regardless of their tender ages, were put to death with circumstances of the utmost barbarity; and the fickle multitude broke to pieces the many statues which had been erected in his honor (A. D. 31).

The treachery of the one man whom he had trusted had the effect of making Tiberius a thorough misanthrope. His embitterment toward all mankind made him more suspicious than ever before. Hearing for the first time of the murder of his son Drusus, he was seized with alarm for his own security; and actuated by a desire for vengeance, no less than by a wish to remove every one whom he regarded as dangerous to himself, he inaugurated such a reign of terror in Rome as the city had never before

witnessed. Remaining in his beautiful retreat in the island of Capreæ, his rage was continually inflamed for further executions; and he gave orders that whoever was accused should be put to death without trial, so that the entire city was filled with slaughter and mourning.

Livilla, the betrothed wife of Sejanus, Agrippina, Nero, Drusus, and all the relatives of Germanicus were executed. Hundreds of wealthy Romans of both sexes were massacred, and even innocent children fell victims to the cruelty of the tyrant. A man named Carnulius committed suicide to avoid the torture designed for him, whereupon Tiberius exclaimed: "Ah! how has that man been able to escape me!" When a prisoner earnestly implored to be executed speedily, the tyrannical Emperor replied: "Know that I am not sufficiently your friend to shorten your torments." In this manner lived Tiberius, odious to mankind and a burden to himself. At length, in the twenty-second year of his reign, his appetite left him.

In the reign of Tiberius the last remnants of Roman freedom disappeared. The Emperor deprived the *Comitia Tributa* of the power to appoint magistrates, and thereafter all these officials were appointed by the sovereign. Tiberius also extended the penalties of treason to words, and even to thoughts. Augustus had scrupulously observed the requirements of the criminal laws in removing such as were obnoxious to him; but Tiberius abolished the right of trial at one blow, his victims being executed solely upon his order. He quartered the *Prætorian Guards* in a camp just outside the walls of Rome, to overawe the citizens into submission to his tyranny.

It was during the reign of Tiberius that Jesus Christ grew up to manhood, began his public ministry at the age of thirty (A. D. 27), and was finally crucified on Mount Calvary, under the *Prætorship* of Pontius Pilate, the Roman governor of Judæa (A. D. 31). In the latter years of the reign of Tiberius the first missionaries of Christ's doctrines commenced their labors, going out

from Jerusalem to the surrounding country, and laying the foundations of that great moral and religious revolution which was eventually to conquer the Roman Empire itself. In the year of the death of Tiberius, Saul of Tarsus, while on his way to Damascus to persecute the followers of Jesus Christ, was suddenly converted to the new religion, of which he, under the name of Paul, was the great apostle and missionary during the remainder of his life.

After teaching the new faith at Antioch, where the disciples of Christ were first called Christians, St. Paul carried the gospel through Asia Minor and Greece; and Christianity rapidly spread among the Jews, and also among the Eastern, or Greek, and the Western, or Latin Gentiles. The commingling of the Hebrew, Greek and Latin civilizations—the result of the conquests of Alexander the Great and the Romans—brought about the propagation and final triumph of this beneficent monotheistic religion. Christianity was powerfully aided by the existence of the Roman Empire—the union of many polytheistic nations under one government.

Tiberius finally fixed his residence at Misenum, where he became a victim to fainting-fits, which all considered fatal. Caius Cæsar, the son of Germanicus, supposing the Emperor to be dead, caused himself to be proclaimed Emperor by the *Prætorian Guards*, and went forth from the apartments of Tiberius amid the applauses of the multitude; but suddenly he was informed that Tiberius had revived. This unexpected intelligence alarmed the entire court; and every one who had before given evidence of his joy now affected sorrow and abandoned the new Emperor, through a pretended solicitude for the fate of the old one.

Caius Cæsar appeared stricken with dismay and sat in gloomy silence, expecting instant death instead of the imperial dignity to which he had aspired. Macro, the commander of the *Prætorian Guards*, averted this danger by smothering Tiberius with bed-clothes, under the pretense of keeping him warm. Thus died the Emperor Tibe-



rius, A. D. 37, in the seventy-eighth year of his age, and the twenty-third of his reign. During the reign of Tiberius the forms of the Roman constitution were retained, but its spirit and substance were thoroughly altered; and the government degenerated into a despotism as complete as that of an Oriental monarchy, the Senate simply remaining in existence to register the Emperor's edicts.

Upon the death of Tiberius, the Roman Senate, army and people hailed Caius Cæsar as Emperor with the utmost enthusiasm, expecting great benefits from this son of the worthy Germanicus and his wife Agrippina. Caius Cæsar is better known as CALIGULA, a nickname given him in his childhood by the Roman legions in Germany, whose pet he was, on account of his little military boots, called *caligæ*, which he wore to please them. He was twenty-six years of age at his accession to the imperial office, and all considered him a young man of an amiable and generous disposition.

Caligula commenced his reign by liberating all the state prisoners, recalling all exiles, dismissing the entire multitude of spies and informers who had been encouraged by his tyrannical predecessor, and restoring the regular magistrates and the popular assemblies. By these and other similar acts of magnanimity, he acquired such popularity that when he was stricken with illness the whole Empire was filled with sorrow, and sacrifices were offered in every temple for his recovery. It is probable that this attack of sickness disordered his brain, as the savage conduct which he thenceforth displayed was only worthy of a madman; and his character underwent an entire change, as he degenerated into a cruel and capricious tyrant.

At the accession of Caligula the imperial treasury contained a surplus amounting to more than a hundred million dollars of our money, but he squandered this vast sum in the course of several months; and to supply his necessities he resorted to the most oppressive taxation and to an arbitrary use of the laws respecting treason. The estates of

the attainted persons being forfeited to the Emperor, it soon became evident that to be a traitor in the Emperor's eyes it was only necessary to be possessed of wealth. Executions and suicides were of frequent occurrence, and the Emperor's cruelty and wantonness increased with every additional victim.

Caligula had a singular habit of nodding with his head or pointing with his finger at such persons as he desired to have put to death; and his executioners instantly seized and despatched the victims. He kept a box of poisonous compound, which he offered to the more distinguished personages whom he desired to deprive of their lives. He expected them to use the poison in the same manner that snuff is taken. Those who took a pinch of the drug died from its effects; while those who refused were executed for treason. This profligate imperial monster lived in open incest with his sister Drusilla until her death in A. D. 38.

Caligula ordered all the prisoners in Rome to be thrown to wild beasts without trial; and he took a fiendish delight in witnessing the sufferings of his victims and in protracting their tortures, in order, as he said, that they might feel themselves dying. Seeing that none had the courage to oppose his sanguinary whims, he began to consider himself as more than a mortal being and to claim divine honors. He accordingly erected a temple to himself as a god by the name of Jupiter Latiaris, and instituted a college of priests to superintend the worship of himself. The patricians of Rome had now sunk so low that they contended for the privilege of ministering at this shrine.

His reverence for his favorite horse Incitatus is shown by the circumstance that he built a stable of marble and a manger of ivory for the animal; and whenever the beast was to run a race, the Emperor stationed sentinels on the preceding night to prevent the slumbers of his favorite steed being disturbed by any noises. He also frequently invited the horse to the imperial table, where the animal was fed with gilded oats and drank the most expensive wines

from jeweled goblets; and only his death prevented him from raising the beast to the office of Consul.

While Rome was scandalized by the foolish and outrageous conduct of Caligula, the city was suddenly astounded at the news that the Emperor had determined to lead an expedition against the Germans. The grandest preparations were made for this expedition, and Caligula conducted his army to the sea-coast in Gaul, where he disposed his engines and warlike machines with great display, drew up his ranks in line of battle, went on board a galley and coasted along the shore, and commanded his trumpets to sound and the signal to be given as if for battle. He then ordered his soldiers to collect shells from the beach and to put them into their helmets. These were called "spoils of the ocean." The Emperor called his army together, as would a conquering general after a victory, and harangued them, extolling their exploits. In commemoration of this wonderful achievement, Caligula ordered a stately tower to be constructed on the site.

After this mockery of a triumph, Caligula returned to Rome, where he resumed his career of extravagances. He made use of a number of contrivances to imitate thunder, and frequently exclaimed in defiance of Jupiter: "Do you conquer me, or do I conquer you!" He affected to hold conversations in whispers with the statue of that deity, and generally appeared incensed at its answers, threatening to send it back to Greece, whence it had been brought to Rome.

The cruelties of Caligula increased every day. He caused many Senators to be put to death, after which he summoned them to appear. He caused many old and infirm men to be cast to wild beasts to rid the state from such unserviceable citizens. Every tenth day he sent off numbers of victims to his menagerie, which he spoke of as "clearing his accounts." When the supply of criminals was exhausted at the public games, he caused spectators to be seized at random from the multitude and to be thrown to the

wild beasts, first ordering their tongues to be cut out, in order that they might not shock him with their dying cursés.

On one occasion, when Caligula was angry at the citizens, he expressed a wish that the whole Roman people had but one head, in order that he might chop it off at one blow. Finding the Senate more reluctant in their adulations than he had expected, the Emperor resolved to massacre the entire body. But the Romans had by this time grown tired of this wicked and contemptible monster, and a plot was formed for the assassination of the Emperor. The leader of this conspiracy was Cherea, the commander of the Pretorian Guards, whom Caligula had for a long time treated with insult.

As the Palatine Games, which continued four days, were now at hand, the opportunity was considered favorable for accomplishing the designs of the conspirators. The first three days were permitted to pass; and Cherea selected the fourth day, when the Emperor would have occasion to retire through a private gallery to the baths near the palace, after the conclusion of the games. The fourth day of these games exceeded any of the first three days in splendor; and Caligula appeared more sprightly and condescending than usual, enjoying the amusement of seeing the people scramble for the fruits and other things thrown among them by his order, being wholly unsuspecting of any conspiracy against him.

In the meantime, however, some news of the plot began circulating among the multitude, and the tyrant would certainly have discovered it if he would have had any friends remaining. A Senator standing near the Emperor inquired of an acquaintance whether he had heard anything new, and was answered in the negative. Thereupon the Senator responded: "Then you must know that this day will be represented a piece called the 'Death of a Tyrant.'" The person addressed thus comprehended the meaning of this reply, and counseled the Senator to be cautious.

The conspirators waited very anxiously

for many hours, and the Emperor appeared determined to pass the entire day without taking any refreshment. Cherea was exasperated at this unexpected delay, and would have attacked the Emperor in the midst of the whole multitude had he not been restrained. While the arch conspirator was thus hesitating, one of Caligula's attendants persuaded the Emperor to go into the bath and take some slight refreshment, in order that he might be better able to enjoy the remainder of the entertainment. When Caligula arose, the conspirators used every precaution to keep off the crowd and to surround him, on pretense of looking after his comfort.

When the Emperor had entered a little vaulted gallery leading to the bath, Cherea assailed him with a dagger, striking him to the ground and exclaiming: "Tyrant, think upon this!" The other conspirators surrounded the wounded Emperor, who was resisting and exclaiming that he was not dead; whereupon they killed him with thirty wounds (A. D. 41). Such was the deserved fate of Caligula, who had reigned not quite four years (A. D. 37-41). Seneca summed up his character thus: "Nature seems to have produced him for the purpose of showing what mischief can be effected by the greatest vices supported by the highest authority."

The Senate claimed the right to name the successor to the imperial purple; but wasted so much time in discussing the proper course to be pursued that the Prætorian Guards took upon themselves the task of giving the Empire a new sovereign, and accordingly proclaimed CLAUDIUS, the brother of Germanicus and uncle of Caligula, as the next Emperor; and the Senate was obliged to ratify their choice. This bold proceeding of the Prætorian Guards made them the virtual arbiters of the destinies of the Empire more than half a century thereafter, during which period they made and unmade Emperors, the Senate being obliged to confirm their nomination.

The Prætorians found Claudius concealed in the palace, alarmed by his nephew's as-

sassination, and literally compelled him to assume the imperial purple. He had been considered half-witted from his childhood, and had been kept out of public life. He was shy, weak and awkward, and in every way unfitted for the government of so vast an Empire, particularly at the time of its greatest corruption. However, as he was honest and well-meaning, he might have reigned with credit had he been permitted to rule alone; but, during his entire reign, this wretched idiot was a mere puppet in the hands of his wives and his worthless and unprincipled favorites, who profited by the Emperor's imbecility in carrying their infamous designs into execution. Messalina, the infamous wife of Claudius, was a monster of wickedness.

At the beginning of the reign of Claudius the conspirators against Caligula's life were punished with death, not because they had murdered the late Emperor, but because they were suspected of a design to restore the old Roman constitution.

The Romans now determined to obtain full possession of Britain, and Claudius sent his general, Aulus Plautius, to conquer the Britons. In A. D. 43 Plautius crossed the British Channel from Gaul and landed on the southern coast of Britain with four legions. After forcing a passage of the Thames, he was joined by the Emperor Claudius himself. The native tribe of the Trinobantes, inhabiting the territory of the modern Essex and Hertfordshire, were speedily subdued; and their capital, Camulodunum, became the seat of the Roman provincial government. This result was achieved in sixteen days.

After Claudius had returned to Rome, his able general, Vespasian, reduced the southwestern portion of the island as far as the Exe and the Severn. Ostorius Scápula extended the Roman dominion to the Wye and the Welsh mountains, where he met with a desperate resistance from the native chief, Caráctacus, who reigned over a tribe in the region of the Severn. The army of Caráctacus was routed by the Romans, and Caráctacus himself was soon afterward cap-

tured and carried a prisoner to Rome. As this British chief was led through the streets of the great city of the Cæsars, loaded with chains, he exclaimed: "Alas! is it possible that a people possessed of such magnificence at home should envy my humble cottage in Britain!" The Emperor Claudius was greatly impressed by the bold demeanor of the captive chieftain, and gave him his freedom.

The Roman conquests in Britain were quickly organized into a compact Roman province; and Londinium (now London) soon became a town of great commercial importance. The conquerors brought that entire region under the influence of Roman civilization. The Romans not only extended their dominion over the Britons, but improved the conquered country as well. They constructed roads and bridges, and cleared forests. They established military stations which soon became centers of education and law. They deepened the Thames, and began those immense embankments of that river to which London really owes its existence, without being aware of the labor which they bestowed upon the work.

On the return of Claudius to Rome, the Senate granted him a magnificent triumph, in which his wife Messalina, whose scandalous conduct had now become notorious, accompanied her imperial husband in a stately chariot. The cruelty of this woman was equal to her infamy, and her name has become a synonym for female vice. She gratified her jealousy and hatred of the nobles at the cost of the lives of many of them. She audaciously went through the forms of a public marriage with one of her paramours, notwithstanding that her husband was still living. Her crimes finally became so intolerable that Claudius caused her to be put to death; and the Senate passed a law authorizing the Emperor to marry his niece Agrippina, the widow of Domitius Ahenobarbus, by whom she had one son, originally named after his father, but better known in history as Nero.

Agrippina caused the philosopher Seneca to be recalled from exile, and made him the

tutor of her son Nero. She also raised the honest Burrhus to power as the Emperor's prime minister, and protected many of the accused nobles. She was, however, ambitious, avaricious and cruel. She ruled her imperial husband at her pleasure, appeared with him in the Senate, occupied the same throne during all public ceremonies, and gave audience to foreign princes and ambassadors.

Agrippina at length induced her husband to adopt her son Nero, and to bequeath to him the Empire, in preference to his own son Britannicus. When Claudius manifested a disposition to restore the succession to his own son, Agrippina caused the Emperor to be poisoned, with the aid of his own physician (A. D. 54). By previously gaining the commander of the Prætorian Guards over to her interest, she was enabled to conceal her husband's death until she had taken the necessary steps for her son's accession to the imperial dignity.



NERO.

The reign of NERO began full of promise, and for five years the Roman people found reason to congratulate themselves upon their change of Emperors. The oppressive taxes of the preceding reigns were remitted, and the poor and deserving were aided by land grants. The infamous class

known as *delators*, who earned their living by accusing others of crime, were suppressed. Armenia was conquered by the Roman arms, and the country along the lower course of the Rhine was improved by the construction of dykes to protect that region against inundations. But these wise measures were wholly due to the eminent statesman, Burrhus, and the distinguished philosopher, Seneca, Nero's able and incorruptible ministers. The Emperor himself was from the very beginning a cruel tyrant and a profligate sensualist.

Nero had been nurtured in the midst of crimes, and had been educated more for the stage than for the imperial station. He was only seventeen years old at his accession, and regarded the Empire as merely a vast field for the indulgence of his passions. He soon wearied of his mother's imperious control over him; and Agrippína, seeing herself neglected, threatened to transfer the imperial office to her step-son Britannicus. Thereupon Nero determined upon the destruction of that young prince. Poison was accordingly administered to Britannicus by one of the Emperor's emissaries, and his body was exhibited to the public several hours after his death (A. D. 55). Nero displayed so little care in concealing his part in the murder of the young prince that preparations were made for the funeral before the poison was administered.

An infamous woman named Poppæa Sabína, the wife of Otho, became the Emperor's mistress and instigated him to the most atrocious crimes. Convinced that she would not be able to get rid of Octavia, Nero's wife, and thus herself become a partner in the Empire by marrying the Emperor, Poppæa urged Nero to murder his mother. Nero himself desired to be rid of one of whom he stood in such great fear; but he dreaded the resentment of the Roman people, who revered the last surviving representative of the family of Germanicus. After the failure of attempts to secretly take the life of Agrippína, Nero sent a body of armed men to her house, where they murdered her in her bed (A. D. 62).

Shortly afterward Burrhus, the Emperor's faithful minister, was murdered by poison at the Emperor's order. The death of this able statesman was a great public calamity, as his influence had restrained Nero from many extravagances in which he was disposed to indulge. The successor of the virtuous Burrhus as the Emperor's minister was Tigellínus, a man infamous for many crimes; and Nero gave free reign to his base propensities. The debauched Emperor banished Seneca from his court, divorced Octavia and afterwards caused her to be murdered, and finally married Poppæa.

In A. D. 61 Suetonius Paulínus, the Roman commander in Britain, determined to subdue the island of Mona (now Anglesey), the chief seat of the Druids, which afforded a refuge to the disaffected Britons. The strait separating the island from the mainland was crossed by the Roman infantry in shallow vessels, while the cavalry swam their horses across. The Britons sought to prevent the Romans from landing on the sacred island. The native warriors stoutly defended the shore, while the Druids and the women rushed about among their troops with flaming brands and disheveled hair, uttering the most terrible cries and imprecations. The superstitious Romans were for the time stricken with terror by these strange sounds, but Suetonius soon rallied his troops and led them to the attack. The Britons suffered an overwhelming defeat; the Druids were themselves burned in the fires which they had kindled for their expected captives; and the sacred groves and altars of the natives were destroyed.

Suetonius was entirely mistaken in supposing that this bold blow at the Druidical religion would frighten the Britons into submission to the Roman power. While he was absent in Anglesey, the Britons on the mainland rose in revolt, being led by the valiant Boadicæa, Queen of the Iceni, whose daughter had been outraged by the Romans, while she herself had been scourged with rods by them. The revolted Britons suddenly and unexpectedly attacked the Roman colonies and garrisons in the island,

burned London and massacred seventy thousand Romans (A. D. 61). The next year Suetonius avenged the slaughter of his countrymen in a terrible battle, in which he defeated Boadicæa and slew eighty thousand Britons (A. D. 62). In despair at this defeat and to escape capture, Boadicæa committed suicide by taking poison. Suetonius Paulinus thus suppressed this formidable insurrection against the Roman power in Britain.

A tour through Italy afforded Nero an opportunity to appear as a singer on the stage at Naples, and he was exceedingly delighted by the applause with which the multitude greeted him. Soon after his return to Rome, in A. D. 64, a frightful conflagration lasting nine days destroyed ten of the fourteen *regions* of the city; and it was generally believed that the fire had been kindled by Nero's secret orders. It is said that, while the fire was raging, the Emperor was sitting upon a tower on the Esquiline Hill, enjoying the scene, and singing in a theatrical manner, to the music of his harp, *The Sack of Troy*.

In order to withdraw the blame of the cause of this calamity from himself, Nero charged it upon the Christians, of whom there were at that time quite a number in Rome; and the result was the first of the ten great persecutions of the Christians under the auspices of Roman Emperors. Thousands of these unfortunate people were cruelly tortured and put to death, among whom were the apostles Peter and Paul. Some were covered with the skins of wild beasts, and in that disguise they were devoured by dogs. Some were crucified, and others were burned alive. Nero himself, attired as a charioteer, witnessed their tortures from his gardens, where he entertained the people with their sufferings.

Concerning this fire and the relation of the Christians to it, the renowned Roman historian, Tacitus, who was born in Nero's reign, gives an interesting account. Alluding to the design of the Emperor to divert suspicion from himself, Tacitus says: "With this view, Nero inflicted the most exquisite

tortures on those men who, under the vulgar appellation of Christians, were already branded with deserved infamy. They derived their name and origin from one CHRIST, who in the reign of Tiberius had suffered death by the sentence of the Procurator Pontius Pilatè. For a while this dire superstition was checked, but it again burst forth; and not only spread itself over Judæa, the first seat of this mischievous sect, but was even introduced into Rome, the common asylum which receives and protects whatever is impure, whatever is atrocious. The confessions of those who were seized discovered a great multitude of their accomplices, and they were all convicted, not so much for the crime of setting fire to the city, as for their hatred of human kind. Some were nailed on crosses, others sewn up in the skins of wild beasts and exposed to the fury of dogs; others, again, smeared over with combustible materials, were used as torches to illuminate the darkness of the night. The gardens of Nero were destined for the melancholy spectacle, which was accompanied with a horse-race, and honored with the presence of the Emperor, who mingled with the populace in the dress and attitude of a charioteer. The guilt of the Christians deserved indeed the most exemplary punishment, but the public abhorrence was changed into commiseration, from the opinion that those unhappy wretches were sacrificed, not so much to the public welfare, as to the cruelty of a jealous tyrant."

Nero likewise persecuted the Jews. Only four of the fourteen regions, or wards, of Rome remained inhabitable after the great conflagration. Nero is believed to have ordered the burning of the city on account of disgust with its narrow and winding streets. At any rate, he availed himself of the opportunity to rebuild the city in more regular and spacious proportions. The houses were now constructed of stone and rendered fire-proof; each being surrounded with balconies, and separated from other houses by lanes of considerable width; while an abundant supply of water was introduced into every dwelling.

Nero's palace having been destroyed by the fire, he erected a new palace, called his *Golden House*, on a scale of magnitude and splendor never before witnessed in Rome. The porticos surrounding this magnificent edifice were three miles in length, and rested on pillars. Within the enclosure formed by these porticos were artificial lakes, extensive woods, parks, gardens, orchards, vineyards, etc. An artificial lake filled the valley afterwards occupied by the Flavian Amphitheater, or Colosséum. The entrance of the Golden House was of sufficient height to admit a colossal statue of Nero himself, one hundred and twenty feet high. The roof of this splendid imperial mansion was covered with golden tiles. The walls were also gilded and elegantly adorned with precious stones and mother-of-pearl. The ceiling of one of the banqueting-rooms represented the firmament beset with stars, moving constantly, night and day, and showering perfumed water upon the guests.

The extravagant expenditures caused by this magnificent structure, by the rebuilding of the city, and by the Emperor's luxuries, exhausted the public treasury, and led to a system of plunder and extortion which almost brought about the dissolution of the Empire. Italy, the provinces, and the confederate nations were pillaged and laid waste. The temples of the gods and private dwellings were stripped of their treasures, but yet sufficient could not be obtained to support the Emperor's unbounded prodigality.

A conspiracy was formed against the tyrannical Emperor by Cneius Piso, and many of the Roman nobility became connected with it. The detection of this plot gave Nero an opportunity to glut his bloodthirsty disposition. Most of the prominent nobles were deprived of their lives, and among other victims were Lucan, the poet, and Seneca, the philosopher. About the same time Nero killed his second wife, Poppæa, by a kick. He openly encouraged the most shocking vices, and publicly participated in the performances of the circus and the theater, being ambitious of the reputation of

a musician and a charioteer. In the very midst of his massacres, Nero appeared on the stage and won a prize for music.

Not satisfied with his Italian renown, he visited Greece to display his musical skill at the Olympic Games, and received great applauses. He won prizes at the Olympic Games in A. D. 67, the games having been postponed two years for his accommodation. He likewise personally engaged in the musical exercises of the Isthmian Games while on his visit to Greece, and on this occasion he caused a singer whose voice drowned his own to be put to death. On returning to Rome he entered the city through a breach in the walls, in accordance with the old Grecian custom; but the eighteen hundred garlands which the servile Greeks had showered upon him indicated the decay of the ancient Grecian heroic spirit more than the glory of the imperial victor.

The lower classes of the Roman people did not feel anything of the imperial despotism, and manifested no sympathy with the nobles in their calamities, still remembering the former oppressions which they had endured at the hands of the aristocracy. They were also won to the Emperor by a monthly distribution of corn, by occasional gifts of wine and meat, and by the splendid shows of the circus. In short, the times of imperial tyranny were the golden days of the Roman poor; and Nero's popularity with the mob vastly exceeded that of the most distinguished characters of the days of the Republic.

While Nero was visiting Greece, the Jewish rebellion began which finally ended in the destruction of Jerusalem and of the Jewish nation. Fear and suspicion hurried the Emperor on to acts of greater barbarity. By a rapid succession of executions and assassinations, he removed the wealthiest, the most powerful, and the most virtuous of the Romans, and all the descendants of Augustus. Finally he wreaked his vengeance on the Roman commanders in the remote provinces. The virtuous Córulo, who won victories over the Parthians and conquered Armenia, was arrested and executed; while

Rufus and Scribonius, the commanders of the Roman army in Germany, avoided a similar fate by committing suicide.

It now became apparent to the other Roman commanders that they could only save themselves by open rebellion. Accordingly formidable insurrections broke out simultaneously in the Western provinces of the Empire. Julius Vindex, the Roman Proconsul of Gaul, unfurled the standard of revolt in that province; while Servius Sulpicius Galba headed an outbreak in Spain. From that moment the detestable tyrant regarded his utter ruin as nearly certain.

Nero was informed of Galba's revolt while he was at supper, and was instantly stricken with such horror that he overturned the table with his foot, thus breaking two highly valuable crystal vases. He then fell into a swoon, and when he recovered consciousness he tore his clothes and struck his head, exclaiming that he was completely undone. He next asked for the aid of Locusta, a woman celebrated in the art of poisoning, to supply him with the means of death. As he was foiled in this design, and as the rebellion assumed alarming proportions, he ran from house to house, but all doors were closed against him.

Nero then desired that one of his favorite gladiators would kill him, but none complied with his wishes. Thereupon he exclaimed in utter despair: "Alas! have I neither friend nor enemy!" He then ran forth in utter desperation, seemingly determined to cast himself into the Tiber; but, as his courage failed him, he made a sudden stop, and asked for some sacred place where he would be able to summon his fortitude and encounter death with resolute spirit. In this dilemma, Phaon, one of Nero's own freedmen, offered the Emperor his country-house, about four miles distant, where he would be able to conceal himself for some time. Nero gladly accepted this offer, and mounted on horseback, with his head covered and his face hidden in his handkerchief, and attended by four of his domestics.

Though Nero's journey was short, it was full of adventures. An earthquake gave

him the first alarm. The lightning next flashed in his face. He heard around him only confused noises from the camp and the cries of the people uttering innumerable imprecations upon his head. He was met on the way by a traveler, who said: "There go men in pursuit of Nero." Another inquired of him whether there were any news of Nero in the city. In the midst of these encounters, Nero's horse became frightened at a corpse lying near the road. The Emperor dropped his handkerchief, whereupon a soldier in passing by recognized him. The soldier addressed Nero by name; and the Emperor leaped from his horse, abandoned the highway, and entered a thicket leading toward the back portion of Phaon's house, making the best of his way among the reeds and brambles with which the place was overgrown.

The Senate, meanwhile, discovering that the Prætorian Guards had sided with Galba, proclaimed that commander Emperor, and condemned Nero to suffer death "according to the rigor of the ancient laws." When the tyrant was informed of this action of the Senate, he inquired for the meaning thereof, and was told that the criminal was to be stripped naked, to be set in a pillory, and to be beaten to death with rods. Nero was so terrified at this information that he seized two poniards which he had brought with him, and threatened to stab himself; but, as he again lost courage, he returned the weapons to their sheaths, pretending that the critical moment had not yet arrived.

The cowardly tyrant then desired Sporus, one of his attendants, to begin the lamentation which was in use at funerals. He next implored one of those around him to die, in order to give him courage by his example. He afterwards commenced reproaching himself for cowardice, exclaiming: "Does this become Nero? Is this trifling well-timed? No! let me be courageous!" In short, the fallen tyrant had no time to lose, as the soldiers who pursued him were just then approaching the house. When Nero heard the sound of their horses' feet, he set a dagger to his throat, with which he inflicted



a fatal wound upon himself, with the aid of Epaphroditus, his secretary.

Before the Emperor was quite dead, the officer sent by the Senate arrived and endeavored to stop the flow of blood. Nero looked at this officer sternly, and said: "It is too late. Is this your fidelity?" With his eyes fixed and frantically staring, the Emperor then expired. His body received a private but honorable burial; and many of the lower classes, whose favor he had won by his extravagant liberalities, lamented his death, honored his memory, and brought flowers to decorate his tomb.

GALBA was proclaimed Emperor, upon the death of Nero, A. D. 68. He was descended from an illustrious family, and was in the seventy-third year of his age at the time of his accession. He proceeded slowly on his journey toward Rome; and Nymphidius, Nero's minister, took advantage of this circumstance to make an effort to obtain the imperial purple for himself, by bribing the Prætorian Guards. But the conduct of Nymphidius during Nero's reign had rendered him so deservedly unpopular that the very soldiers who had accepted his bribes assassinated him. This rash conspiracy caused Galba to sully the beginning of his reign by harsh proceedings, which offended his subjects, who had not anticipated such a policy.

Although the new Emperor was virtuous himself, it was soon observed that he was the mere instrument of unworthy favorites, who, under the sanction of the Emperor's name, plundered the people and deprived the soldiers of their usual donations. In consequence of a revolt of the Roman legions in Germany, Galba named Cneius Piso, who was highly esteemed, as his successor. But this appointment highly incensed Otho, Nero's favorite, and the first husband of Poppæa, Nero's infamous mistress and second wife. Otho had been the foremost to espouse Galba's cause. Profiting by the disaffection of the Prætorian Guards, he proceeded to their camp, and easily induced these turbulent soldiers to proclaim him Emperor; and Galba lost his life in the

struggle to preserve his power (A. D. 69).

OTHO, the new Emperor, was simply a passive instrument in the hands of the licentious soldiery. His debaucheries had completely worn him out, and he was in no way fitted for the high station which he had usurped. He had been scarcely invested with the imperial dignity than he found a competitor in the person of Vitellius, the commander of the Roman legions in Lower Germany. Otho hastily left Rome to take the field against his rival. Both parties approached each other so precipitately that three considerable battles occurred within the space of three days.

Finally Otho's forces were disastrously defeated at Bedriacum, near Cremona; and when Otho was informed of this catastrophe, he assembled his remaining troops, thanked them for their loyalty, and announced his purpose of giving up the struggle, in order to avoid any further bloodshed. He committed suicide the same night, after a reign of only three months and five days (A. D. 69). His death was sincerely lamented by his soldiers, and his determination to die in order to save his subjects from the horrors of civil war had something truly heroic in it.

VITELLIUS was in the meantime proclaimed Emperor by the Senate (A. D. 69). He instantly pardoned all Otho's partisans, and then proceeded to Rome in all the splendor and magnificence which he was able to command. While he was sitting in painted galleys, bedecked with garlands and flowers, and feasting on delicacies, his licentious troops were engaged in plundering without restraint. The new Emperor entered Rome as if he were taking possession of a conquered city, and the Senate and the people marched before him as if he had taken them prisoners in battle. After he had harangued the citizens and received the homage which his liberal promises had drawn from the people, he quietly established himself in his palace, to enjoy the pleasures which his gluttony and his luxurious habits had caused him to regard as the main happiness of his life.

Vitellius entrusted the administration of

public affairs to the vilest of his worthless favorites, and the soldiers became effeminate and forgetful of the art of war amid their unrestrained debaucheries. The Emperor only thought of enjoying himself with costly viands, and had acquired the art of renewing the pleasure of his meals by disgorging the food which had already ministered to his appetite. His gluttony was simply indescribable. He invited himself to the various meals of the day with different individuals. The influence which his courtiers wielded over him depended upon the frequency of their entertainments and their skill in conducting them. His brother Lucius gave him a dinner consisting of two thousand dishes of fish and seven thousand dishes of fowl. A dish, called the "Shield of Minerva," was an olio composed of the sounds of the fish called *scarrus*, the brains of woodcocks and pheasants, the tongues of rare birds, and the spawn of lampreys from the Caspian Sea.

Not satisfied with the gratification of his appetite, Vitellius sought pleasure in deeds of cruelty. He even put to death without scruple those who dined or supped with him at the same table. While visiting one of his parasites who was lying ill with a burning fever, he put poison in a cup of water and administered it to the sufferer with his own hand. This imperial monster even asserted that he derived pleasure from the sufferings of his victims. On one occasion, when he had condemned a man to death, he caused the unfortunate man's sons to be executed for begging their father's life. When a Roman knight was led forth to be executed, and hoped to save his life by announcing that he had made the Emperor his heir, Vitellius examined the will, and, thus ascertaining that he was simply joint heir with another, he caused the death of both the knight and the associate heir for the purpose of obtaining the entire estate himself.

The intolerable tyrannies and cruelties of Vitellius soon exasperated even the most servile of the Romans. The legions in Judæa under Vespasian, then engaged in

the siege of Jerusalem, rose in revolt and proclaimed their general Emperor; and the Roman armies in Mœsia, Pannonia and Egypt likewise revolted. The revolted troops at Alexandria proclaimed Vespasian Emperor without his consent, but his legions forced him to accept the imperial dignity. He assembled his officers to consult about what action should be taken in this emergency; and it was decided that Vespasian's son Titus should prosecute the war against the rebellious Jews, that Mucianus should lead the greater part of the legions to Italy, and that Vespasian should levy a new army in the East.

When Vitellius was informed of the revolt, he prepared for a struggle to uphold his power and dignity. His army, commanded by Valens and Cæcina, encountered the legions of Vespasian, commanded by Antonius Primus, near Cremona. On the eve of a battle, Cæcina deserted to Vespasian; but Antonius attacked the troops who remained loyal to Vitellius. The battle continued until night and was renewed the next morning, when the legions of Vitellius gave way and were routed with the loss of thirty thousand men. The victorious army of Antonius then marched toward Rome, but was opposed by a small body of troops who guarded the passes of the Apennines.

When Vitellius was informed that his fleet had pronounced against him, he offered to resign the imperial office to Vespasian. In the confusion which these proceedings occasioned at Rome, one Sabinus seized the Capitol, but was attacked by the troops of Vitellius; and the Capitol was set on fire during the struggle, and completely destroyed, with all its valuable furniture, ornaments, works of art, and ancient public records. The victorious Antonius disregarded all the messages and offers of Vitellius by marching to Rome without delay. He attacked the city on three sides, drove the defenders inside the walls, and slaughtered a vast number of them. The reckless and abandoned populace of the city appeared utterly insensible to the disgrace of the Empire. While scenes of bloodshed and

horror appeared all around them, they celebrated the riotous feast of the Saturnalia, and thought of nothing but drunkenness and debauchery.

Amidst this chaos of slaughter, riot and vice, the miserable Vitellius wandered about deserted even by his own slaves. Finally the victorious army of Antonius obtained possession of the city, and the wretched Emperor was dragged from the obscure hiding-place in which he had sought to conceal himself. With the hope of prolonging his miserable existence, he humbly entreated to be kept in prison until the arrival of Vespasian, to whom he promised to communicate important secrets. But his petition was of no avail. The soldiers of Antonius bound his hands, put a halter around his neck, and dragged him half naked into the Forum, heaping upon him insults and curses. They tied his hair backwards, and held the point of a sword under his chin to prevent him from hiding his face. Some bespattered him with mud, some struck him with their fists, while others ridiculed his red face and his immense corpulence. At last they killed him with blows, dragged his body through the streets, and cast it into the Tiber.

Thus ended the reign of Vitellius, which had lasted but eight months and five days (A. D. 69). He was the most beastly of all the Roman Emperors. The soldiers took advantage of the opportunity for plunder by pursuing the fugitives into the houses and temples and committing every kind of rapine and cruelty. But these atrocities were stopped upon the arrival of Mucianus, Vespasian's general, and tranquillity was restored in Rome. The Senate and the army united in proclaiming VESPASIAN Emperor, and messengers were sent to him in Egypt, requesting him to return to Rome (A. D. 69).

Vespasian commanded the Roman armies in the East during the events which resulted in investing him with the imperial purple. His arrival in the city reestablished tranquillity and spread universal joy throughout the Empire. He first applied himself to restoring the discipline of the army. He

then revived the authority of the Senate, and supplied its diminished ranks with eminent men from the provinces and the colonies. He finally reformed the courts of law, which had longed ceased showing any regard for justice. Vespasian's virtues, supported by a firm temper, led to a vast improvement in the social condition of Rome. His excessive love of money was his only fault. He was the first good and able Emperor that Rome had after Augustus.

At the beginning of Vespasian's reign a dangerous revolt broke out in Roman Germany, under the leadership of Civilis, who endeavored to establish an independent state in that quarter. The revolt extended to the eastern portion of Gaul, and Civilis induced Sabinus and Classicus to proclaim a Gallic empire. The Gauls declined to take part in the revolt; and Cerialis, Vespasian's general, very easily restored tranquillity to that province, after which he passed into Roman Germany and drove Civilis across the Rhine (A. D. 69-70.)

The Jews, who had risen in rebellion against the Roman power during Nero's reign, were subdued during Vespasian's reign, when they were destroyed as a nation. Jerusalem was taken by the Roman legions under Titus, the son of Vespasian, after one of the most remarkable sieges on record, the Jews defending the Holy City with an army of six hundred thousand men. The city and the Temple were reduced to a heap of ruins by the conquering Romans; and many of the vanquished Jews fell by the swords of the Romans, or died by their own hands, while thousands were sold into slavery (A. D. 70). Among those taken prisoners by the Romans was the great Jewish historian Josephus, who wrote a complete history of the Jewish race in Greek. Ever since the destruction of Jerusalem by Titus, the Jews have been dispersed over every part of the earth.

Titus and his father were honored with a splendid triumph at Rome because of this great victory, and the rich ornaments of the Temple were displayed in the procession. A triumphal arch was likewise erected to

Titus, and on it were sculptured representations of his great deeds. This interesting structure is still in existence.

During the reign of Vespasian the Romans under Cerealis extended their dominions in Britain. In A. D. 78, Cneius Julius Agrícola, a native of Gaul, was sent to Britain, and administered the Roman government in that country for seven years, during which he subdued the whole of what is now embraced in England. He was justly celebrated for his great abilities as a general and a statesman. He first recovered the island of Mona (now Anglesey) from the Ordovices. His success was owing no less to his promptitude than to his valor. He made his appearance in the hostile country before the enemy were aware that he had passed the frontiers; and the Ordovices, disconcerted by his sudden attack, consented to acknowledge the Roman sway. He attacked the Brigantes and other tribes between the Wash and the Tyne, and reduced the whole of Britain as far north as the river Tyne and Solway Frith, between which he erected a line of forts to protect the Roman dominions in the island against the incursions of the savage Picts and Scots from Caledonia (A. D. 79).

Having restored tranquillity to the Empire, Vespasian had the satisfaction of closing the Temple of Janus, which had stood open for six years. He next devoted himself to the task of securing the welfare of his subjects by moral as well as political reforms. He restored the old discipline of the Roman army. He likewise abridged and improved the course of proceedings in courts of justice, and it was said that no person suffered from injustice or from a severe decree during his entire reign.

Vespasian carefully fostered the arts and sciences, restored the public buildings, and improved the city. He patronized Josephus, the Jewish historian; Quintilian, the rhetorician; and Pliny, the naturalist. He invited the most celebrated masters and artificers from every part of the world to Rome. He restored the Capitol to its original splendor. He built the famous Flavian Amphitheater,

whose ruins, now known as the Colosséum, bear testimony to the grandeur and magnificence of ancient Rome. He likewise founded new cities, and repaired the old ones which had suffered from the ravages of his predecessors.

Vespasian was as much celebrated for his clemency as for his wisdom. He settled a handsome dowry on the daughter of Vitellius, and refused to punish certain conspirators who had plotted against him. The only exception to his merciful and forgiving policy occurred in the case of Julius Sabínus, who had proclaimed himself Emperor on the death of Vitellius. After being defeated by Vespasian's army, this rash aspirant for the imperial dignity concealed himself for nine years in a cave, where he was attended by his faithful wife Empona, who provided him with the means of subsistence. Sabínus was finally discovered and conveyed a prisoner to Rome, where he was put to death.

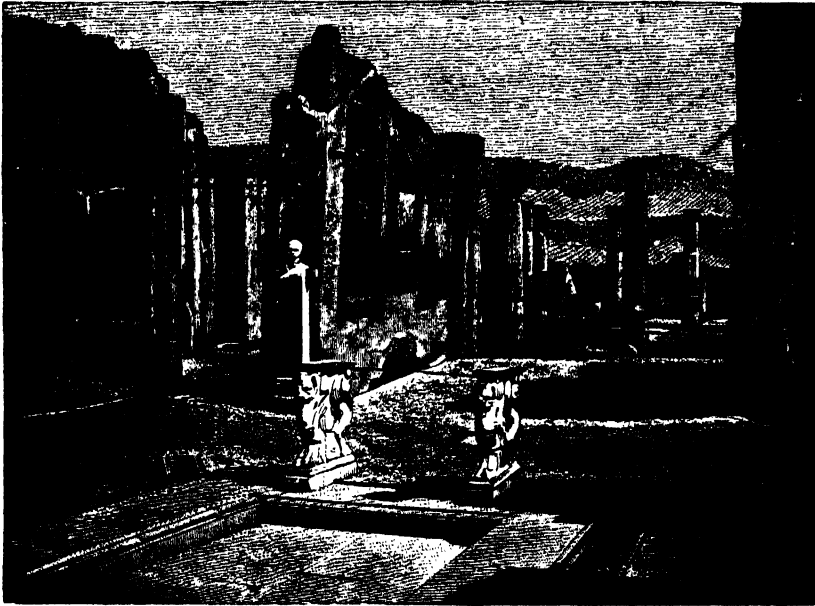
Notwithstanding the wisdom with which Vespasian administered the government, he has been charged with avarice and rapacity. He revived taxes which had fallen into disuse, and was believed to have obtained large profits by speculations in trade; but may have had justification therefor in the impoverished condition of the public treasury at the time of his accession, and the necessities occasioned by the incursions of the barbarians, who ravaged the Eastern provinces of the Empire until they were finally defeated by Titus.

Vespasian died of an illness in Campania, in A. D. 79, after a reign of ten years, and was succeeded by his son **TITUS**, the conqueror of Jerusalem; though his other son, Domitian, made some opposition, alleging that his father's will had been altered. Titus had been fond of pleasure and dissipation in his youth; but, as soon as he obtained the imperial purple, he reformed his habits and became a model of regularity and moderation. He acquired the well-merited title of the "Delight of Mankind," in consequence of his generosity, his love of justice, his hatred of informers, his care to prevent dissensions, his obliging disposition, and his

readiness to do good on all occasions. Having called to mind one evening that he had not performed any beneficent deed during the day, he exclaimed: "I have lost a day!"

In the first year of the reign of Titus (August 24, A. D. 79), occurred the most terrible eruption of the volcano of Vesuvius ever known, completely destroying the two cities of Herculaneum and Pompeii. The elder Pliny, the great naturalist, perished at the destruction of Pompeii. Though most of the inhabitants of the two cities may have had sufficient warning of the approaching calamity to enable them to flee, which

it; and two skeletons were inside this mould, the larger having a gold chain around its neck and rings on its fingers. In the barracks were found the remains of two soldiers chained to the stocks, who had doubtless been forgotten amid the terror, the darkness and confusion of that terrible day. Those who made their escape from the unfortunate cities would most naturally have taken all their most valuable effects with them; nor could they have imagined that what they left behind them would be of so much historical importance in subsequent times, when every other vestige of the domestic



STREET OF CORNELIUS RUFUS, POMPEII.

most of them may have done, it is very evident that some of them delayed their flight until it was too late to save themselves, as is fully proven by the remains of human beings, found in situations showing how instantaneously they were overtaken by death.

The bodies of seventeen persons were thus discovered in the cellar of a house at Pompeii, inclosed in a hard substance, which probably burst into a liquid form into the vault and hardened as it cooled. When this cellar was excavated, the perfect mould of a woman with a child in her arms was found in the solid substance that had filled

life of the Romans would have been obliterated long before.

The houses of Herculaneum and Pompeii, and perhaps those of all other provincial towns of Italy in Roman times, were perhaps only one or two stories high, and consisted of a number of small rooms around a court, over the entrance of which the owner's name was written. The shops were open to the streets, with folding doors, like a coach-house, and which had signs painted over them, denoting the trade carried on inside the house. Many of these houses at Pompeii were taverns, where hot wine and

a liquor believed to have been mead were sold. Some of the wine was yet remaining in earthen vessels called *amphoræ*, and drinking cups were standing on the marble slabs, when the buried cities were unearthed. Olives were likewise found in a jar in a remarkable state of preservation. A box of pills stood on the counter of an apothecary. In a fruiterer's shop were chestnuts, walnuts and almonds, without any evidences of decay.

The articles for domestic and professional use closely resembled those which we use, thus showing that the Romans were absolutely familiar with the useful arts. Needles, scissors, compasses, fine surgical instruments, silver spoons, all kinds of kitchen implements, and tools for working at various trades, are among the relics so wonderfully preserved. The most wonderful specimens of Roman art are the metal stamps which the trades people used in marking their goods and in impressing letters on wax to teach children the art of reading.

During the reign of Titus, Julius Agrícola continued his conquests in Britain; and, in his third and fourth campaigns, he reduced the Scotch Lowlands, extending the Roman dominion as far north as the Friths of Forth and Clyde.

The good Titus died of a fever in A. D. 81, after a short reign of only two years, and was succeeded by his brother DOMITIAN, who was suspected of having caused his death by poison. The new Emperor commenced his reign with the character of a liberal, just and humane sovereign. He refused the legacies which had been bequeathed to him, because the testators had children of their own. He sat for entire days engaged in the work of revising the sentences of the judges, and abhorred all kinds of cruelty to such a degree that he forbade the sacrifice of oxen. He furnished new books to the libraries which had suffered from fire, and sent persons to Alexandria to transcribe manuscripts for this purpose.

But these fair promises with which Domitian had opened his reign were soon

blighted. His mind had become absorbed with the pursuits of archery and gaming; and his main ambition was to entertain the people with sports and exhibitions, and to preside in ostentatious pomp for the purpose of distributing rewards. He passed his hours of seclusion in killing flies. On one occasion, Vibius, one of his servants, was asked whether any one was with the Emperor, and replied: "No one, not even a fly."

Domitian also had a great passion for military glory, and this caused him to envy the reputation of his generals. One of these commanders was Julius Agrícola, who still pursued his conquering career in Britain. In A. D. 83 Agrícola invaded Caledonia as far as the low country north and north-east of the Frith of Forth, and defeated the Caledonians in several engagements, after which he explored the country. The next year (A. D. 84), Agrícola again attacked the Caledonians, defeated their leader, Gálgacus, and threatened to conquer the whole country. His fleet explored the Caledonian coast as far as Cape Wrath and discovered the northern limits of Britain. By this naval expedition the Romans ascertained for the first time that Britain was an island, while they also discovered the Orcádes (now Orkney) islands.

Agrícola resolved to confirm and secure the advantages which his military success had gained, by the adoption of an enlightened policy. He induced the Britons to lay aside their own barbarous habits and to adopt the Roman laws and customs, and instructed them in letters and science and in the arts of civilized life. Towns were built and roads constructed throughout the country. Having seen that they were unable to withstand the Romans, the Britons acquiesced in the Roman dominion, and were gradually incorporated into the mighty Empire of the Cæsars.

Domitian envied and hated Agrícola on account of his brilliant achievements, and recalled him to Italy under the pretense of appointing him to the government of Syria (A. D. 84). But when the conquering gen-

eral arrived at Rome, the Emperor received him with great coolness. Agricola then retired to private life, and died of illness soon afterward, suspected of having been poisoned by the jealous Emperor.

For the purpose of making himself a great general, Domitian now organized an army, which he led into Gaul, under the pretense of undertaking a campaign against the Germans (A. D. 84). He led this expedition across the Rhine against the German tribe of the Chatti; and, although the Emperor did not encounter an enemy, this raid served to strike terror into the German tribes of that quarter. Domitian took the honors of a triumph for this expedition, returning to Rome in pompous array, taking a number of slaves with him and dressing them as Germans, thus pretending that they were prisoners taken in victorious battles. In A. D. 87 Domitian led an expedition against the German tribe of the Marcomanni, and their neighbors, the Quadi, and the Sarmatians; but his arms encountered reverses.

The most important of Domitian's wars was that which he waged with the Dacians, who occupied the country north of the Danube, east of the Theiss and south-west of the Dniester. The war with the Dacians began in the first year of Domitian's reign by an invasion of the province of Mœsia by the Dacians under their king, Decébalus, who defeated and cut off a Roman legion with its general, and ravaged the province to the foot of Mount Hæmus. Domitian made no effort to avenge this disaster for five years, until in A. D. 86, when his legions crossed the Danube and invaded Dacia, but were totally defeated. The next year (A. D. 87), the Romans won a victory; but three years later (A. D. 90), peace was concluded with these formidable barbarians on humiliating terms to the Romans, who consented to pay an annual tribute to the Dacians on condition that they would refrain from inroads into Mœsia. Thus for the first time did imperial Rome agree to purchase peace from an enemy.

Domitian now began to practice cruelty for

amusement. During his reign occurred the second great persecution of the Christians. The Jews were also relentlessly persecuted by him. His avarice led him to seize the estates of all persons against whom he might be able to fabricate the most trivial charges. He was even more usurping and cruel than Nero, and revived the system of false accusations, forfeitures and death penalties which had caused the fall of that tyrant. But this monster of cruelty also died a violent death. His wife Domitia, whom he had designed putting to death, finally headed a conspiracy against him; and Domitian was assassinated, after considerable resistance, by Stephanus, the comptroller of the household, who was himself slain on the spot by some of the officers on guard (A. D. 96.) Domitian, who was thus murdered in the sixteenth year of his reign, was the last of the twelve Cæsars, including Julius Cæsar and Augustus and the ten Emperors who succeeded the latter.

Domitian's cruelties had so discredited the principle of hereditary succession that the Senate now asserted its right of naming a new Emperor—a right which that body had not exercised since the time of Augustus. It accordingly named the successor of the murdered Emperor. The Prætorian Guards offered no objection to this action of the Senate, being satisfied with demanding the punishment of the assassins of Domitian. By thus taking advantage of the crisis, the Senate increased its power; and its prompt action gave it a position and a consideration of which it had been deprived for more than a century.

The Emperor chosen by the Senate to succeed Domitian was MARCUS COCCEIUS NERVA, who was then about sixty-five years old, and who was a native of Spain, in which country he had been born of an illustrious family. Nerva was the first of what are classed as the *Five Good Emperors*. He was of a mild disposition and of moderate abilities. As the Senate had chosen him solely from their experience of his talents and virtues, no doubt was entertained that he would do honor to the imperial dignity.

The horrors of his predecessor's reign induced Nerva to govern with the extreme of clemency and indulgence.

When he accepted the imperial dignity, he took an oath that no Roman Senator should be put to death during his reign. He was noted for his liberality in bestowing gifts upon his friends, and he sold all his gold and silver plate to enable him to continue his generousities. He abolished the oppressive taxes which his predecessors had imposed, and restored the property which Domitian had seized. In addition to originating good and wise laws, Nerva united a system of retrenchment with well-judged acts of liberality, more than any other Roman sovereign. He did not permit the erection of any statue to himself, sold all those raised to Domitian, and caused the gaudy robes and luxurious furniture of the palace to be converted into money.

Notwithstanding the benevolence and mildness which characterized his reign, Nerva soon began to experience the malignity which vice ever displays toward virtue. A conspiracy was formed to assassinate him, but was fortunately detected. The Senate desired to deal rigorously with the plotters, but Nerva was satisfied with driving them into exile. Nerva's clemency in this instance encouraged another plot against him, on the part of the Prætorian Guards, who pretended a desire to avenge the assassination of Domitian. Nerva employed all the gentle means at his command to suppress this mutiny. He presented himself to the mutineers, bared his breast, and desired them to take his life rather than bring new calamities upon their country. But his self-devotion did not avail to subdue the ferocity of the mutineers. They killed two of the Emperor's attendants in his very presence, and forced him to approve of their sedition. Happily, this was the limit of their insolence, and the ultimate consequence of this mutiny was most favorable for the Empire.

As Nerva was childless, he selected a successor, with the sanction of the Senate, in the person of Marcus Ulpius Trajanus, better known as Trajan, and adopted him with

the usual ceremonies. This act established the future policy of the sovereign, and it became a recognized principle of the government that the Emperor should select as his adopted son and successor the one most fit for the place out of the whole population of the Empire. Before Trajan was able to arrive at Rome, Nerva died of a fever, said to have been caused by a violent passion in a dispute with a Senator (A. D. 98), after he had reigned but two years.

Nerva was succeeded in the imperial purple by TRAJAN, the greatest of all the Roman Emperors. Trajan was born at Hispalis (now Seville), in Spain, but of Italian parentage. His father had been elevated to the rank of patrician by Vespasian, and after various expeditions on the Euphrates and on the Rhine, in which he was accompanied by his son, he had been honored with the Consulate and with a triumph.

In this way Trajan acquired a considerable military reputation in early life. When he was intrusted with the command of the Roman army in Lower Germany, he lived in the most simple and unassuming manner. He performed long marches on foot with his soldiers, sharing with them all the dangers and fatigues of war. He knew all the old soldiers by their names, and conversed with them in the most familiar manner. Before retiring to rest, he personally inspected the camp, and satisfied himself of the vigilance of the sentinels and the security of the army.

Trajan's disposition was most amiable, mild and modest; and in his character he combined all those mental and moral qualities, along with all that experience and personal bravery in war, which appear rather to be possessed by a number of persons than to be united in but one individual. His personal character corresponded with his noble intellect; and when he entered Rome in the vigor of manhood, he inspired his subjects with the respect and admiration which they ever afterward attached to his name.

Trajan was distinguished for the most untiring industry. He administered public affairs almost alone, carrying on a voluminous



correspondence with the various provincial governors and furnishing instructions to each for the government of his province. He sternly suppressed delation and scrupulously respected the rights of the Senate, allowing the members freedom of speech, and treating them as his equals in social intercourse. His financial administration was marked with success, and was so wisely and prudently conducted that it was never found necessary to resort to increased taxation or to confiscations of property. Yet the pub-

tempests to be repaired without delay. He founded colonies in remote portions of the Empire; erected bridges over the Rhine and the Danube; and adorned Rome and the provincial towns with many useful and ornamental works. The most important of these structures in Rome were the great Forum and the Ulpian Library.

While Trajan was so liberal in his treatment of his subjects, he spent very little upon himself; and found ample time in the midst of all his many engagements to give a



TRAJAN'S ARCH, BENEVENTO, ITALY.

lic treasury was kept so well filled that the Emperor always had funds sufficient for his great military expeditions, his great public works, and his measures to relieve the distresses of his subjects.

Trajan improved Nerva's poor law by extending and systematizing its provisions. He relieved the embarrassments of proprietors of encumbered estates by loaning them money at a low rate of interest. He caused the ravages occasioned by earthquakes and

patient hearing to all the numerous appeals made to him from the lower courts. Trajan's reign ranks next to that of Augustus in literature. Tacitus, the great Roman historian; the younger Pliny, the charming letter writer; Suetonius, the historian; and Plutarch, the eminent Greek biographer, flourished at this period.

The Romans always regarded Trajan as the ablest and the best of their Emperors, and he was considered the ablest man in

Rome at the time of his accession. His faults were mainly his great fondness for wine and for sensual pleasures, but these were overbalanced by his numerous good and brilliant qualities.

Trajan's only error as Emperor was his desire to be ranked in subsequent ages as a great warrior and conqueror. As the time of Roman conquest had passed, he would have exhibited wisdom and policy in regarding the great rivers Rhine, Danube and Euphrates, as the boundaries of the Roman Empire, in accordance with the advice of Augustus.

No sooner had Trajan become Emperor than he was called upon to curb the insolence of the Dacians, who had ravaged the Empire during Domitian's reign, and who now demanded the tribute which that Emperor's cowardice had induced him to offer. Trajan chafed under this humiliating tribute, and in A. D. 101 he led a formidable army toward Dacia, and overawed the barbarians by suddenly appearing upon their frontier.

Trajan threw a bridge over the Danube, entered Dacia with his army, and occupied Zermizegethusa, the Dacian capital. The next year (A. D. 102) he defeated Decébalus in a great battle, thus obliging him to solicit peace, which was granted in A. D. 104 on severe terms to the Dacian king. The next year (A. D. 104) Decébalus broke the treaty and renewed the war. Thereupon Trajan again invaded Dacia, carrying all before him. Decébalus and his nobles committed suicide in despair. In the battle in which Trajan finally overthrew the Dacian king, the slaughter was so great that all the linen in the Roman camp was insufficient for dressing the wounds of the soldiers. Dacia became a Roman province; and Roman colonies were planted at Zermizegethusa, Apulum, Napoca and Cerna.

On his return to Rome, Trajan celebrated a splendid triumph; and the rejoicings continued one hundred and twenty-three days, during which the people were entertained with games, in which eleven thousand wild beasts and ten thousand gladiators, mainly

Dácian prisoners, are said to have been slain. To commemorate his victories, Trajan employed the architect Apollodórus to erect a magnificent column in Rome, covered with sculptures, representing the events of his Dacian campaigns. This splendid structure still remains, and is one of the most remarkable objects of the city.

Trajan's next war was with the Parthian Empire. The pretext for the quarrel was the conflicting claims of the Romans and the Parthians to direct the affairs of Armenia. Trajan began the war by invading Armenia in A. D. 115, and conquering that country and reducing it to the condition of a Roman province; the Armenian king himself being taken prisoner. Trajan then invaded the territories of the Parthian Empire, overrunning and subduing Mesopotamia and Assyria, also reducing those Parthian dependencies to the condition of Roman provinces.

The next year (A. D. 116) Trajan marched southward and invaded the Parthian province of Babylonia, taking the cities of Seleucia, Ctesiphon and Babylon, and ravaging the country as far as Susa. When the Parthians had made a stand on the Euphrates, Trajan caused a large number of boats to be constructed among the mountains during a single night, brought them to the river suddenly, and transported his troops across the stream in the very presence of the enemy. In this campaign Trajan traversed countries which had never before been trod by the foot of a Roman soldier.

But revolts now broke out in Trajan's rear. Seleucia rebelled, but was retaken. The city of Hatra (now El Hadr) resisted Trajan with success. The inclemency of the weather and the inundations of the rivers almost destroyed Trajan's army; and the Emperor, suffering from the infirmities of age, and convinced of his untenable position, found himself obliged to retreat. He therefore relinquished the province of Babylonia to a Parthian prince named Parthaspates, who consented to hold his dominions under the suzerainty of the Roman sovereign. Trajan then retired to Antioch, still retaining the provinces of Armenia,

Mesopotamia and Assyria as the fruits of the war.

Under Trajan, Arabia Petraea was also added to the Roman Empire by an expedition under the command of Cornelius Palma. Trajan established a king over Albania, a country bordering on the western shore of the Caspian Sea. He placed governors and lieutenants in the other Roman provinces. Trajan's reign was stained by the third great persecution of the Christians; and St. Ignatius, Bishop of Antioch, was torn to pieces in the amphitheater.

After arranging the affairs of the East, Trajan set out on his return to Rome, leaving his forces in Asia under the command of his adopted son, Adrian. The most magnificent preparations were made in the imperial city for the reception of the conquering Emperor; but Trajan was destined never again to behold that city. Exhausted with the fatigues of war, he was attacked with illness in Cilicia; and finding himself unable to proceed any farther, he was carried to the city of Selinus, where he died A. D. 117, at the age of sixty-five years, after a reign of nineteen years. His ashes were conveyed to Rome in a golden urn, and were buried under the column bearing his name.

Trajan was succeeded by his adopted son ADRIAN, who, like his illustrious predecessor, was a native of Hispalis (now Seville), in Spain, but of a Spanish family. Adrian was distantly related to Trajan, and had served under him with distinction. He was forty-two years of age at the time of his accession, and was childless. He resembled Trajan in many respects; being genial in disposition, affable in manner, and liberal in character. He expended the public funds lavishly in the service of the state and the improvement of the Empire, but managed the finances so skillfully that his treasury was never exhausted. Though he administered the government with firmness, he was moderate in everything, and scrupulously maintained the forms of a free government.

Adrian resembled Trajan in his capacity for and devotion to business, and never permitted his love of pleasure to interfere in

his official duties. He liberally patronized the arts and wisely encouraged literature. Like most men of his time, he was lax in his morals, but he never permitted himself to become involved in any scandal. He was irritable and more jealous than Trajan, but these faults were overbalanced by his love of peace. He preferred the triumphs of peace to the victories of war, and wisely devoted himself to the improvement of his dominions without caring to extend them. He endeavored faithfully to promote the welfare and happiness of all his subjects.

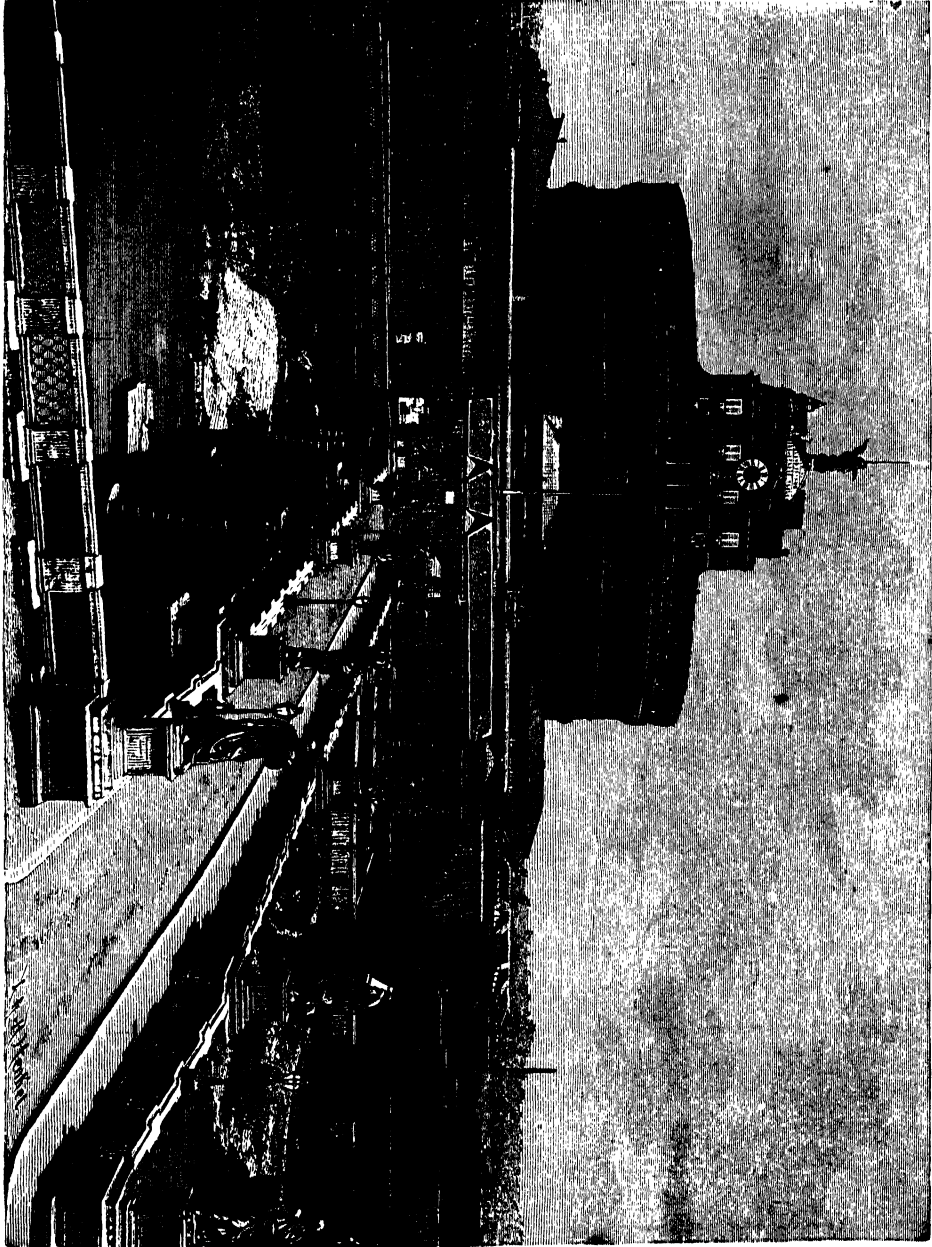
Being quite satisfied with the old limits of the Empire, Adrian appeared in no way ambitious to make conquests, and abandoned all the acquisitions which Trajan had made, as he considered them more of a detriment than an advantage to the Empire, because it would require a greater cost of life and treasure to hold them than they were worth. Adrian was the first Roman Emperor who made a regular tour through the provinces of his Empire. He spent fifteen years in traveling over Gaul, Germany, Britain, Spain, Greece, and all the Roman provinces in Asia and Africa, in order to become acquainted with the needs of his subjects. He resided for protracted periods of time at the different provincial capitals—Eboracum (now York), in Britain, Athens, Antioch and Alexandria.

In Britain, Adrian vastly improved the city of Eboracum, and erected a wall of wood and earth from the river Eden, in Cumberland, to the river Tyne, in Northumberland, as a barrier against the predatory inroads of the savage Picts and Scots of Caledonia. He made no distinction in his treatment of the different races under his dominion, and left mementos of his presence in the great works which he constructed in every province which he visited. All portions of his Empire were thus benefited.

Adrian's reign was an almost unbroken period of peace and prosperity; the only wars which disturbed the tranquillity of the Empire being the struggle with the Roxolani in A. D. 118 and a revolt of the Jews under Barcochebas in A. D. 131. The strug-

gle with the Jews continued until A. D. 135, and terminated in the defeat of the Jews and their absolute expulsion from Palestine. A Roman colony was established at Jerusa-

On Adrian's return to Rome, the Senate decreed him a triumph, which he modestly declined. Adrian's virtues were not unalloyed. He tarnished his reign with the



MAUSOLEUM OF ADRIAN AT ROME.

lem under the name of *Ælia Capitolina*; and the Christians whom Titus had banished were freely admitted to this colony by Adrian.

fourth great persecution of the Christians, and also cruelly persecuted the Jews. He likewise permitted himself to be influenced by unworthy favorites, and listened to slan-

derers and informers. The excellence of his character was thus tarnished with darker shades. As his age advanced, his natural irritability of temper and jealousy were increased by his indulgence of these faults. He grew regardless of human life and put men to death for trivial offenses. He caused an architect to be executed for venturing to criticise some statues which the Emperor himself had designed.

As Adrian grew older, he became more reckless of the pain which he inflicted. He had a brother-in-law ninety years old, and this old man had a grandson eighteen years of age. Adrian caused both of them to be executed because he suspected them of a conspiracy. This double execution horrified the popular feeling. The old man protested his innocence, just before his death, and uttered a prayer of vengeance that Adrian might desire to die and find death impossible—an imprecation which was verified.

Tormented with disease, Adrian lingered long after he desired death, and entreated his slaves to kill him. He even stabbed himself with a dagger, but death still failed to relieve him of his suffering. He finally died after a prolonged illness, at Baïæ, near Naples, A. D. 138, after a prosperous reign of twenty-one years. With all his faults, he deservedly ranks as one of the greatest and best of the Roman Emperors. It was no little glory to have combined twenty years of almost unbroken peace with the maintenance of a contented and efficient army, liberal expenditure with a full exchequer not replenished by oppressive or unworthy means, and a free-speaking Senate with a firm and strong monarchy.

Adrian's successor was his adopted son, Titus Aurelius Antoninus, who is more generally known as ANTONINUS PIUS, the surname of *Pius* having been given to him because of his mild and merciful reign, which was the most tranquil and happy period which the Roman Empire ever enjoyed. He was fifty-one years old at his accession. His reign of twenty-three years was not prolific of events, as peace and prosperity prevailed throughout the whole Roman world.

A disturbance which ruffled the general serenity of the Empire was a revolt of the Brigantes in Britain (A. D. 140), chastised by Lollius Urbicus, who erected a barrier between the Friths of Forth and Clyde, known as the *Wall of Antonine*. Other troubles were a Jewish rebellion in Egypt, disturbances in Dacia, and the attacks of nomads from the African desert upon the Romans in Mauritania.

Antoninus Pius was blameless in both public and private life. He made no internal changes. He continued the liberal policy of his predecessors, Nerva, Trajan and Adrian, towards the Senate. He discouraged delation. He was generous in his gifts and largesses, but never exhausted the resources of the public treasury. He encouraged learning, erected many important edifices, watched over the whole Empire with a paternal solicitude, and made the happiness of his subjects his chief object.

The government of the provinces engaged the sovereign's earnest attention for the first time; and the Emperor's legates ceased oppressing the inhabitants of the provinces, as they saw that their conduct was very closely watched. The provincials were now gratified at seeing public schools established for the instruction of youth, harbors cleaned out and repaired, new marts of trade opened, etc.; instead of beholding their revenues squandered to maintain a profligate court or to pamper a degraded populace.

His liberality of conviction and his indulgence of temperament induced him to extend the leniency which was a principle of his government to the Christians, and he was the first Roman Emperor who actively protected that hitherto-persecuted sect. He suspended the persecutions against these people and ordered the punishment of their accusers as calumniators.

Antoninus Pius did not enjoy the happiness in his domestic life which his virtues deserved. His wife, Faustina, was notorious for her irregularities; his two sons died before he became Emperor; and his daughter, Annia Faustina, whom he married to the elder of his adopted sons, Marcus Aurelius

Antonínus, was not of blameless character. Nevertheless, Antonínus Pius enjoyed some compensation for his other domestic troubles in the affection, the respect and the growing promise of this excellent and amiable prince. He exercised a proper discernment in drawing a sharp line of distinction between the two adopted sons which Adrian assigned him. He showed the highest favor towards the elder, Marcus Aurelius, by marrying him to his daughter, associating him in the government, and formally appointing him his sole successor. He reposed no confidence whatever in Lucius Ælius Verus, advancing him to no public post, and giving him no prospect of the succession.

After a beneficent and tranquil reign of twenty-three years, whose prosperity is amply indicated by the fact that it afforded no materials for history, Antonínus Pius died of a fever at one of his villas, bequeathing to his family only his private fortune (A. D. 161). The Romans so highly venerated the memory of this excellent ruler that every Roman Emperor during the greater portion of the following century considered it essential to his popularity to assume the surname of Antonínus.

MARCUS AURELIUS, the adopted son and the successor of Antonínus Pius, was forty years of age at his accession, in A. D. 161. His attachment to his adoptive father and predecessor caused him to assume the surname of Antonínus. He was the last of the *Five Good Emperors*, beginning with Nerva. He was surnamed *the Philosopher*, because of his attachment to the doctrines of the Stoics. He shared the imperial power with Lucius Ælius Verus, to whom he gave his daughter in marriage.

Marcus Aurelius was personally one of the best of the Roman Emperors; having a love for religion, justice and peace, and sincerely endeavoring to promote the welfare of his subjects. He was a man of pure life and simple habits, and united all the virtues of the heroic age of Rome in his character. In disposition he was kind and affectionate, and was one of the first of the Cæsars in intellectual capacity.

Notwithstanding the worthiness of his character, the reign of Marcus Aurelius was clouded with misfortune. His wife, Faustina, the daughter of Antonínus Pius, was notorious for her dissoluteness; and his eldest son and daughter died during their childhood. The conduct of Lucius Ælius Verus, whom he had associated with him in the government of the Empire, caused him great grief and anxiety.

Though Marcus Aurelius desired peace, he was involved in war during his entire reign. The Parthians renewed the war for the possession of Armenia, in the year of his accession (A. D. 161). Severianus was sent against the Parthians, who had invaded Armenia, but was defeated and slain. The Emperor then took the opportunity of sending his unworthy son-in-law and colleague, Verus, with the command of an army against the Parthians (A. D. 162). Verus himself proceeded no farther than Antioch, where he established his residence and abandoned himself to every kind of debauchery, while his officers reduced some of the Parthian cities.

Avidius Cassius, Prefect of Syria, and Statius Priscus, assumed the offensive. Priscus drove the Parthians from Armenia; while Cassius invaded Mesopotamia, captured Seleucia, Ctesiphon and Babylon, burned the royal palace of the Parthian kings at Ctesiphon (A. D. 165), and forced the Parthians to solicit peace. Peace was concluded the following year (A. D. 166), by which Parthia ceded Mesopotamia to Rome, while Armenia was restored to its old condition of a semi-independent kingdom. Thus this war resulted in advancing the boundary of the Roman dominions on the east to the Tigris.

The tranquillity and happiness which Rome had enjoyed under the firm but merciful rule of Marcus Aurelius was interrupted by the return of Verus, who claimed a triumph for the victories which his officers had won. The Roman army which returned from the East brought the plague with it, communicating the infection to every province through which the legions passed. The violence of the pestilence lasted several years.

The year after the close of the war with Parthia (A. D. 167), the barbarians north of the Danube, pressed upon by the advancing wave of a formidable Scythian migration, were forced across that river into the Roman dominions. Both Marcus Aurelius and Verus took the field against the German tribes of the Quadi and the Marcomanni, who had ravaged Pannonia, crossed the Alps into Italy, and reached Aquileia (A. D. 167). On the approach of the Roman armies under the Emperor and his colleague, the Quadi and the Marcomanni retreated across the Alps. In A. D. 168 both Marcus Aurelius and Verus crossed the Alps, but returned to Italy, after having provided for the defense of the Alpine passes. Verus died the next year (A. D. 169) from the effects of his intemperate habits, thus relieving the Emperor of one of his troubles.

The weakness of the Roman efforts in these two years encouraged the tribes along the Danube to a general rising, and almost all of those tribes took the field against the Romans (A. D. 169). Marcus Aurelius then posted himself on the Danube, where he remained quartered for about three years (A. D. 169–172). In A. D. 174 he achieved a brilliant victory over the Quadi, who had enticed him into a barren defile, where his troops were in danger of perishing from hunger. In their distress the Roman soldiers were relieved by a thunder-storm. The rain relieved their wants, and the lightning struck the tents of the barbarians, who, believing this occurrence to be miraculous, at once submitted. This was the origin of the story of the “Thundering Legion”—one of the numerous monkish myths of the following age, in which it was pretended that the shower was sent in answer to the prayers of the Christian soldiers in the Roman army. When the Emperor received information that Cassius had revolted, he concluded peace with the Quadi (A. D. 175).

After the death of Verus, Cassius was induced to proclaim himself Emperor, and obtained possession of most of the Asiatic provinces. Before Marcus Aurelius was able to arrive in the East, the rebel leader was

slain by his own officers after a short reign of three months. Marcus Aurelius caused the papers of Cassius to be burned without reading them, and suffered no man to be punished for his participation in the revolt.

The Marcomanni soon broke the peace which they had made with Marcus Aurelius, and gained some successes. Marcus Aurelius and his son Commodus took the field against them in A. D. 178, and the barbarians were defeated the following year (A. D. 179).

Although one of the best of the Roman Emperors, Marcus Aurelius has been charged with being unfaithful to his marriage vows, and with neglecting the health and moral training of his offspring. His reign was stained with the fifth great persecution of the Christians. Justin Martyr was beheaded at Rome; while St. Polycarp—Bishop of Smyrna, and the friend and disciple of St. John—was burned at the stake. Multitudes of Christians likewise perished for their faith at Lugdunum (now Lyons), in Gaul, and at Vindobona (now Vienna), in Pannonia. As Marcus Aurelius had been a devoted follower of the Stoics, whose philosophical opinions he had imbibed in his youth, he may have been influenced in his treatment of the Christians by the advice of the harsh and arrogant members of that sect, who surrounded him. Nevertheless, as a distinguished divine truly says: “But the persecution of a sect so small and so obscure as the Christian was at that time is scarcely perceptible as a diminution of the sum of human happiness secured to the world by the gentleness and equity which regulated all his actions.”

Marcus Aurelius, who was classed as a philosopher, was the author of a work on moral philosophy called *Meditations*, which has been transmitted to modern times, and contains a summary of the best rules for a virtuous life that have ever been devised by unaided reason or simple philosophy. He was one of the few sovereigns who attained a respectable rank as a writer, and was the last Roman Emperor who made the welfare and happiness of his subjects his main object.

The mild and beneficent Marcus Aurelius died at Vindobona, in A. D. 180, after a reign of nineteen years. This ended the flourishing period of eighty-four years embraced in the reigns of the *Five Good Emperors*—Nerva, Trajan, Adrian, Antoninus Pius and Marcus Aurelius—from A. D. 96 to A. D. 180. With the death of Marcus Aurelius the glory of the Roman Empire virtually ended. The greater number of his successors were detestable and intolerable tyrants, who generally suffered violent deaths. From this time the Empire rapidly verged towards its fall. The barbarians from Northern Europe at length pressed heavily upon its northern frontiers, and finally put an end to its existence.

Unlike the first four of the Five Good Emperors, who were all childless, or at any rate without male offspring, Marcus Aurelius had a single dearly-loved son, in some respects promising. Allowing the tender partiality of the father to prevail over the cold prudence of the sovereign, and persuading himself that his son Commodus would prove a tolerable ruler, Marcus Aurelius had associated him in the government at the early age of fifteen (A. D. 177).

Accordingly, upon the death of his father, in A. D. 180, COMMODUS succeeded to the imperial purple, at the age of eighteen. He was but a weak youth, spoiled by self-indulgence, and easily influenced by favorites. Accordingly this wretched prince rapidly degenerated into a cruel, licentious and avaricious tyrant.

Commodus began his reign by purchasing a humiliating peace with the Marcomanni and the Quadi, abandoning all the castles and fortresses which the Romans held in their country, except those within five miles of the Danube. Equally disgraceful treaties were concluded with the other German tribes, and in some instances the Emperor bought peace with large sums of money. The wars of this reign were not important. Clodius Albinus and Pescennius Niger defended Dacia against the attacks of the Sarmatians and the Scythians; and in Britain, Marcellus Ulpius rees-

tablished the Roman dominion over the region between the Friths of Solway and Clyde, which had been again occupied by the barbarous tribes (A. D. 184).

The tyrannical career of Commodus began in A. D. 183, upon the discovery of a plot to assassinate him, organized by his sister Lucilla, who was aided by many of the most eminent Senators. The Emperor was attacked in a dark passage, on his way to the amphitheater; but the person who aimed the dagger at him, instead of striking him to the heart at once, raised the weapon, exclaiming: "The Senate sends you this." This delay enabled the Prætorian Guards to rescue their sovereign, and the conspirators were seized and put to death. Lucilla was exiled to the island of Caprææ, where she soon afterward met with a similar fate.

This plot aroused the natural ferocity of the Emperor's disposition. Fearing another conspiracy, Commodus plunged into the most excessive cruelties, and all who had the misfortune to incur his wrath suffered death. Delation was revived in its worst forms, and diminished the numbers of the Senate. The Emperor's ministers—Perennis, the Prætorian Prefect, and his successor, Cleander, a freedman—were permitted to enrich themselves by the most nefarious proceedings; and were sacrificed in succession to the Emperor's cruelty, as we shall presently see.

Soon afterward the Empire was disturbed by a strange revolt. Maternus, a common-soldier, with several others who had deserted from their legions, organized a band, which was gradually augmented by banditti from the various provinces. This band ravaged Spain and Gaul, and took several strong cities by storm. Pescennius Niger was sent with an army to crush the revolt; but Maternus, finding himself not sufficiently strong to cope with a disciplined army, divided his followers into small bands, sending them secretly to Rome by different routes. His design was to assassinate the Emperor at an annual festival and to seize the imperial purple. All the various bands arrived at Rome without being discovered,



and some had already placed themselves among the guards at the palace. But the plot was disclosed by the treachery of one of the conspirators, whereupon Maternus was seized and executed.

A plague next broke out in Rome, and lasted two years, at times carrying off two thousand persons daily. The city was likewise set on fire by lightning, and a large portion of it was burned. This calamity was followed by a famine, which some believed to have been caused by Cleander, the Emperor's prime minister, who bought up the corn on speculation. The mob proceeded to the palace and demanded his head. Cleander ordered the Prætorian Guards to attack the multitude, many of whom were accordingly slain; but the City Cohorts espoused the popular side and routed the Prætorians. It was then that Commodus, on hearing of the tumult, ordered the head of Cleander to be thrown to the populace, thus quieting the insurrection. The Roman government at this period appears to have very much resembled the Turkish government in modern times.

As time went on, the conduct of Commodus became worse, and he indulged in the most disgusting cruelties and vices. Justice was bought and sold. Not caring for the administration of public affairs, he abandoned himself to the most debasing sensual pleasures. He is said, on one occasion, to have cut a man in two, while walking in the street, for the mere purpose of amusing himself by seeing his entrails fall on the ground. He displayed wonderful skill in archery, and performed many remarkable exploits with the bow.

Commodus also possessed enormous strength, and on this account he was called *the Roman Hercules*. For this reason he dressed himself in a lion's skin, and carried a knotted club in his hand. He ran his spear through an elephant; and is said to have killed a hundred lions, one after another, each by a single blow. He fought with the common gladiators in the amphitheater, where he conquered seven hundred and thirty times; for which reason he styled

himself "Conqueror of a thousand gladiators." When the Senate granted Commodus divine honors at his request, he strewed such a quantity of gold dust on his head that it glittered in the sunbeams.

In the meantime population was declining, and production was diminishing in consequence, while luxury and extravagance continued among the higher ranks and exhausted the resources of the state. Worse than all, the general morality was constantly declining. Notwithstanding a few bright examples in high places, the tone of society became more corrupt everywhere. Except among the despised Christians, purity of life was scarcely known. Patriotism had disappeared, and loyalty had **not** supplied its place. Decline and **decrepitude** appeared in almost all parts of the body politic; and all classes were pervaded by a general despondency, in consequence of a consciousness of debility. But there was an extraordinary reserve of strength under all this apparent weakness. The Empire, which seemed to be tottering to its fall under Commodus, still stood, and for two centuries resisted the most terrible external attacks.

Under Commodus the decline of the Empire, which commenced after the death of Nero, and which had been checked by the Five Good Emperors, proceeded with wonderful rapidity. The discipline of the army had almost ceased to exist. The troops deserted their standards by hundreds. It was thus that Maternus was enabled to form a band that ravaged Spain and Gaul, and gave him hopes of being able to seize the imperial purple; while a deputation of fifteen hundred legionaries from Britain demanded and obtained the overthrow of Perennis. The different portions of the army were animated by no common spirit. The Prætorian Guards, the City Cohorts, and the legionaries had different interests; while the legionaries themselves had their own quarrels and jealousies. The soldiers were tired of military life, and, mingling with the provincials, engaged in agriculture or commerce, or else became banditti and plundered the inhabitants.

Finally some whom Cómmodus had proscribed and was about to put to death—Marcia, one of his concubines; Eclectus, his chamberlain; and Lætus, the Prætorian Prefect—ascertaining his design, anticipated their fate by assassinating him. Marcia administered poison to him; but as this did not prove effectual, a public wrestler of extraordinary strength was engaged to com-

plete the work, and Cómmodus was strangled (A. D. 192). Upon receiving the intelligence of his assassination, the Senate declared him a public enemy, ordered his body to be cast into the Tiber, and his statues to be demolished. Thus perished Cómmodus, the last of the Antonines, after a reign of twelve years and nine months, during which the Empire began its decline.

## SECTION XVII.—LATER LATIN LITERATURE.



MEANWHILE the Roman provinces of Africa, Spain, Gaul and Britain had become thoroughly *Latinized*; and the people of the whole Empire were called *Romans*. During this period Roman military virtue had entirely disappeared. The long period of peace had unfitted the people for war; and the Romans, enervated by luxury, ease and wealth, had become effeminate.

Roman literature began to decline after the Augustan Age. Many causes combined to make this decay more rapid than its previous progress and improvement had been. Among these causes were the establishment of despotism, the little encouragement which most of the successors of Augustus extended to literature, the great increase of luxury, and the consequent degeneracy of manners.

The changes in the moral and political condition of Rome paralyzed the nobler motives by which the citizens were actuated. Pure taste and delicate sensibility disappeared by degrees. Gaudy ornament was more admired than real beauty. Affectation took the place of nature, and the subtleties of sophistry that of true philosophy. Ultimately the barbarian invasions, the frequent internal troubles, the struggle of Christianity with paganism, the removal of the imperial capital from Rome to Constantinople, and the division of the Empire, all contributed to the extinction of Latin literature.

PHÆDRUS, an elegant Latin poet, was a

native of Thrace and seems to have been a freedman of Augustus. Most of his fables are translated or imitated from those of Æsop. LUCAN, a famous Latin epic poet, was born at Córdoba (now Cordova), in Spain, A. D. 38; and was educated at Rome and Athens. Nero created him Quæstor and augur; but Lucan, having imprudently competed with the Emperor in a poetical contest, aroused the jealousy of that remorseless tyrant, and was the probable reason why Lucan took part in a plot against him. Nero condemned him to death, with the privilege of choosing the manner of his death. Lucan was the author of an epic poem entitled *Pharsalia*, the subject of which is the civil wars between Pompey and Cæsar. Its character is historical and strictly limited to facts, but it contains excellent delineations of character and finely wrought speeches.

PERSIUS and JUVENAL were celebrated Latin satirical poets. Persius was born A. D. 34, and died in his twenty-eighth year (A. D. 62). He wrote satires remarkable for their earnest and severe animadversions on the prevailing corruption of morals in his day. Juvenal was born A. D. 38, and reached a good old age, dying in a kind of exile, while he held a military command in Egypt. He wrote satires inveighing against the vices and follies of his times with a noble and animated spirit, but with rather too much freedom and indelicacy of language.

MARTIAL, a distinguished Latin poet, was born in Spain, A. D. 43. He went to Rome at the age of twenty-three, where his talents soon acquired celebrity for him. He enjoyed the favor of the Emperor Domitian, who heaped honors upon him; and these he repaid with the most extravagant flattery and servility. Pliny the Younger, Quintilian, Juvenal and other literary men were among the friends of Martial. After residing in Rome thirty-five years, Martial returned to Bilbilis at the close of A. D. 100, and lived on the estate of his wife Marcella. His works embrace fourteen books of short, metrical compositions, called *Epigrammata*; celebrated for their wit and exquisite diction, but likewise for their indelicacy. He died A. D. 104.

CLAUDIAN, the last of the ancient Roman poets, was born at Alexandria, in Egypt, about A. D. 365, and was there educated. He resided at Rome for some time, and at Mediolanum (now Milan), then the capital of the Western Roman Empire. He was patronized by Stilicho, the famous minister of the Emperor Honorius. Claudian was the author of panegyrical poems, epics, satires, epigrams, etc. His works exhibit great genius and poetic talents; but his thoughts, images and expressions are stamped with the impress of the artificial and unnatural taste prevalent in that age.

SENECA, the greatest Roman philosopher, was born at Córdoba (now Cordova), in Spain, A. D. 3; and after many vicissitudes he became Nero's tutor at Rome, where he was sentenced to death by that tyrant, on a charge of being implicated in a conspiracy (A. D. 65). Seneca was permitted the privilege of choosing the manner of his death, and chose that of opening his veins; but as the blood did not flow readily, he swallowed poison. He was the author of tragedies, epistles and philosophical works. His style is severely criticised as being characterized by affectation, and abounding with sententious antithesis. Seneca says: "Will you call God the world? You may do so without mistake. For he is all that you see around you." "What is God? The mind of the

universe. What is God? All that you see, and all that you do not see."

PLINY THE ELDER, the renowned naturalist, was born A. D. 23. He visited Africa in his twenty-second year, and spent some time in that Roman province. He afterwards served in the Roman army in Germany, practiced law at Rome, and held the office of Procurator in Spain. He commanded the Roman fleet at Misenum during the reign of Titus, and lost his life in the great eruption of Mount Vesuvius which overwhelmed the cities of Herculaneum and Pompeii (A. D. 79). Pliny the Elder was one of the most learned of the Romans; and was the author of a *Natural History*, which is a kind of encyclopædia, full of erudition, and one of the most remarkable of ancient literary productions. According to Pliny's own statement, it is a compilation drawn from almost twenty-five hundred authors, most of whom are now forgotten. He asserted that "all religion is the offspring of necessity, weakness and fear," and that "the best thing God has bestowed on man is the power to take his own life."

PLINY THE YOUNGER, nephew of the elder Pliny, was born A. D. 60. He studied eloquence under Quintilian, and achieved great distinction and influence at Rome as a judicial orator. During Trajan's reign he was appointed to govern Bithynia and Pontus, whence he wrote his interesting epistle to Trajan concerning the persecution of the Christians. Pliny the Younger was the author of rhetorical and epistolary productions; the former being lost, but the latter still remaining. Pliny's Letters possess considerable merit, both in matter and style, and may be regarded as models of epistolary writing.

QUINTILIAN, the illustrious rhetorician, was born in Spain about the same time as the younger Pliny. He was brought to Rome in his infancy, and was an eminent teacher of rhetoric in that city for many years. He was the author of a work entitled *Institutes of Oratory*, which was a work of education designed for the formation of a perfect speaker. It displays considerable

talent and judgment on the part of its author, and is highly valuable on account of the information it gives us concerning the manner of education in the Roman schools of rhetoric.

TACITUS, the great Roman historian, was the most prominent prose writer of this latter period of Roman literature. He was born at Interamna, in Italy, about A. D. 50; but was educated at Massilia (now Marseilles), in Gaul. He began rising in office during Vespasian's reign, achieving some of the highest public honors. He was distinguished for his eloquence at the bar, when young. Tacitus recorded the events of the Roman Empire in his *History*, embracing the period from the death of Nero to the death of Domitian, and in his *Annals*, comprising the period from the death of Augustus to the death of Nero. He was also the author of the *Life of Agricola*, a *Treatise on the Manners of the Germans*, and a *Dialogue on Oratory*.

The name of Tacitus as a historian stands as high as any other, and his literary productions are a rich store-house of political and philosophical wisdom. He exhibits a profound knowledge of human nature, and of the most subtle influences affecting human character and conduct. His style displays remarkable conciseness, vigor, apparent ab-

ruptness and occasional obscurity; and his writings interest most those who study them best, as do all productions of great intellects. They have been translated into nearly all European languages. The precise date of his death is unknown.

QUINTUS CURTIUS, a Roman historian, of whom very little is known, and who probably lived about the middle of the first century of the Christian era, was the author of a *History of Alexander the Great*, a very interesting production, but much inferior in style to the works of Tacitus or Livy. LUCIUS ANNÆUS FLORUS, a native of Spain or Gaul, and who flourished about the beginning of the second century of the Christian era, was the author of an epitome of Roman History to the time of Augustus.

SUETONIUS, a Roman historian, who was also a famous grammarian, rhetorician and lawyer, flourished about the same time; and his most celebrated work is his *Vitæ Duodecim Cæsarum*, or *Lives of the Twelve Cæsars*, which has the merit of candid impartiality and an easy and simple style, and which has passed through many editions and been translated into nearly every European language. His other extant works are notices of grammarians, rhetoricians and poets. An English translation of Suetonius is included in Bohn's Classical Library.

## SECTION XVIII.—COMMERCE UNDER THE ANTONINES.

**D**URING the reigns of the Antonines the Romans made great improvements in trade and commerce, particularly by the opening of new communications with India. Palmyra, in the Syrian desert—the Tadmor founded by Solomon twelve centuries before—distant but eighty-five miles from the Euphrates, and about one hundred and seventeen from the nearest coast of the Mediterranean, was the emporium of the traffic between Europe in the West and Persia and India in the East.

• The great exports from the harbors of the Levant naturally caused by this trade induced many Syrian merchants to settle in Rome, where some of them attained the highest political honors. It is apparent that some merchants used a more northern route by the Caspian Sea and the Oxus river, as the Roman geographers seem to have had considerable knowledge of the countries now embraced in the Khanates of Khiva and Bokhara.

But the great caravan route across Asia began at Byzantium (now Constantinople),

which had been for centuries the emporium of a flourishing commerce before it became the capital and the metropolis of the Roman Empire. After passing the Bosphorus the merchant adventurers proceeded through Anatolia and crossed the Euphrates. Thence they proceeded to Echátana, the ancient Median capital, and Hecatómpylos, the capital and metropolis of Parthia proper; thence circuitously to Hyrcania and Aria; and finally reaching Bactra, which had been the principal mart of Central Asia for centuries.

There were two caravan routes from Bactra—one to Northern India, over the western portion of the Himalaya mountain chain, called the Indian Caucasus; the other toward the frontiers of Serica, over the lofty mountain range of Imaus (now Kuen-lun), through a winding ravine which was marked by a celebrated station known as the *Stone Tower*, whose ruins are said to be yet in existence, under the name of *Chihel Sutun*, or the Forty Columns. The countries between the Imaus and Serica were almost unknown, being perhaps traversed by Bactrian, and not by European merchants; but the road is said to have been remarkably tedious and difficult.

The progress of the caravans being liable to frequent interruption from the Parthians, and the transportation of manufactured silks through the deserts being very toilsome, the Emperor Antonínus Pius endeavored to open a communication with China by sea. No account of this strange transaction has thus far been discovered in the works of any Greek or Latin authors. But it is said that a French authority, M. de Guignes, has found, in a very old Chinese historical work, that an embassy had come by sea from Antun, the sovereign of the people of the Western Ocean, to Yanti, or Hanhuanti, who ruled over China in the one hundred and sixty-eighth year of the Christian era. The name and the date are sufficient to identify Antun with Antonínus, and the projected intercourse was worthy the attention of that enlightened Roman Emperor; but the results of this embassy are unknown.

For a long time the navigation from the West to India was confined to circuitous voyages around the peninsula of Arabia and the shores of the Persian Gulf; but about a century after the establishment of the Roman dominion, Hárpalus, the commander of a vessel which had been engaged in the Indian trade for a long time, observing the regular changes of the periodical winds, undertook to sail from the straits of Bab-el Mandeb across the Erythræan (now Arabian) Sea, and the western monsoon wafted him to the Malabar coast. This great improvement was rightly considered highly important; and the western monsoon was called Hárpalus, in commemoration of the gallant navigator who had thus utilized it for commercial purposes.

Pliny has left us a tolerably accurate description of the route of the Egyptian trade under the Romans. Cargoes destined for India were conveyed in boats up the Nile to Coptos, whence they were transported by caravans to Myos Hormus, or Bereníce. The latter was the usual route, though its distance was greater; on account of the excellent stations and watering-places which the Ptolemies had established at convenient distances along the road. The fleet sailed from Bereníce, in June or July, for Ocelis, at the mouth of the Red Sea, and for Cane, a promontory and emporium on the south-eastern coast of Arabia Felix; whence it sailed across the Indian Ocean to the Malabar coast, generally making the passage in forty days. The return voyage commenced early in December; and the fleet usually encountered more difficulty on the way homeward, because of the unsteady winds. The principal imports from India were spices, precious stones, muslins and cotton goods. The chief exports were light woolens, chequered linens, glass, wine and bullion.

Cómmodus endeavored to open the old Carthaginian trade with Central Africa. He likewise devoted some attention to the corn trade, which was so essential to the prosperity of his central dominions when Italy had long ceased to produce sufficient grain for the support of its population; and

he established a company to obtain corn from Northern Africa whenever the Egyptian crops failed, through the lack of a sufficiently abundant overflow of the Nile.

The Euxine, or Black Sea trade, which had been so flourishing in the age of the Grecian republics, seems to have vastly declined after the Romans acquired dominion over the countries on both sides of the Ægean; and it appears probable that very little, if any, commerce passed through the Straits of Gibraltar into the Atlantic Ocean. A result of this change was that the amber

trade was transferred from the Baltic coasts to the banks of the Danube; and the barbarous tribes who brought amber from the Baltic shores are said to have been astonished at the prices which they obtained for what they considered a useless article.

Furs were purchased from the Scythian tribes; but this branch of trade seems never to have amounted to very much. The Romans appear to have neglected the British tin trade, which seems to have been monopolized by the Gauls, and therefore restricted to the British Channel.

## SECTION XIX.—PERIOD OF MILITARY DESPOTISM.



HE assassins of Commodus hastened to the house of PUBLIUS HELVIUS PERTINAX, whom they elevated to the imperial dignity. The new Emperor had passed through so many adventures that he was called "Fortune's tennis-ball." He was descended from an obscure family, either a slave or the son of a slave; and followed the occupation of a charcoal-burner for some time. He afterwards became a petty shopkeeper in Rome; and then a schoolmaster in Etruria, where he taught Latin and Greek. He next became a lawyer; and subsequently a soldier, in which capacity he became distinguished for his courage, and was made commander of a cohort in the war with Parthia during the reign of Marcus Aurelius. After he had passed through the usual gradations of office in Britain and Mœsia, he was appointed to the command of a legion under Marcus Aurelius, who caused him to be made Consul for his eminent services. He was next assigned the government of the province of Mœsia, and at length was intrusted with the city government of Rome.

Under Commodus, Pertinax was sent into exile, but was soon recalled to reform the abuses of the army. During a mutiny which occurred among the legions, he was

left for dead among a heap of slain; but he soon recovered, after which he punished the mutineers and restored discipline in the military ranks. He was next sent to Africa, where another insurrection almost cost him his life. He then returned to Rome, where he lived in quiet retirement for a short time, until Commodus made him Prefect of the city.

Pertinax held this latter office when Lætus, the commander of the Prætorian Guards and one of the assassins of Commodus, roused him from his sleep at night. Supposing that Commodus had issued an order for his execution, Pertinax prepared himself for death; but, instead of having to meet the executioner, he was greeted with the announcement that he was Emperor. He was at first unwilling to accept so exalted a trust, urging the pleas of old age and increasing infirmities; but his scruples were wholly disregarded by the Prætorian Prefect, whose followers, yielding to his entreaties, reluctantly accepted the new Emperor; while the Senate, highly delighted at the elevation of one of their own order, hailed him with unconcealed satisfaction.

The hopes which had been entertained respecting Pertinax were not disappointed. He was a man of unsullied character, and was one of the few remaining friends of

Marcus Aurelius. The public treasury was empty, and Pertinax endeavored to replenish it by introducing a wise system of economy into the administration of the government. By strict discipline and wise regulations, he restrained the licentiousness of the Prætorian Guards, and protected the citizens against the overbearing insolence to which they had been for so long a time subjected by this arrogant soldiery. He attended all the meetings of the Senate, and so scrupulously devoted himself to the public business that the humblest petitioner always obtained ready access to him. He melted down all the silver statues which had been erected to Commodus. By selling all his buffoons, jesters and horses, he obtained so large a sum of money that he was enabled to abolish many oppressive taxes which burdened the industry of the people.

The economy which Pertinax introduced into public affairs was obnoxious to the avaricious Prætorian Guards and to the citizens who clamored for public shows and games; and the strict military discipline which he adopted to reform the Prætorians incensed those insolent soldiers against him, and they accordingly determined to depose him. After assembling in the streets, they marched to the palace. The Emperor's attendants sought safety in flight; but Pertinax boldly faced the mutineers and advanced into their very midst, asking them if they had come to betray their sovereign and shed his blood. This act of personal heroism confounded the mutinous soldiers, who accordingly seemed disposed to retreat, when one of their number, a barbarian of Tongres, stabbed him in the breast with a lance, at the same time exclaiming: "The soldiers send you this!" Pertinax muffled his head in his purple toga and called upon Jupiter to avenge his death, after which he fell and expired under a number of wounds inflicted upon him by the murderous Prætorian mutineers, after a brief reign of less than three months (A. D. 193).

Rome was now in a most deplorable condition. Her unprincipled citizens had exhibited their readiness to submit to any usurper,

however detestable and cruel, provided he gratified their desires for dissolute pleasures. Into such a depth of vice were they plunged that a good man appeared unfit as well as unable to govern them. But a degrading spectacle thus far without a parallel was now exhibited. The insolent Prætorian Guards put up the imperial dignity for sale to the highest bidder. Didius Julianus, a millionaire Senator, bid it off for a sum equal to more than fifteen million dollars of our money. The Prætorians who received and shared the money obtained by this infamous transaction proclaimed this wealthy Senator Emperor, and escorted him through the streets of Rome amid the hisses of the people; but the subservient Senate sanctioned their disgraceful proceeding by accepting DIDIUS JULIANUS as Emperor.

Having thus bought the imperial office, Didius Julianus determined to use it for his own personal gratification, and did not concern himself about public matters, but passed his entire time in feasting and entertainments. He became an object of general public contempt, and curses were lavished upon him whenever he went abroad. The people publicly reproached him in his very presence with being a thief and having stolen the Empire. The stupid Didius Julianus was so utterly insensible to shame that he patiently bore all these insults, bowing and smiling to those who lavishly bestowed their reproaches upon him, and meekly submitting to the whims and caprices of the city populace.

But amidst all this degradation of the national character, a part of the old Roman spirit still lingered in the provinces. Three generals—Septimius Severus in Pannonia, Clodius Albinus in Britain, and Pescennius Niger in Syria—determined to vindicate the honor of Rome. Pescennius Niger was instantly proclaimed Emperor by his troops, and the kings and princes of Asia sent ambassadors to acknowledge his title. Satisfied with this empty homage, he did not put forth any efforts to secure the imperial dignity, but abandoned himself to a life of luxury at Antioch.

Septimius Sévérus acted with more caution and foresight, making himself master of all the strongholds in Germany, after which he marched for Italy at the head of a well equipped and disciplined army. Didius Julianus induced the Senate to declare Sévérus a traitor; but was unable to raise an army; and, embarrassed with divided counsels, he waited for the approach of his rival. When Sévérus advanced to Rome, Didius Julianus, with the consent of the Senate, sent ambassadors, offering to share the government with him. But Sévérus rejected this offer; and the Senate, seeing the hopelessness of the cause of Didius Julianus, deposed him from power and declared SEPTIMIUS SEVÉRUS Emperor. The wretched Didius Julianus was ignominiously hurled from his high station, after a short reign of three months, and was beheaded by the public executioner (A. D. 193.)

Before Septimius Sévérus had entered Rome, he ordered the Prætorian Guards, who had disgraced the Roman name by selling the sovereignty of the Empire, to be brought unarmed into his presence. He reproached them for their crimes, ordered them to be stripped of their military equipments, deprived of their military title and rank, and banished to the distance of a hundred miles from the city. The new Emperor then entered the city; the streets being strewn with flowers, and the Senate receiving him with the most distinguished honors..

After thus securing the imperial purple, Septimius Sévérus proceeded to get rid of his rivals. Pescennius Niger was reigning in the Eastern provinces under the title of Augustus, and Sévérus at once took the field against him. After many battles, Niger was finally defeated in the two decisive battles of Cyzicus and Issus, the latter place famous for the great victory gained by Alexander the Great over the Medo-Persians five centuries before; Niger himself being taken prisoner and put to death.

Septimius Sévérus next proceeded to rid himself of Clodius Albínus, whom he had made his partner in the Empire, and

whom he had promised to declare his successor. Under the guise of messengers bearing despatches, Sévérus sent assassins into Britain to murder Albínus; but the latter, receiving information of this design, proclaimed himself Emperor, and crossed over from Britain into Gaul. A civil war between the two rivals was carried on in Gaul for some time, and Sévérus was at one time in the most desperate straits. But he finally defeated Albínus in a terrible battle at Lugdunum (now Lyons), took him prisoner and put him to death.

The triumphant Septimius Sévérus soon showed his subjects that they had found in him a master. He was stern and cruel in character, and signalized his victory by putting forty-one Senators and a number of wealthy provincials to death, simply because they had supported his rivals. Under him the Roman Empire became a military despotism, and the Senate was deprived of its power and even openly insulted. He replaced the Prætorian Guards with a force of forty thousand select troops, which constituted the garrison of Rome and served in the capacity of the Emperor's body-guard. The commander of this force was the Prætorian Prefect, who ranked as the second person in the Empire; not only commanding the garrison in the city, but being also intrusted with the management of the finances, and with certain legislative and judicial functions; thus becoming a rival of the Emperor himself.

Septimius Sévérus was an able general, and endeavored to improve the discipline of the army, but failed in his efforts in this direction. In A. D. 197 he undertook an expedition against the Parthians, whom he defeated; capturing the cities of Seleucia, Ctesiphon and Babylon; conquering Adiabêné and annexing it to the Roman Empire; and thus ending the war the year after it had commenced (A. D. 198). After the triumphant close of his Parthian campaign, he visited Egypt, where he studied, with an inquiring eye, the different ruins and monuments which even in that day rendered the banks of the Nile interesting.



The Roman arms in Britain having experienced some checks, Septimius Sévérus determined to recover the territory which the savage Pícts and Scots of Caledonia had conquered. After appointing his sons, Caracalla and Geta, his successors in the Empire, he landed in Britain, accompanied by his sons (A. D. 208). Leaving Geta in the South of the island, he took Caracalla with him in his march against the Caledonians in the North. As he pursued the inhabitants through their woods and marshes, he lost fifty thousand men in this toilsome expedition; but by so harassing the Caledonians, he forced them to sue for peace and to relinquish a large part of their territory.

For the purpose of securing his conquests in the North of Britain, Septimius Sévérus erected a wall from the mouth of the river Tyne to Solway Frith, a distance of sixty-eight miles. This wall was constructed of freestone; and was twelve feet high and eight feet thick, with a ditch on the north side, and a number of fortresses along its extent. This barrier prevented the Caledonians from making predatory inroads into the Roman territories south of it.

Septimius Sévérus retired to Eborácum (now York), where Caracalla attempted to assassinate his father. The aged Emperor was so shocked at his son's brutality that he summoned him into his presence and offered him a naked sword, saying: "If you are ambitious of reigning alone, imbrue your hands now in your father's blood, and let not the world witness your want of filial tenderness." Caracalla was little abashed by this reproof. He incited the troops to mutiny and to proclaim him Emperor. When Septimius Sévérus, who had now lost the use of his feet, was informed of this proceeding, he ordered his attendants to place him in a litter; and then summoned Caracalla, the Tribunes and the centurions, into his presence. They were so confounded with the Emperor's energy and boldness that they implored his pardon on their knees, whereupon the Emperor replied: "It is the head that governs, and not the feet." As his stern gaze fell upon Caracalla, the

sword dropped from the hand of the would-be parricide. The spectators were utterly amazed when the Emperor forgave his son and put all whom he named as his accomplices to death with cruel sufferings.

The last years of the life of Septimius Sévérus were troubled by the animosity between his two sons, which their common dependence upon him did not restrain. It was that neither might be left at the other's mercy that he named both as his successors, giving them this parting advice: "Be generous to the soldiers and trample on all beside." Finding his disorder gaining upon him, Septimius Sévérus asked for poison, but it was refused him. He then swallowed an immense quantity of food to hasten his death, and this had the desired effect. He died at Eborácum at the age of sixty-five years, after a reign of eighteen years (A. D. 211).

He was succeeded by his sons, CARACALLA and GETA, who were proclaimed joint Emperors by the army. The two brothers soon manifested the most violent antipathy toward each other. They reigned together for a year, during which they returned to Rome. At the end of the first year of their joint reign, an effort was made to settle their quarrel by dividing the Empire between them; and when this failed, Caracalla murdered his brother in his mother's arms, thus becoming sole Emperor (A. D. 212). To prevent the consequences of this atrocious deed, the fratricide won the support of the soldiers by large gifts of money, and then induced the Senate to rank his murdered brother as one of the gods.

Caracalla was a cruel monster and tyrant. Remorse of conscience for the murder of his brother is believed to have deprived him of his reason. He endeavored to drown the reproaches of his conscience by putting to death all who might remind him of his murdered brother; and accordingly twenty thousand persons, whom he classed as "Geta's friends," among whom was a daughter of Marcus Aurelius, a son of Pertinax, a nephew of Commodus, and the eminent jurist Papinian, were thus removed.

Still the Emperor's conscience allowed him no rest; and he left Rome, beginning a series of aimless wanderings through the provinces of the Empire, thus passing the remainder of his life. He showed himself the common enemy of the human race, grievously oppressing the people wherever he went, and marking his progress by his cruelties. While angry at some trivial matter in Alexandria, he caused a general massacre of the citizens of that Egyptian metropolis, thus sacrificing the lives of thousands of people. Almost every Roman province thus suffered from his atrocities.

Knowing that he was hated by his subjects, he placed his sole dependence upon the army, and employed the most iniquitous means to obtain money to purchase the venal support of the troops, putting to death the wealthiest men in Rome on charges of treason, and confiscating their estates. In order to extend the incidence of the *succession-tax* (*vicesima hereditatium*), Caracalla suddenly conferred the rights of Roman citizenship upon all the inhabitants of the Empire; at the same time increasing the tax from five to ten per cent.

Near the end of his reign, Caracalla undertook to conquer Parthia. He established his head-quarters at Edessa, in Mesopotamia, in A. D. 214, and crossing the Tigris, captured Arbéla; and by A. D. 216 he had driven the Parthians into their mountain fastnesses. He intended to continue the war the next year; but, before the campaign could be opened, the Emperor was assassinated near Edessa by Martial, a centurion, who had been engaged for the purpose by Macrinus, the Prætorian Prefect, who was obliged to resort to this act to save his own life, of which the detestable tyrant was about to deprive him (A. D. 217). Macrinus was not at first suspected of any complicity in the assassination of Caracalla, but the soldiers seized Martial and cut him to pieces.

After some hesitation, the army proclaimed MACRINUS Emperor, and the Senate confirmed him. He was a native of Mauritania, and was exceedingly popular with

the Romans in the commencement of his reign, but this popularity was of brief duration, as we shall presently see. He began his reign by seeking to undo the evil acts of Caracalla. Being defeated by the Parthian king, he cowardly purchased a peace with a large sum of money. His constant affection for the virtuous Aurelius irritated the people and made him an object of popular contempt.

In his efforts to restrain the licentiousness of the troops, he found himself obliged to adopt some severe rules of discipline; and this produced a mutiny of the army. Julia Mæsa, the grandmother of Bassianus, who was an illegitimate son of Caracalla, took advantage of this rebellious spirit, and recommended Bassianus to the notice of the soldiers by distributing liberal presents among them.

While Macrinus was leading a life of luxury at Antioch, the troops at Rome proclaimed Bassianus Emperor. On hearing of this revolution in the imperial capital, Macrinus sent his legate Julian to Italy with some legions; but these troops killed their commander and declared for Bassianus. Macrinus then took the field in person; but, while a battle was in progress between his force and the troops who had declared against him, he cowardly abandoned the field to his enemies. He was pursued by the forces of his rival; and, while he was detained at Chalcedon by sickness, he was surprised and carried a prisoner to Antioch, where he was put to death by his enemies (A. D. 218). His son, Diadumenus, whom he had named as his successor, met a similar fate.

HELIOGÁBALUS, the name by which Bassianus was known as Emperor, was a Syrian youth of but fourteen years; and at the time of his accession was High-Priest of the Syrian sun-god Heliogábalus, in the great temple of Emesa (now Hems). He assumed the title of Marcus Aurelius Antoninus. His accession to the imperial dignity was ratified by the Roman Senate and people. He was surrounded by flatterers, who perceived that it was for their interest to gratify all his desires; and he soon aban-

doned himself to all the profligacy of the times. The Roman historians described him as a monster of sensuality and vice.

He appointed his mother and his grandmother his colleagues in the Empire. He created his grandmother a member of the Senate with rank next after the Consuls. He created a Senate of women to arrange the fashions of dress which were to prevail in the Empire, and to prescribe the precedence of ranks and the etiquette to be observed in visiting each other. He raised his horse to the office of Consul, and fed him with gilded oats. He compelled the Romans to worship the Syrian god whose name he bore; and the shrines of the Roman gods were plundered to embellish that of this new divinity, while the grave ceremonies of the Roman religion were replaced with the infamous orgies of Syria. He became enamored of one of the Vestal Virgins, forcibly took her from her sacred seclusion, and compelled her to become one of his wives.

Heliogabalus possessed no talent whatever, and was addicted to the lowest sensual vices, caring only for gluttony and debauchery. He painted his face, attired himself in female apparel, and publicly paraded his vices. He was so prodigal that he considered nothing worth eating that could be purchased for a moderate price, and is said to have squandered immense sums on the luxuries of the table. His dresses, jewels and golden ornaments were never worn twice, but after being once worn were given to his slaves and parasites. His apartments were furnished with the richest stuffs, covered with gold and jewels, and the floors were spread with gold dust. His mats consisted of the down of hares, or soft feathers from under the wings of partridges. His carpets were composed of gold and silver tissue; and his shoes were covered with precious stones, for the purpose of attracting the admiration of the populace.

The extravagances of Heliogabalus soon exhausted the resources of the Empire; and his grandmother was so annoyed by his disgraceful prodigality that she conceived the design of checking his extravagances

by assigning him a colleague in the imperial dignity, persuading him to adopt his cousin Alexander Sevérus as his colleague and successor. Heliogabalus was soon annoyed at this restraint upon his vices, and desired to rid himself thereof. But the virtues of Alexander Sevérus, which were in marked contrast with the contemptible vices of Heliogabalus, soon gained many friends for the young prince, won for him the favor of the Prætorians, and drew upon him the Emperor's jealousy.

When Heliogabalus endeavored to remove Alexander Sevérus from office, a riot ensued; and the young prince would have been killed while walking in his garden had he not fled to save his life. But the seditious spirit thus aroused was not quelled so easily. The soldiers insisted upon guarding Alexander Sevérus and preventing any of the Emperor's favorites from corrupting him with their debasing associations.

Heliogabalus was now seriously alarmed; and perceiving the desperation of his cause, he made preparations for death suitable to his general habits. He therefore constructed a tower with steps of gold and mother-of-pearl; from which he might, in his last extremity, throw himself headlong. He kept cords of purple, silk and gold, about his person, with the design of strangling himself. He provided golden swords and daggers, and had boxes of emerald supplied with different kinds of poisons. In this condition of mind, he contemplated plans to take his rival's life by poison and by other means; but all these schemes proved abortive. Finally his soldiers mutinied against him, and followed him through the rooms of his palace. They dragged him from an obscure corner, killed him, and cast his body into the Tiber (A. D. 222). His mother and many others of his partners in crime met with a similar fate.

ALEXANDER SEVÉRUS was thereupon unanimously declared Emperor by the Senate. He was a very different kind of a man from his infamous cousin and predecessor, and was in every respect worthy of the high

honor thus thrust upon him. He was the son of Mammæa, the younger daughter of Julia Mæsa, and had been educated with great care. He was a young man of pure and blameless morals, but he lacked sufficient energy and force of character to check the advancing tide of corruption that was threatening to engulf the Empire.

During his entire reign he shrank from the task of governing his dominions, submitting himself to his mother's direction. The tendency of his reign was for good. The young Emperor's good example had an excellent effect, and his mother's influence was elevating; but neither had sufficient strength of character to execute the reforms which they attempted. Nevertheless, his reign constitutes an agreeable contrast with the period immediately preceding it. Men distinguished for their wisdom and virtue were elevated to positions of honor and trust. The Senate was treated with a respect and a consideration beyond its merits, and an honest effort was made to administer the government upon principles of purity and economy.

Alexander Sévêrus showed favor to the Christians and protected them from persecution, and admitted a bust of Christ among the images in his domestic place of worship. His accomplishments are highly extolled by historians. He patronized literature and devoted his leisure hours to the study of the Greek and Latin authors. He was likewise skilled in mathematics, music, painting and sculpture.

During the reign of Alexander Sévêrus a great revolution took place in the East. In A. D. 226 the New Persians overthrew the Parthian Empire and established the *New Persian Empire of the Sassanids*. Artaxerxes, the founder of this new empire, aimed at recovering all the dominions over which Darius Hystaspes ruled seven centuries before, and demanded that Alexander Sévêrus should instantly relinquish all the Roman provinces in Asia. The young Roman Emperor answered this demand by leading his army across the Euphrates in A. D. 231. In the short war which followed, Alexander

Sévêrus claimed entire success; but it would appear that he was barely able to hold his Eastern dominions. The Persian king was, however, so crippled by the struggle that he was unable to attempt to drive the Romans out of Asia; and peace was concluded in A. D. 232.

On the return of Alexander Sévêrus to Antioch, after his campaign against the Persian king, his mother, Mammæa, sent for the famous Origen, one of the greatest of the Fathers of the Christian Church, to instruct the young Emperor in the Christian doctrines.

In the meantime the northern portion of the Empire was invaded by hordes of barbarians from Germany and Sarmatia, who crossed the Rhine and the Danube in such swarms that they spread alarm even to the very gates of Rome. The Emperor took the field in person against the German tribes who had invaded Gaul in A. D. 234. He took post at Mogontiacum (now Mayence); but the strict military discipline which he enforced in his army excited a mutiny among the German legions, which had been accustomed to every kind of indulgence during the preceding reigns. Maximin, one of the generals under the Emperor, fomented this seditious spirit; and finally the mutinous soldiers burst into the Emperor's tent and cut off his head. Thus the good Alexander Sévêrus fell a victim to assassination, early in A. D. 235, before he was able to begin an active campaign against the barbarian invaders of Gaul.

MAXIMIN, the instigator of the murder of Alexander Sévêrus, was instantly proclaimed Emperor by the mutinous troops. His father was a Thracian shepherd, and Maximin himself had exercised the same humble calling. By frequently leading his countrymen against the barbarians, he had acquired a knowledge of irregular warfare, and was actuated by a desire for military glory.

He accordingly joined the Roman army, where he soon became distinguished for his courage and discipline, as well as for his strength and gigantic stature. He was

almost eight and a half feet high, and his physical frame was equally strong and symmetrical. He was said to have been able to draw a load which a yoke of oxen were not capable of moving. He was likewise credited with sufficient strength to break a horse's thigh-bone by a kick, and to strike out a horse's teeth by a blow of his fist. He is also represented as usually eating forty pounds of meat daily, and drinking six gallons of wine. Such are the wonderful stories related of Maximin's physical strength.

Maximin first exhibited his strength at the public games which Septimius Sévère celebrated on his son Geta's birth-day. The gigantic Thracian had requested permission to contend for the prize of wrestling, but the Emperor permitted him to engage with slaves only. He surpassed sixteen persons in running, successively. He kept pace with the Emperor on horseback; and, after being thus fatigued, he overcame seven of the most active soldiers. These remarkable physical exploits induced Septimius Sévère to take the powerful Thracian into his body-guard. He became centurion during Caracalla's reign; after which he experienced different vicissitudes of fortune, until Alexander Sévère assigned him the command of a legion in Germany.

Maximin was an illiterate, coarse and brutal ruffian. The base ingratitude which he had displayed toward the virtuous Alexander Sévère was followed by a system of tyranny and brutality which has scarcely a parallel in the reigns of the worst of his predecessors. The Senate having refused to ratify his elevation to the imperial dignity, he resolved to reign without the concurrence of that body. He put to death every individual whom he did not like, and determined to compel unwilling obedience from all ranks. He condemned rich men to execution, for the purpose of confiscating their estates. With the true spirit of a mean upstart, he put to death all who were acquainted with him in early life, and who remembered his low birth. He promptly sacrificed all whom he suspected of plotting

against him, and four hundred persons fell victims to his suspicion. Maximin killed some of these by beating. He exposed others to wild beasts. He crucified others, and sewed up others in the carcasses of animals just slain. He also signalized his reign by the sixth great persecution of the Christians.

Maximin made war on the Germans, whose armies he defeated, and whose country he laid waste to an extent of four hundred and fifty miles. The soldiers were heartily devoted to him, because of the increased pay which he allowed them on his expeditions against the Germans, and because of the zeal with which he shared in all the duties of a common soldier, he being always found at the point of danger, fighting as a private, while commanding as a general.

But a rebellious spirit was excited in the Roman provinces in Africa, where Maximin's cruelties and extortions rendered his name odious. Gordian, the Proconsul of Africa, then in his eightieth year, and whose talents and virtues were well known in the Empire, was proclaimed Emperor, along with his son, by the people of Africa, who rose in rebellion in A. D. 238. As Gordian found it impossible to decline the office which the soldiers and people forced upon him, he informed the Senate of what had occurred in Africa, assuring them of his reluctance to accept the exalted station, and declaring that he would retain the imperial authority only long enough to deliver the Empire from its oppressor.

The Senate and people of Rome confirmed the elevation of the two GORDIANS to the imperial office, removed the governors, declared Maximin a public enemy, and ordered the provinces to acknowledge Gordian and his son as Emperors. When Maximin was informed of these proceedings, he burst into an ungovernable rage, raving like a madman and beating his head against the wall. But when he became somewhat cooler by reflection, he harangued his troops, promising to reward them with the estates of his enemies; after which he determined to

march to Rome and gratify his revenge by an indiscriminate massacre. He therefore concluded peace with the barbarians and led his army toward Italy. On his march thither he was informed that Gordian and his son had been defeated and slain in Africa by Capelianus, one of Maximin's adherents in that province.

This intelligence raised the hopes of the tyrant and produced dreadful consternation at Rome; but the Senate, undismayed by the calamity, appointed PUPIENUS and BALBINUS joint Emperors. The populace were not satisfied with this choice. A great multitude assembled while the new sovereigns were offering the customary sacrifice, and loudly clamored for a prince of the Gordian race. After the Senate had in vain endeavored to quiet the mob, a youth of the Gordian family, only twelve years of age, was proclaimed Cæsar.

Meanwhile Maximin entered Italy with his army and besieged Aquileia; but that city was heroically defended by its inhabitants, who dreaded the cruelties of the tyrant. They threw scalding pitch and sulphur upon the soldiers who attempted to scale the walls. The old men and women fought upon the ramparts, and the women cut off their long hair to be twisted into bow-strings for the defenders. Enraged by this unexpected resistance, the tyrant vented his fury upon his own soldiers, putting several of them to death. This produced a mutiny in his army, and a large party of soldiers entered Maximin's tent at noonday and killed the tyrant, along with his son and his chief favorites (A. D. 238).

The assassination of Maximin restored internal tranquillity to the Empire, which was, however, soon involved in foreign wars. The barbarian Carpi and Goths crossed the Danube and ravaged the province of Mœsia; while the New Persians renewed hostilities on the eastern frontiers of the Roman dominions. Pupienus was making preparations to march against the New Persians, but was detained by serious events at home.

Jealousies had arisen between the two Emperors. Pupienus was universally re-

garded as superior to his colleague as a soldier and a statesman; but as he was a blacksmith's son, Balbinus considered him as his inferior. The petty quarrels resulting from this cause emboldened the Prætorian Guards, who were again as powerful and as insolent as they had been before they were humbled by Septimius Sévêrus; and they now resolved upon an attempt at revolution in the government. They accordingly attacked the palace while the two Emperors were returning from the Capitoline Games, seized both of them and murdered them within six weeks of the murder of Maximin, and proclaimed the younger GORDIAN Emperor (A. D. 238).

The younger Gordian was the grandson and nephew of the prince of that name who had headed the revolt in Africa. As he was only twelve years of age, he was a mere tool in the hands of his ministers. At length he came under the influence of Timesitheus, the Prætorian Prefect, who acted as minister and guardian of the young Gordian. Timesitheus was well qualified for this duty, as he united the valor of a soldier with the wisdom of a statesman. As long as Timesitheus lived, the authority of the Empire was upheld with vigor.

The successes of the New Persians in the East attracted the attention of Timesitheus to that quarter. On his march against the Persians, he encountered an army of Gauls in Mœsia. The Gauls had attempted to settle in Thrace, but were driven back by Timesitheus after many battles. Timesitheus also defeated the New Persians in every battle and pursued them to the gates of Ctesiphon, their capital.

But these victories were overbalanced by the death of Timesitheus, who died suddenly, supposed to have been poisoned by Philip the Arabian, who succeeded him as Prætorian Prefect. The good fortune of Gordian appears to have deserted him with the death of his able minister. Philip the Arabian profited by the public discontents, managing to make himself the colleague of the Emperor, whom he then poisoned, thus making himself sole Emperor (A. D. 244).

**PHILIP THE ARABIAN**, the assassin and the successor of Gordian III., was a native of Bostra, in Arabia. His father had been captain of banditti in Arabia, and had in all probability educated his son to the same adventurous calling. During a visit to the scenes of his early life, Philip founded a city in Arabia, naming it Philippopolis.

Philip the Arabian began his reign by making peace with Persia, and defeated the Carpi on the Danube the next year (A. D. 245). The thousandth anniversary of the founding of the city of Rome occurred during this reign, and Philip celebrated the event by secular games with a magnificence corresponding to the occasion. He entertained the people of Rome with splendid shows, and two thousand gladiators fought in the amphitheater for their amusement (A. D. 248).

Dissatisfied with Philip's reign, the Syrians set up an Emperor in the person of Jotapianus; while the legions in Mœsia and Pannonia proclaimed Marinus Emperor. Both these leaders soon lost their lives; but the mutiny of the army still continued, and Philip sent a Senator named Decius to quell it. No sooner had Decius reached Illyricum than his soldiers forced him to assume the imperial title, threatening him with instant death in case of his refusal. He then led his legions into Italy against Philip, who took the field against the rebels; but Philip was defeated and slain near Verona, in A. D. 249, and DECIVS became Emperor.

Decius, thus made Emperor against his will, was acknowledged by the Senate and the people of Rome; and was surnamed Trajan, on account of the resemblance of his character to that of the virtuous Emperor of that name. During his brief reign of two years, he endeavored to restore the purity of religion and morals among the Romans. With this design he permitted the office of Censor to be revived; and Valerian, a man of the strictest morals, was intrusted with its duties. The Emperor guarded the dignity of the patrician class, as well as the interests of the lower ranks.

But Rome had now fallen into such a condition that no individual talent and no high example of virtue was sufficient to check the progress of corruption and prevent the national downfall. The constant and bitter controversies between the Christians and the Pagans throughout the Empire produced the most pernicious disputes in Rome itself; while the existence of the Empire was threatened by the increasing insolence of the barbarian hordes beyond the northern frontiers of the Roman dominion.

Decius tarnished his reign by the seventh great persecution of the Christians; thousands of whom in different parts of the Empire were driven from their homes and put to death in the most cruel manner, while many fled for refuge to the mountains and deserts. A general massacre of the Christians occurred at Alexandria, in Egypt; and the Bishops of Jerusalem, Antioch and Rome died the death of martyrs. This was the most dreadful persecution which the Christians had suffered since that of Nero.

The religious troubles which distracted the Empire were interrupted by a formidable invasion of the Roman dominions by the Goths, a fierce Scandinavian tribe, who in A. D. 250 ravaged Dacia and crossed the Danube and devastated Mœsia and Thrace. Decius marched against the barbarians; but was defeated in a great battle with them, the Goths, however, losing thirty thousand men (A. D. 250). The next year (A. D. 251) he made an effort to retrieve his ill-fortune; but was lured into an ambuscade by the treachery of his own general, Gallus; and the Roman army was surprised in a narrow defile near Forum Trebonii, in Mœsia, and was surrounded by the Goths. Seeing his own son shot by an arrow, and his troops routed, the Emperor in despair spurred his horse toward the enemy and plunged into a marsh, where he was instantly swallowed up and seen no more (A. D. 251).

The army now allowed the Senate to regulate the succession; and that body proclaimed GALLUS Emperor, with Hostilianus, the young son of Decius, and his own son,

Volusianus, as his colleagues. The first act of the new Emperor was to purchase a humiliating peace with the Goths by agreeing to pay to them an annual tribute on condition that they should abstain from invading the Roman dominions. This dishonorable peace cost Gallus his popularity at Rome, and the discontent which it occasioned was increased by the accumulating calamities with which the Empire was now visited in quick succession.

During the reign of Gallus occurred the eighth great persecution of the Christians. A destructive pestilence ravaged Rome and the whole Empire. The provinces south of the Danube were scourged by a fresh invasion of the Goths, who were repelled by Æmilianus, the governor of Pannonia and Mæsia. The victorious troops of Æmilianus at once proclaimed their general Emperor, and he instantly marched toward Rome. Gallus and his son took the field against Æmilianus, but were murdered by their own troops at Interamna, whereupon the Senate acknowledged ÆMILIANUS as Emperor (A. D. 253).

Æmilianus at once found a competitor for the imperial purple in the virtuous Valerian, who was recognized as the best and ablest man of his time. Gallus had sent him to bring the legions in Gaul and Germany to his aid. As he did not arrive in time to save Gallus, he turned his arms against Æmilianus, who was defeated and slain in battle after a reign of only three months (A. D. 253).

The Senate and the people promptly acknowledged VALERIAN as Emperor. He was then sixty-three years of age, and was therefore too old to grapple with the perils and difficulties which at that time endangered the Empire. Accordingly his reign was clouded with misfortune. He possessed an unsullied character, and powers which might have revived the sinking fortunes of the Empire; but the talents and virtues which had distinguished him in private life appeared to little advantage after his elevation to the sovereign power. He made some efforts to reform abuses; but tarnished his

reign by the ninth great persecution of the Christians, when St. Cyprian, Archbishop of Carthage, suffered martyrdom.

The Northern barbarians no longer entertained any fear of the Roman name, and the rapidly declining Empire was now alarmingly conscious of their power. The Franks from the Lower Rhine and the Alemanni from Southern Germany ravaged Gaul, Spain and Italy; and even crossed the Pillars of Hercules (now Straits of Gibraltar), extending their devastations to Africa. The fleets which the Goths constructed on the Euxine, or Black Sea, spread consternation and dismay along the coasts of Asia Minor and Greece; and Cyzicus, Chalcedon, Ephesus, Trebizond, Nicomedia, Nicæa and Prusa were captured and burned by the barbarians, who also took Corinth and Athens.

In the East the New Persians extended their territory toward the north-west at the expense of the Roman Empire; the valiant Sapor I., the second of the New Persian kings belonging to the dynasty of the Sassanidæ, having conquered Armenia and invaded Mesopotamia. Valerian took the field against the New Persian monarch, and attempted to drive him out of Mesopotamia. He imprudently crossed the Euphrates, and was surrounded by the New Persian army near Edessa, in a situation where neither courage nor military skill could be of any avail; and he was accordingly defeated and taken prisoner, and carried by Sapor in triumph to the Persian capital (A. D. 260).

Sapor refused all offers of ransom for his illustrious captive, and kept him loaded with chains, but clad in his purple toga, a constant prisoner at the Persian court for the remaining seven years of his life. The ancient accounts tell us that the captive Emperor was subjected to every brutal insult by his barbarous conqueror, who used his neck as a footstool whenever he mounted his horse; who put out his eyes and flayed him alive after he had languished in captivity for seven years; and who tanned his skin, painted it red, and nailed it up in a Persian temple as a national trophy. Such is the common account of the captivity of



the unfortunate Valerian; but the particulars are not fully authenticated, and the story is undoubtedly largely an invention.

Valerian had associated his son Gallienus with himself in the Empire as his colleague as early as A. D. 254; and upon his father's capture, in A. D. 260, GALLIENUS became sole Emperor. He received the tidings of his father's misfortune with secret satisfaction and with open indifference. He appeared to be familiar with almost all else except the art of government. Gibbons says that he "was a master of several curious but useless sciences; a ready orator, an elegant poet, a skillful gardener, an excellent cook, and a most contemptible prince." During his reign of eight years, the disasters to the Empire begun in the preceding reigns continued unabated.

At the time of the accession of Gallienus, the barbarians, encouraged by Valerian's captivity, invaded the Empire on every side. The Goths and the Scythians ravaged Pontus. The Franks and the Alemanni carried fire and sword into Rhætia, advancing as far southward into Italy as Ravenna. The Sarmatians and the Quadi entered Dacia and Pannonia. Other barbarous tribes made inroads into Spain, taking many strongholds in that province. Gallienus drove the barbarians out of Italy, and Regillianus defeated them in Dacia and Pannonia.

After these successes, Gallienus sunk into utter inactivity; and his indolence encouraged a number of pretenders to spring up in the various provinces of the Empire, who are usually styled *The Thirty Tyrants*. Most of them had short and inglorious reigns, and their kingdoms usually perished with them; the only two exceptions to this rule being the kingdom which Posthumus founded in Gaul and which lasted seventeen years under four successive princes, and the Kingdom of Palmyra founded in the East by Odenátus in A. D. 264.

Odenátus made himself master of Syria and the neighboring countries. He achieved several victories over the New Persians and besieged Sapor in Ctesiphon. Gallienus determined to convert Odenátus from a rival

into a friend, and proclaimed him his partner in the Empire; but the Palmyrenian chieftain was assassinated by some of his own countrymen in A. D. 267, and was succeeded by his widow, Zenobia, who assumed the title of *Queen of the East*.

As none of the other rivals of Gallienus possessed sufficient strength to enable them to make a successful resistance against his arms, he maintained himself in the imperial dignity, while all his competitors suffered violent deaths. Gallienus himself was assassinated by his own troops, while besieging Mediolanum (now Milan), in A. D. 268.

The troops proclaimed MARCUS AURELIUS CLAUDIUS, one of their generals, Emperor. The new sovereign's wisdom and firmness for a time arrested the work of destruction which was threatening the dissolution of the Empire. He conquered the Alemanni and drove them out of Italy in A. D. 268, and vanquished the Goths in Mœsia in the following year. He then prepared to take the field against Zenobia, the Queen of the East, who had extended her dominion over Egypt and assumed imperial authority; but a pestilence broke out in the Emperor's army at Sirmium, in Pannonia, and Claudius himself was among its numerous victims, dying in A. D. 270, after a short but glorious reign of two years, during which he delivered the Empire from some of its greatest perils and gave it a new lease of life.

QUINTILLIUS, the brother of Claudius, was thereupon proclaimed Emperor by the army; but his efforts to revive the ancient military despotism gave so much dissatisfaction that he was killed by the soldiers after a reign of but seventeen days (A. D. 270). The virtuous AURELIAN, one of the leading generals of the army and a native of Sirmium, in Pannonia, whom Claudius on his death-bed had recommended as his successor, was then proclaimed Emperor by the soldiers, and was confirmed by the Senate, which body was well acquainted with his merits.

Aurelian was also a soldier of fortune, like Claudius. He was of humble origin, but was in every respect worthy of the

exalted position, to which he had risen by the force of his own talents. His short reign of almost five years was one of the most brilliant in the annals of the Roman Empire. He routed the Goths in Pannonia in the first year of his reign (A. D. 270), thus obliging them to make peace. He then marched against the Germans, who had again invaded Italy. He was at first defeated; but he soon retrieved his fortune, cutting the whole barbarian army to pieces. He next vanquished the Vandals, who had just crossed the Danube. By reviving the rigid discipline of the army, he rendered it capable of winning its victories.

Determined to reunite the scattered fragments of the Empire, Aurelian, after securing the tranquillity of Europe, marched against Zenobia, the Queen of the East, in A. D. 272. This famous Queen of Palmyra was one of the most remarkable characters in history. She claimed descent from the Ptolemies of Egypt, and is said to have professed the Jewish religion. She was familiar with the principal languages of Asia and Europe, and was skilled in the leading sciences of the times. She had such a knowledge of affairs of state that the successes of her husband, Odenátus, were said to have been due to her counsels. Zenobia ruled Syria and Mesopotamia for almost six years, discharging all the duties of an excellent sovereign and an intrepid commander; but her ambition hastened her ruin. Not satisfied with the conquest of Egypt, she aspired to the dominion of Asia; and Aurelian resolved to extinguish this power which so audaciously encroached upon the dignity of Rome.

On his march against Zenobia, Aurelian defeated the Goths in a great battle in Thrace, and pursued them across the Danube and killed their king. He then crossed the Hellespont into Asia, and defeated Zenobia's army in an obstinate and sanguinary battle near Antioch (A. D. 272). After gaining a second victory, Aurelian was enabled to besiege Palmyra, Zenobia's capital, which the undaunted queen defended with remarkable spirit and resolution. Finally

perceiving that there was no hope of succor, Zenobia attempted secretly to make her escape into Persia; but was betrayed by her servants and made prisoner (A. D. 273). Palmyra surrendered to Aurelian; but after he had taken possession of the city and garrisoned it, and begun his march for Rome, the Palmyrenians revolted and massacred the Roman garrison.

Aurelian promptly marched back to Palmyra, took the city by storm, and gave it up to pillage and massacre. The unfortunate inhabitants were mercilessly slaughtered, regardless of age or sex. Torrents of blood were shed. The wealth of the citizens became the prey of a rapacious and brutal soldiery. The temples were stripped of their magnificent ornaments. In short, the city was one scene of havoc, devastation and massacre. This great catastrophe proved the final ruin of Palmyra, and Zenobia's splendid capital fell from its ancient power and magnificence, to rise no more. The ruins of this famous city in the midst of the Syrian desert excite the admiration of the modern traveler by their beauty and grandeur.

As soon as the Palmyrenian revolt had been quelled, Aurelian was again obliged to exercise his arms against an insurrection. The troops in Egypt rebelled; but the celerity of Aurelian's march disconcerted this mutiny, which might otherwise have been formidable. The insurgents were speedily subdued; and after the Emperor had thus restored tranquillity in the East, he determined to recover Spain, Gaul and Britain, which Tetrícus had united into one kingdom. Aurelian restored this Western kingdom to the Empire in a single campaign (A. D. 274), after which he returned to Rome and was honored with the most splendid triumph that the city ever witnessed.

Aurelian's generous treatment of his captives was most honorable to him. He assigned a suitable estate to Zenobia and her children, in the vicinity of Rome; and the captive queen, becoming reconciled to her lot, passed the remainder of her life in ap-

parent contentment as a respectable Roman matron. Her daughters were married into distinguished families, and the race had not become extinct when the Empire fell, two centuries later.

In the meantime, for the purpose of securing his capital against a sudden barbarian attack, which the recent invasions of Italy had demonstrated could be easily made, Aurelian fortified Rome with a new wall which inclosed the suburbs that had sprung up just outside the wall erected by King Servius Tullius eight centuries before.

In the latter part of Aurelian's reign a violent outbreak disturbed Rome, caused by the debasing of the coinage. The imperial troops who attempted to drive the insurgents from the Cœlian Hill were routed, losing several thousand men; but the tumult was quelled by great exertions. The Emperor punished the instigators of this revolt with such severity that he became generally unpopular with the citizens. He accordingly retired from Rome, amusing himself with a campaign in Gaul, where some disturbances distracted his attention. He next marched into Vindelicia and restored that province to the Empire; but he relinquished Dacia to the Goths and Vandals, as that outlying province had proven more of a burden than a benefit to the Empire ever since its annexation by Trajan a century and a half before. He removed the Roman garrisons and inhabitants of the province to the south of the Danube.

The sternness of Aurelian's disposition, and the inflexible severity which he displayed in the exercise of his authority, finally caused his assassination. While he was preparing to march against the Persians, he discovered an act of peculation on the part of Mnestheus, one of his secretaries. As the Emperor had sentenced his own nephew to death, and the judgment was rigidly executed, the guilty official could not entertain any hope of escaping the vengeance of his sovereign. By means of a forged writing, Mnestheus caused a number of persons to believe that the Emperor had also marked them for destruction,

thus inducing them to participate in a conspiracy to assassinate him. On the march to Byzantium, the conspirators attacked Aurelian and killed him by inflicting many wounds upon him (A. D. 275). But the fraud was soon discovered; and the soldiers, who were fondly attached to the murdered Emperor, tore the assassins to pieces. Aurelian had reigned only four years and nine months, but in that brief period he had reunited and reinvigorated the declining and dissolving Empire.

After this act of vengeance, Aurelian's soldiers manifested a remarkable amount of moderation and respect for the laws; quietly submitting the choice of Emperor to the Senate, instead of investing one of their own number with the imperial purple. The wretched fate of the Thirty Tyrants seems to have had the effect of checking that reckless ambition which characterized almost every Roman general, and on this occasion not one of them made any effort to claim the imperial dignity.

After a tranquil interregnum of more than half a year, the Senate elected MARCUS CLAUDIUS TACITUS, a descendant of the illustrious historian of that name, to the imperial office. Tacitus was in his seventy-fifth year; and at first declined the perilous honor thus bestowed upon him, retiring to his farm in Campania to avoid the importunities of the Romans; but the necessities of the State induced him to yield.

Tacitus was a very wealthy Senator and a man of pure character. He was a model of temperance, moderation and impartiality. He devoted much attention to the morals of the people. He also patronized literature, and ordered ten copies of the great historical works of his renowned ancestor to be carefully and accurately transcribed every year to supply the public libraries. He likewise distinguished himself as a soldier, and drove back the barbarians who made an inroad into Asia Minor; but the fatigues of war proved too much for the Emperor's feeble age, and he died in Cappadocia after a reign of but seven months (A. D. 276).

FLORIAN, the brother of Tacitus, was

chosen Emperor by the Senate upon the reception of the intelligence of the death of Tacitus; but the army in the East proclaimed their general, MARCUS AURELIUS PROBUS, a Pannonian, Emperor. A civil war was averted by the course of Florian's soldiers, who refused to fight for their general, and who killed him in a mutiny after a reign of three months, thus leaving Probus as sole Emperor (A. D. 276).

Probus was an able general, and a prudent and vigorous monarch, sincerely devoted to the welfare of his subjects, which he believed he might be able to accomplish as well by the arts of peace as by conquest. After he had become undisputed sovereign of the whole Empire, he marched into Gaul, which had been invaded by the barbarous German tribes, whom he defeated in several great battles, in which four hundred thousand of them are said to have been left dead upon the field. He drove the Germans from the region of the Neckar and the Elbe, and subdued the Sarmatians; after which he passed into Thrace, where he vanquished the Goths, compelling them to sue for peace. In Asia Minor he conquered the revolted Isaurians, and divided their lands among his veteran soldiers. He made his power so feared in the East that rebellious Egypt likewise submitted; and Varanus, the New Persian monarch, alarmed at his victories, sent ambassadors to solicit peace, and submitted to the terms which he dictated to them.

Probus subdued three pretenders who started up in various parts of the Empire. The Goths and the Vandals, hoping to profit by these insurrections, again invaded the Empire; but Probus took the field against them, and drove them back to their native wilds; after which he devoted himself to the arts of peace. He endeavored to secure the frontiers of the Empire by settling them with colonies of barbarians, who, becoming civilized, served as a defense of the Roman dominion against their less civilized kinsmen. He likewise attempted to drain the marshy lands, and to improve the agricultural system of the Empire. He encouraged

the inhabitants of Gaul and Illyricum to plant vines, and restored the seventy cities which had fallen into decay in various portions of the Empire.

Having passed through his native city, Sirmium, in Pannonia, Probus employed several thousand of his soldiers in draining a marsh in its vicinity by cutting canals to the sea. The troops so disliked this labor that they mutinied, and attacked the Emperor near an iron tower which he had constructed for the purpose of watching their operations. Probus made his escape into the tower; but, as he did not have any of his guards with him, he was overpowered and murdered by his soldiers (A. D. 282), after a reign of six years. His friends and enemies alike lamented his death, and aided in erecting an imposing monument to his memory.

CARUS, the Praetorian Prefect, was proclaimed Emperor by the army; and the Senate somewhat reluctantly confirmed this choice. The new Emperor bestowed the title of Cæsar on his two sons, Carinus and Numerian, associating the former with him as his colleague in the Empire. Carinus was one of the most depraved young men of the time, while Numerian was one of the most virtuous.

Leaving Carinus to govern the West, Carus started for the East, taking Numerian with him. He passed into Illyricum, where he defeated the Sarmatians; after which he took the field against the New Persians, marching into Mesopotamia, which he speedily conquered by defeating the New Persians, whom he pursued to the gates of Seleucia and Ctesiphon. The victorious Emperor crossed the Tigris, and seemed to be on the point of extinguishing the New Persian Empire, when he died (A. D. 283)—from disease, according to some writers; from a stroke of lightning according to others.

The superstitious fears of the Romans were excited by the Emperor's sudden death, and they obliged Numerian to retreat within the limits of the Roman dominions. Numerian's distress at his father's death was so great that he brought on a disease of his

eyes by excessive weeping, and had to be carried in a close litter on the return of the Roman army from the Persian campaign. Arrius Aper, his father-in-law, the Prætorian Prefect, entertained the design of seizing the imperial purple, and hired an assassin to murder the young prince in his litter. For the purpose of concealing the deed, he announced that Numerian was unable to bear the light; and the deception was kept up until the odor of the corpse disclosed Aper's treacherous act, when an uproar was instantly excited in the army, and the soldiers at once proclaimed **DIOCLETIAN**, the commander of the body-guard, Emperor (A. D. 284). The new sovereign put the assassin to death with his own hands, and marched westward.

In the meantime Carinus was disgusting the West by his profligacy. When he was informed of Diocletian's advance, he marched against him at the head of a large army. Diocletian's army was defeated in a battle in Mœsia; but Carinus was slain in the moment of victory by a Tribune whom he had grievously wronged, and his troops immediately acknowledged Diocletian as Emperor (A. D. 285).

A new era began in the history of the Roman Empire with Diocletian's accession, putting an end to the license of the soldiery, who, from the time of the death of Commodus, claimed the right to set up and pull down Emperors at pleasure, while the imperial authority had likewise been hampered by the powers legally vested in the Senate. The tyranny of the legions which prevailed from the death of Commodus to the accession of Diocletian was unendurable, and would have long before destroyed the Empire had not the danger with which it was constantly menaced by the barbarians made the troops willing to submit to some kind of discipline.

With Diocletian's accession the period of military despotism ended; the imperial authority was strengthened; and the army was taught its proper position as the servant, and not the master, of the state. The reforms which Diocletian commenced were

not completed until the reign of Constantine the Great. Though these reforms had the effect of vastly strengthening the imperial power, and giving a fresh vigor to the Empire by arresting its decline for the time, they tended very greatly to the division of the Roman world into two separate empires, which was already a question of time.

Diocletian was of low origin, his parents having been slaves. He received his name from Dioclea, a town in Dalmatia, where he was born. He had passed through the various gradations of office, having been promoted successively to the offices of Provincial Governor, Consul and Prætorian Prefect. He owed his elevation entirely to his abilities and merits, and was about forty years of age when he became Emperor. Diocletian possessed many virtues.

When Diocletian fully secured his authority, after the assassination of Carinus, in A. D. 285, he inaugurated the first of the measures by which he hoped to counteract the prevailing evils. As the cares of the vast Roman world were too great for one person, Diocletian divided the imperial authority, taking as his partner in the Empire one of his generals, Maximian, a brave and able soldier, but an ignorant and cruel barbarian. The two Emperors each assumed the title of Augustus.

Still the troubles of the Empire were so great that in A. D. 292 Diocletian and Maximian each took a subordinate colleague, or Cæsar, who were to occupy the position of sons and successors of the Augusti. Diocletian chose Galerius as his subordinate colleague, while Maximian selected Constantius Chlorus. These two Cæsars were younger than their patrons, and were able generals. Upon accepting the dignity conferred upon them, the two Cæsars repudiated their own wives; Galerius marrying Diocletian's daughter, while Constantius Chlorus married Maximian's stepdaughter.

Diocletian went a step farther, dividing the Empire between the four sovereigns; reserving the more settled provinces to himself and Maximian, and assigning to the Cæsars those requiring the presence of

younger and more active men. Diocletian retained the government of Thrace, Macedonia, Egypt and the Asiatic provinces. He assigned Italy and Africa to Maximian; the Danubian provinces, namely, Noricum, Pannonia and Mœsia, to Galerius; and the Western provinces, namely, Spain, Gaul and Britain, to Constantius Chlorus.

It was understood that the unity of the Empire was to be preserved, as the basis of this new arrangement. The two Cæsars were to regard the two Augusti as their superiors, and Maximian was to be guided by the influence of Diocletian, who was to be the chief of the four sovereigns between whom the government of the Roman world was thus divided. This very complex system worked smoothly during the lifetime of Diocletian, whose influence sufficed to preserve harmony in the government.

The results of the new imperial system were marked. Power was transferred from the legions to an imperial dynastic system. The principle of association, adopted on an extended scale, tended to give stability to the Empire. The ship of state was guided by firm hands; and various new arrangements were adopted, all tending toward strengthening absolutism, so that the old republican forms of the Empire were passing away, and the government of the vast Roman world was becoming a powerful imperial despotism, like the Oriental monarchies.

The restraint hitherto exercised by the Senate upon the despotic authority of the Emperors was completely removed by the transfer of the imperial capital from Rome; as Diocletian held his court at Nicomedia, in Asia Minor; while Maximian resided at Mediolanum (now Milan), in Northern Italy. Galerius had his residence at Sirmium, in Pannonia; and Constantius Chlorus held his court at Eboracum (now York), in Britain. When Rome ceased to be the capital of the Empire, the Roman Senate degenerated practically into a simple municipal body, directing the affairs of a single provincial town; and its lost privileges not being transferred to another assembly, "the Emperor remained the sole source of law, the sole

fountain of honor, the one and only principle of authority."

For the purpose of guarding against the interference of the Prætorian Guards, who from their fortified camp at Rome had for so long a time been able to dictate terms to the Emperor, Diocletian reduced their numbers, with the view of ultimately suppressing them totally—a task which Constantine the Great finally accomplished. The multiplications of sovereigns, and the care taken to secure the throne against such a contingency as a vacancy, placed the imperial authority almost beyond the risk of danger and military violence.

In A. D. 286 a revolt broke out in Britain, where Cerausius, a naval chief, who had been intrusted with a large fleet for the defense of the coasts of Britain and Gaul, rose in rebellion against the Emperor, and having won the support of the legions in Britain, seized that island and established there an independent kingdom. He increased his navy by building new ships, and established his supremacy over the Western seas. Diocletian and Maximian made vigorous but fruitless efforts to reduce Cerausius to submission; but were finally obliged to accept him as their colleague in the Empire, with the title of Augustus (A. D. 287).

After Constantius Chlorus had been made Cæsar and assigned the Western provinces, he made war on Cerausius in A. D. 292. After a long siege, Constantius took Boulogne, in Gaul, on the shores of the British Channel, and prepared to invade Britain, where Cerausius was slain by his chief officer, Allectus (A. D. 293). In A. D. 296 Constantius landed in Britain, defeated Allectus, and reestablished the Roman dominion over the island. He drove the Alemanni out of Gaul the next year, and settled his prisoners in colonies on the land which they had laid waste. ●

Maximian crushed a revolt which had broken out in Africa, vanquishing the revolted Moors in that quarter, and putting to death the pretender who had raised the standard of rebellion in that portion of the

Empire. Diocletian suppressed a rebellion in Egypt, taking Alexandria by storm, massacring several thousand of its inhabitants, and putting to death the pretender who had held the city against the Emperor.

Galerius was engaged for many years in defending the Danubian frontier against the barbarians, and maintained the renown of the Roman arms in that quarter; after which he took the field against the New Persians in the East. The Romans provoked the war with Persia in A. D. 286 by seizing Armenia and assigning it to their vassal, Tiridates. The New Persians recovered Armenia in A. D. 296. Galerius invaded Mesopotamia in A. D. 297; and, after two indecisive battles, he was defeated by the New Persians near Carrhæ, the Haran of Abraham's time. After collecting a new army, Galerius advanced through Armenia upon Assyria, and defeated Narses, the New Persian monarch, in the mountains (A. D. 298). Peace was concluded the same year (A. D. 298), by which the New Persians ceded several small provinces beyond the Tigris to the Romans; while the dominions of Tiridates, King of Armenia, the vassal of the Romans, were enlarged.

The evils of the imperial system established by Diocletian became apparent towards the end of his reign. The establishment of four imperial courts instead of one, and the increased number of officials in consequence, necessarily increased the rate of taxation, which was already exceedingly burdensome. The provinces were almost crushed under the burden of the imposts laid upon them; and the taxes were exacted from the people with the most extreme difficulty, it being usually necessary to employ violence, and sometimes even tortures, for this purpose. In consequence industry sank beneath this system which deprived it of all its earnings. Production steadily diminished, and a rise in the prices of all commodities followed. In A. D. 301 Diocletian attempted to remedy this evil by a decree fixing the maximum price for all the necessaries, and many of the luxuries, of life. But this violent interference with the

natural laws of trade thwarted its very design, simply aggravating the evils it was intended to remedy.

Near the end of his reign Diocletian sullied his character by the tenth and last great persecution of the Christians. The rapid spread of the new religion, which at that time embraced about half of his subjects, alarmed him; and he resolved upon striking an effective blow for its destruction. In A. D. 303 he issued an edict which required uniformity of worship among all the inhabitants of the Roman world. The Christians were noted as the most orderly, the most industrious, and the most faithful of the Emperor's subjects; and their church in Rome numbered fifty thousand members.

The refusal of the Christians to comply with the Emperor's decree requiring them to repudiate their religion placed them outside the pale of the law. A war of extermination was waged against them in consequence, and thousands of them perished by rack and ax in every portion of the Empire; while their property was confiscated, their churches were burned, and the Scriptures were given to the flames. It was only in the extreme West, under the more enlightened rule of Constantinus Chlorus, that the Christians escaped the malice of their bigoted adversaries. But these violent persecutions, instead of stamping out the Christian faith, only increased the number of its adherents; as the Christian ranks were filled up with new converts as fast as they were thinned by the numerous martyrdoms. The epoch of this persecution was long observed in the Christian Church as the *Era of Martyrs*; and is still remembered by the Copts of Egypt, the Abyssinians and other African Christians.

In A. D. 305, after a glorious reign of twenty years, Diocletian, weary of the cares and trials of state, abdicated the imperial dignity in the presence of a vast multitude of people and retired to private life, compelling Maximian to resign his power on the same day. Diocletian never regretted this act, which he survived nine years. When requested by Maximian and others to re-

sume the imperial purple, the ex-Emperor replied: "If you would see the cabbages I raise in my garden, you would not ask me to take a throne."

After the abdication of Diocletian and Maximian, in A. D. 305, GALERIUS and CONSTANTIUS CHLORUS were recognized as Emperors; and Galerius immediately appointed Maximin and Sévérus as Cæsars for himself and Constantius respectively. This appointment greatly offended the legions in Britain, who resented a proceeding which deprived their own leader, Constantius, of the choice of his successor.

Upon the death of Constantius Chlorus, the next year (A. D. 306), the dissatisfied legions in Britain proclaimed CONSTANTINE, the son of Constantius, as his successor. Galerius was obliged to condone this infringement of the new system, because he was unable to resist it. He therefore recognized Constantine as Cæsar, and promoted Sévérus to the rank of Augustus; so that there were now again two Augusti and two Cæsars, and the organization of the imperial college was maintained. Constantine retained his father's provinces in the West—Britain, Gaul and Spain. Sévérus ruled Italy and Africa. Maximin governed Syria and Egypt. Galerius retained for himself all the provinces between Italy and Gaul in the West and Syria in the East, comprising about three-fourths of the Empire.

The loss of the prestige and privileges of Rome in consequence of the division of the Empire and the establishment of new capitals had seriously offended the Italians, who actually rose in open rebellion in A. D. 307. The Roman Senate appointed MAXENTIUS, the son of Maximian, Emperor; whereupon Maximian joined his son and resumed the rank of Augustus, which he had resigned at the time of Diocletian's abdication. Sévérus marched to Rome for the purpose of suppressing the revolt, but was deserted by his troops, whereupon he committed suicide. By joining Constantine, Maxentius and Maximian were able to defeat the large armies which Galerius led to reduce Italy to submission, and Galerius was obliged to

return to the East. A compromise was effected in A. D. 309, by which the Roman world was ruled by six sovereigns—Constantine, Maximian and Maxentius in the West; and Galerius, Maximin and Licinius in the East. Licinius had been appointed Cæsar by Galerius upon the death of Sévérus.

This arrangement lasted but a few years, and was first disturbed by a quarrel between father and son, Maximian and Maxentius. Maximian was forced to seek refuge at the court of Constantine, who had married his daughter. Maximian was well received by Constantine at first; but, being detected in a plot against his son-in-law, he was put to death in A. D. 310.

The next year (A. D. 311) Galerius, who was as cruel a persecutor of the Christians as Diocletian had been, died at his capital, Nicomedia, in Asia Minor; thus leaving the Roman world to four Emperors—Constantine in the West, Maxentius in Italy and Africa, Licinius in Illyricum and Thrace, and Maximin in Egypt and Asia.

Maxentius alienated his subjects by his cruelties and extortions, and they requested Constantine to depose him and to unite Italy and Africa to his own provinces. Constantine had displayed his military abilities by his successful resistance to the Franks and the Allemanni, whom he kept from invading Gaul; while his generous protection of his Christian subjects had rewarded him with the gratitude and affection of the Christians in every portion of the Empire.

Constantine sought to avoid the struggle with Maxentius; but, finding that his adversary was preparing to invade Gaul, he anticipated him by entering Italy with an army of forty thousand men, crossing the Alps by the passage of Mont Cenis without opposition, in A. D. 312. The struggle was decided by Constantine's vigor and rapid movements. Constantine won a victory at Turin, took Verona after an obstinate siege and battle, and finally encountered his rival before the gates of Rome. Constantine defeated Maxentius at the Milvian Bridge, and entered Rome in triumph; Maxentius being drowned in the Tiber (A. D. 312).



The victorious Constantine thus became master of Rome and Italy, and promptly devoted himself to the task of consolidating his dominions. His first act was the disbandment of the Prætorian Guards, which Maxentius had increased to eighty thousand men. By thus dispersing this formidable military force, Constantine deprived the Roman Senate of the last vestige of its dignity, and rendered Rome incapable of resisting his will (A. D. 312).

The next year (A. D. 313) a war broke out in the East between Licinius and Maximin. In the following year (A. D. 314) Maximin was defeated in a great battle near Heraclea, on the Propontis (now Sea of Marmora); and soon afterward committed suicide in despair at Tarsus, in Cilicia, thus leaving Licinius sole master of the Eastern Roman provinces.

Encouraged by his triumph over Maximin, Licinius aspired to the dominion of the whole Roman world by driving Constantine from power in the West; and, by his intrigues for this purpose, he provoked a war with his rival in A. D. 314. Licinius was defeated in a series of battles; and was thus obliged to cede Pannonia, Mœsia, Illyricum, Macedonia and Greece to Constantine in A. D. 315. Thus the river Strymon and the Ægean Sea became the boundaries between the Eastern and Western Roman Em-

pires. Two sons of Constantine and one of Licinius obtained the title of Cæsar. Crispus, Constantine's son, defeated the Franks and the Alemanni on the Rhine; while, on the Danube, Constantine inflicted a terrible defeat upon the Goths, who had invaded the Roman dominions.

After a seven years' peace between the Eastern and Western Empires, hostilities were renewed in consequence of the ambition of Constantine, who had resolved to make himself master of the whole Roman dominions. Constantine defeated Licinius near Adrianople, besieged him in Byzantium, and finally overthrew him on the heights of Chalcedon (now Scutari), which commanded the latter city. Licinius was taken prisoner and put to death (A. D. 322).

By this triumph over the last of his rivals, CONSTANTINE THE GREAT, as he was now called, became sole sovereign of the vast Roman world; and under him Christianity became the state-religion of the Roman Empire, after he had personally embraced the religion of Christ and had thus become the *first Christian Emperor*. With this important event, the history of Pagan Rome ends, and the history of Christian Rome begins. In the following section we will trace the rise and progress of Christianity, and its ultimate triumph under Constantine the Great.

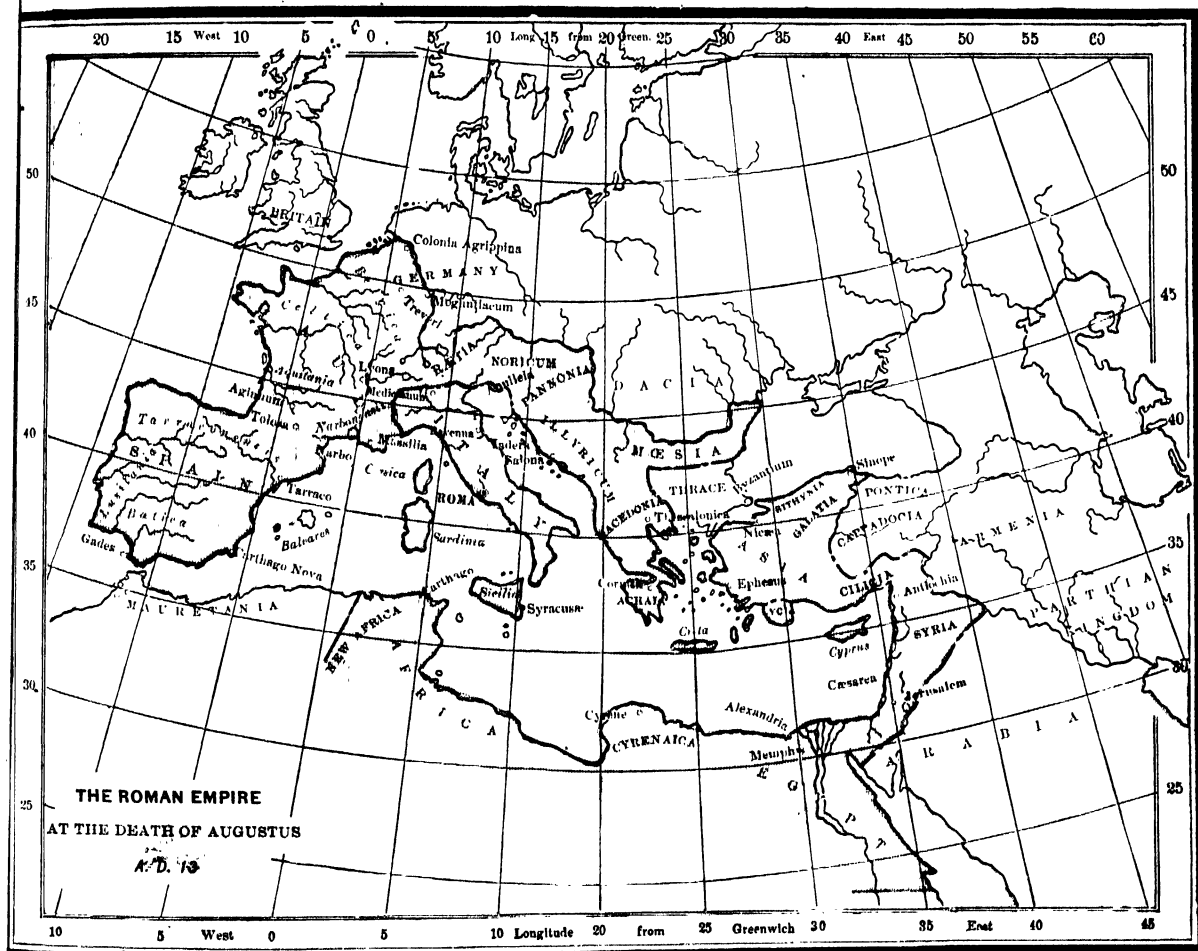
## SECTION XX.—TRIUMPH OF CHRISTIANITY.



ALREADY we have noted the birth of Jesus Christ—the founder of Christianity—during the reign of Augustus; his crucifixion during the reign of Tiberius; the propagation of his doctrines and teachings by his great Apostle, St. Paul; the rapid growth of Christianity throughout the whole Roman world during three centuries; and the Ten Great Persecutions of the Christians, beginning with that under Nero, and ending with that under

Diocletian. With every persecution Christianity grew stronger and stronger, and “the blood of the martyrs became the seed of the Church.”

The Romans were very tolerant of diverse faiths in the Empire, and the various pagan and polytheistic religions were unmolested by the Roman Emperors; but the Christians—whose virtues and purity kept them aloof from those around them in that corrupt age, and who held their meetings in secret—were looked upon with suspicion; and the perse-



# **ROMAN EMPIRE,** **AS IT EXTENDED** **IN ALL DIRECTIONS.**

A.D. 98-117  
 Geo. F. Cram,  
 ENGRAVER AND PUBLISHER,  
 Chicago Ill.



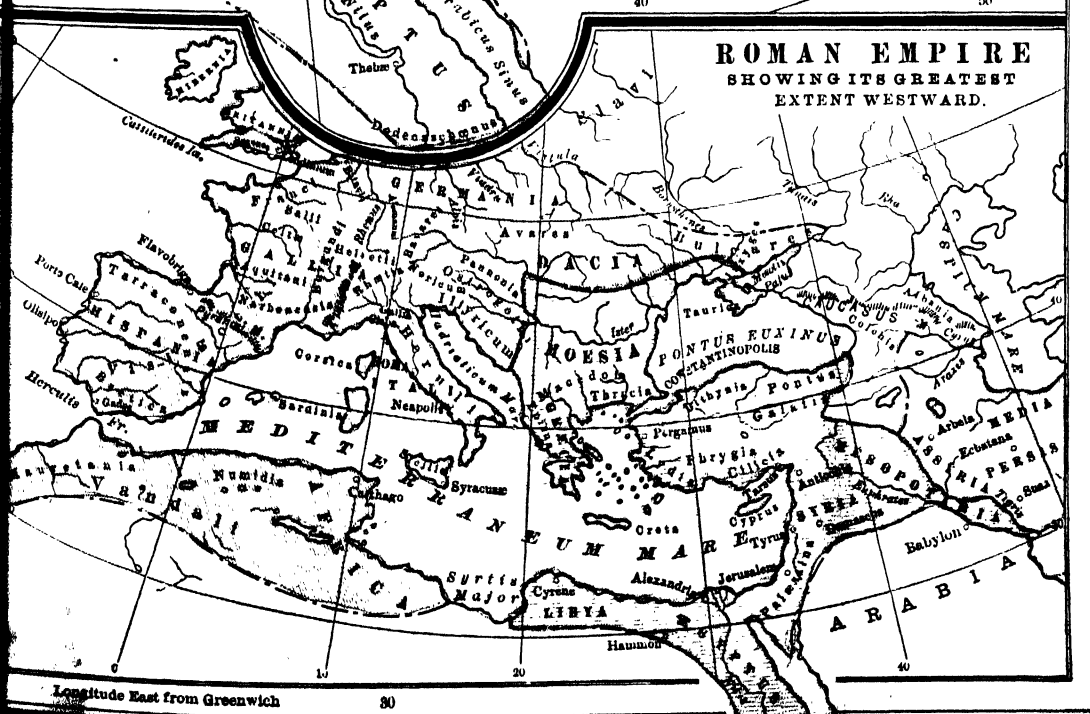
Longitude 48 from Ferro 58 68 East 78



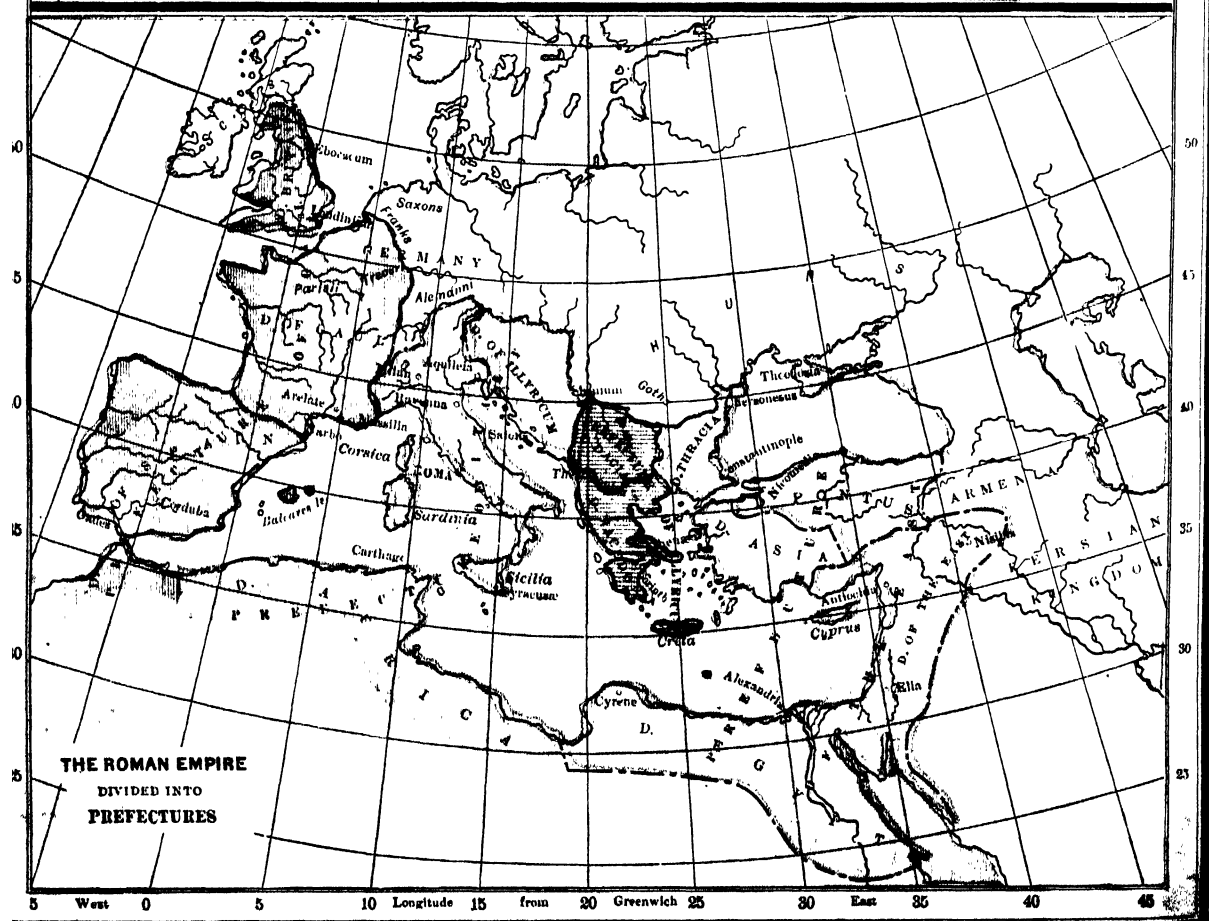
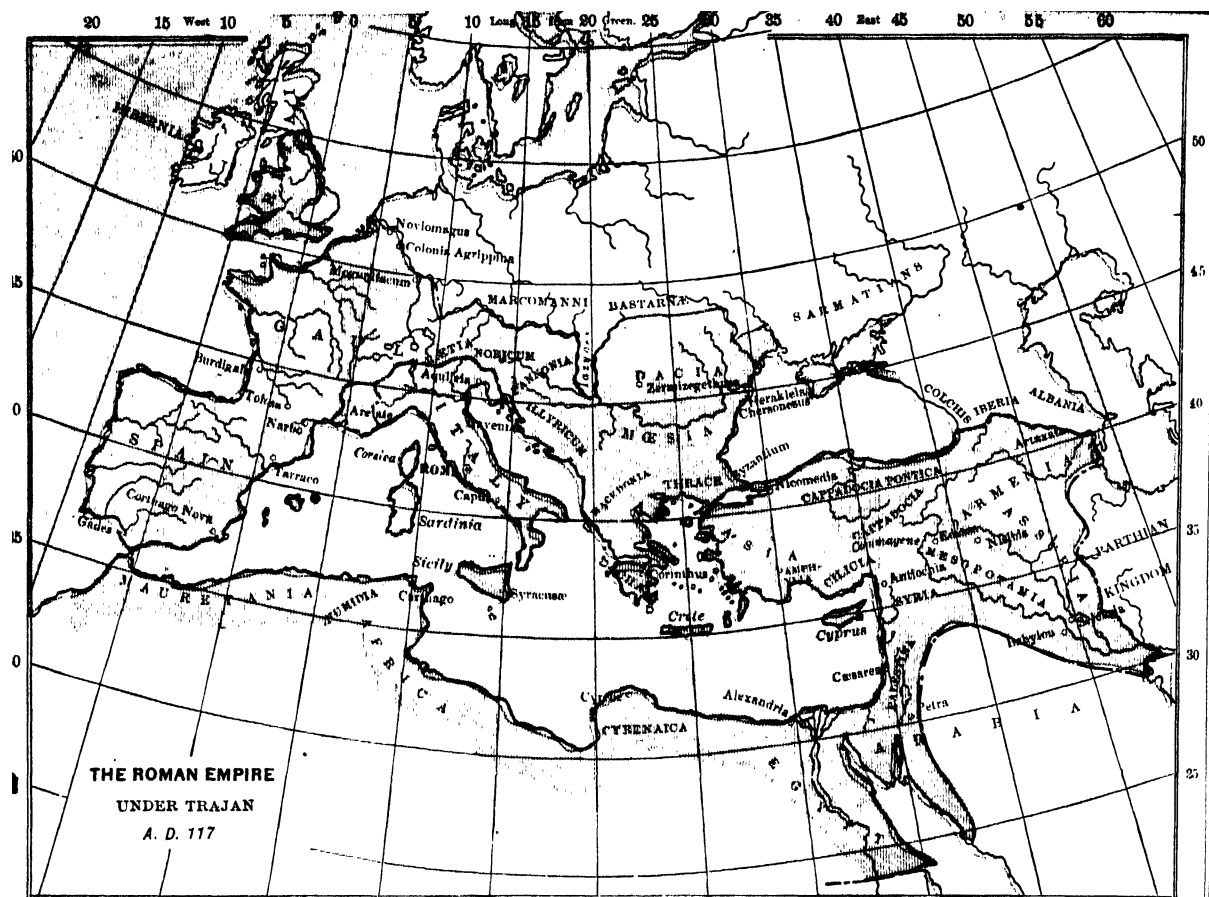
## **ROMAN EMPIRE** **EXTENDING EAST AND WEST.**



## **ROMAN EMPIRE** **SHOWING ITS GREATEST** **EXTENT WESTWARD.**



Longitude East from Greenwich 30



cutions were for political rather than for religious reasons. This accounts for the persecutions of the Christians by good Emperors like Trajan, Adrian, Marcus Aurelius, Decius, Valerian and Diocletian; while under the bad Emperors they were generally unmolested.

Below the hills surrounding Rome are excavated a labyrinth of galleries at three different levels cut out of the *tufa*, or volcanic rock. These galleries cross and recross each other, and would extend three or four hundred miles if stretched out in a single line. They are narrow passages, generally but three or four feet wide, with niches on each side for bodies. These Catacombs were the cemeteries of the early Christians at Rome. Seventy thousand of them have been counted, and Rossi has estimated them all to number more than three million. The Roman law carefully protected places of sepulture, both Christian and Pagan; and the Christians, gradually taking advantage of this respect for sepulchers, excavated chapels for prayer and rooms for love-feasts in the interior of the Catacombs. Afterwards, during the times of persecution, these interior rooms became the hiding-places of the Christians.

In A. D. 257 Valerian issued an edict forbidding Christian worship in the Catacombs, whereupon the Roman soldiers hunted the Christians through these underground recesses. Some of the unfortunates were blocked up and buried alive, while many were dragged out and tortured to death. An entire change then took place in the structure of the Catacombs, in order to adapt them to purposes of escape or concealment. The principal entrances were blocked up, and the stairways were destroyed. Lower galleries were excavated under the upper ones, and were narrower, darker, more complicated and labyrinthine. Many galleries were filled with earth or built up with masonry. Hiding-places were constructed in the deepest recesses, where bishops and other ecclesiastics were often concealed for years, and celebrated worship in the neighboring chap-

els. Wells were dug for the supply of water. Store-houses were cut out for corn and wine. Hundreds of lamps have been discovered for lighting up these gloomy recesses. The horrible tortures endured by those whose only crime was their religion have been fully related by Eusebius, who had witnessed them. The number who suffered such frightful deaths was sufficiently great to justify the ascription in the *Te Deum*—"The noble army of martyrs praise Thee!"

The courage of the Christians grew stronger in the midst of these perils and horrors. They were seized with an enthusiasm for martyrdom—a desire to gain an eternal heaven through a few hours of suffering. The universal Christian belief was that martyrdom was the surest way to heaven—better than all sacraments, all prayers, all good works. The Christians offered themselves to die—demanding tortures, seeking persecution, glorying in shame. The humblest Christian slave on his way to death saw a halo of immortal glory all around him. Said St. Basil: "These tortures, so far from being a terror, are rather a recreation!" Said Tertullian: "Kill us, rack us, grind us to powder; our numbers increase in proportion as you mow us down."

Galerius, just before his death, in A. D. 311, had issued an edict of toleration to the Christians; and in A. D. 313 Constantine the Great also granted toleration by the *Edict of Milan*. Constantine's father had always shown favor to the Christians, valuing and honoring their virtues; and Constantine himself had grown up to regard their doctrines with favor, and for some time he wavered between Christianity and Paganism.

Eusebius, Bishop of the Cæsaréa—the early historian of the Christian Church—asserted that Constantine declared that while marching against Maxentius he saw a luminous cross in the heavens, with the inscription in Greek: "By this conquer." This vision made a great impression upon Constantine and his army; and the Emperor, who had before been undecided in the choice

of his religion, thereupon became a convert to Christianity, though he did not yet seek Christian baptism.

According to this legend, Constantine's vision is said to have been followed by a remarkable dream the next night, in which Christ appeared before the Emperor and directed him to frame a standard under which his legions would march to certain victory. This was the origin of the famous *Lábarum*, afterwards borne by the Christian Emperors, and which scattered dismay among the opposing legions. The *Lábarum* had at the top a monogram of the mystic X., representing at once the cross and the initial of the Greek name for Christ. Constantine's victory over his Pagan rivals marked the complete triumph of Christianity over the Paganism of the Roman world.

In A. D. 324 Constantine the Great issued an edict exhorting all his subjects to follow his example by becoming Christians. He did not, however, proscribe Paganism; as the office of Pontifex Maximus, which he held, required him to offer sacrifices to the heathen gods of Rome. Although he permitted his Pagan subjects to exercise their religion without molestation, the Emperor's example and the hope of gaining his favor induced thousands to renounce Paganism and to embrace the religion of the cross.

The lower classes being governed by imitation, the conversion of those possessing any eminence of birth, of power, or of riches, was soon followed by the dependent multitudes. Constantine's powerful influence extended beyond the limits of the Roman Empire. The education which he had given his sons and nephews secured to the Empire a race of princes whose faith was yet more earnest and sincere; they having imbibed the doctrine, if not the spirit, of Christianity in their earliest infancy.

War and commerce had been instrumental in spreading a knowledge of the gospel beyond the confines of the Roman provinces; and the barbarians who had looked with contempt upon an humble and persecuted sect soon learned to esteem a religion which had been so recently embraced by the great

est monarch and the most civilized nation of the world.

Constantine the Great did not receive Christian baptism until near the end of his life; but he summoned a Council of the Christian Church at Nicæa, or Nice, in Asia Minor, which convened in A. D. 325 and was attended by numerous bishops and deacons, and over which the Emperor himself presided. Christianity was now established on a firm basis as the state-religion of the Roman Empire (A. D. 325). The Council of Nice had been convened for the purpose of deciding certain disputed matters of faith; and it condemned the doctrines of Arius, of Alexandria, who denied Christ's divinity, and declared the doctrines of Athanasius, the other Alexandrian ecclesiastic, who maintained Christ's equality with God the Father and the doctrine of the Trinity in Unity, as the true, or orthodox, faith of the Catholic, or universal, Church. The Goths, the Vandals and the Lombards, who had become Arian Christians, were excommunicated as heretics.

Constantine the Great did not relinquish the right to direct the religious as well as the secular affairs of the state—a right which had always been claimed by the Roman Emperors. He treated the assembled dignitaries and ecclesiastics of the Church at Nice with every mark of reverence; but he refused to persecute Arius and his followers, the Alexandrian heretics, whom the Council had condemned. Nevertheless, he prohibited all the immoral rites of Paganism, and enacted rigorous laws against immoral practices, which Paganism had permitted, if not sanctioned.

Constantine the Great did not forbid Paganism until near the end of his life, seeking rather to bring that old worn-out religion into disrepute by ridicule. With public money Constantine the Great erected new Christian churches and repaired the old ones. He proclaimed Sunday (*dies solis*) a day of rest. He exempted the Christian priesthood from taxation and granted them other privileges, and allowed legacies to the Church. Constantine's ecclesiastical meas-

ures made the Christian Church a powerful organization, and it assumed a new form under the constitution which he gave it.

Before it had become the state-religion of the Empire, the Elders and Bishops were chosen from the entire Church community, and the principle of brotherly equality was held in honor. The Christian priesthood, or clergy, were thenceforth separated from the people, or laity; while degrees of rank were introduced, thus placing the bishops of the principal cities over the remaining bishops as metropolitans, and these again were superintended by the priests in their immediate vicinity. At the same time, the Church services, which previously consisted only in singing, prayer, and Bible reading, were succeeded by the so-called love-feasts, which were made more solemn by the aid of music and other arts.

Such was the foundation of that ecclesiastical organization which dominated Christendom for so many centuries, and which, under the Bishop of Rome, who eventually assumed the title of *Pope*, or Father of the Church, ruled the whole West of Europe during the Middle Ages, humbling even emperors and kings, and inspiring nations with awe by its power.

The establishment of Christianity as the state-religion of the Roman Empire was not only the greatest event in the history of the Empire, but also the greatest event in the history of the Church. From being a proscribed religion it became a legally-recognized and a legally-protected religion. Although Constantine did not fully carry out the teachings of this beneficent religion in his administration of public affairs and in his treatment of his family, the Christian world must ever owe him a debt of gratitude for the mighty impulse which the religion of the cross received by his action and policy. Although in becoming the state-religion of the Roman Empire, Christianity was obliged to accept and to incorporate into its organic system many heathen customs and practices and some heathen doctrines, as a concession to win converts and proselytes from Paganism, on the principle of give and

take, this corruption of the new religion was far more than counterbalanced by the good results brought about by the substitution of the new monotheistic religion for the effete polytheisms of the ancient world.

From the time of Constantine's triumph over Maxentius, when the persecutions of the Christians ceased, the Catacombs were no longer places of refuge for that hitherto despised and oppressed sect. Thirteen years later the Roman Senate erected a triumphal arch near the vast amphitheater, where the Christians had been so recently massacred "to make a Roman holiday." This arch still stands in the Forum. The inscription on the arch declares that a trophy was erected to "the Emperor and Cæsar Flavius Constantinus Maximus Augustus, the Father of His Country; because through the instinct of Deity and the magnanimity of his mind, \* \* \* he had overthrown the tyrant and avenged the Republic."

The first result of this event was that Christianity ceased to be an underground religion, and churches were opened above ground; while the Catacombs became sacred places to the Christians, and burials therein were now a matter of choice and not one of necessity, because of a desire to lay one's remains, or those of a friend, near the bones of the Christian martyrs. Wealthy Christians now enlarged the chapels and added new decorations. Pictures, sarcophagi and ornamentation were less simple and tasteful, but more magnificent, than previously. The tombs, pictures and inscriptions were afterwards restored by Damasus, Bishop of Rome from A. D. 366 to A. D. 384, who built piers of masonry to support the tottering galleries, cleared out the passages which had been filled up, and wrote poetical inscriptions on the martyrs' tombs. Basilicas were then erected above the Catacombs, to designate the martyr's grave below. The inscriptions of Damasus were executed by a fine engraver in an admirable manner. Charity rather than theology, works rather than faith, character rather than creed, are recorded on these primeval records of primitive Christianity.

St. Jerome, A. D. 354, several years before Damasus began his restorations, thus describes a visit to the Catacombs:

"When I, was a boy, being educated at Rome, I used every Sunday, in company with other boys, to visit the tombs of the apostles and martyrs, and to go into the crypts excavated there within the bowels of the earth. The walls on either side as you enter are full of the bodies of the dead, and the whole place is so dark that one almost sees the fulfillment of those words of the prophet, 'Let them go down alive into Hades.' Here and there a little light, admitted from above, suffices to give a momentary relief from the horror of darkness; but as you go forward and find yourself again immersed in the utter blackness of night, the words of the poet come to your mind, 'Silence makes us afraid.'"

The Latin poet Prudentius, a little later, describes the Catacombs as they were after Bishop Damasus began his restorations.

"Not far from the city walls among the well trimmed orchards, there lies a crypt buried in darksome pits. Into its secret recesses a steep path with winding stairs directs one, though the turnings shut out the light. The light of day, entering the doorway, illuminates the threshold; and when, as you advance further, the darkness as of night arrives, there occur, at intervals, apertures cut in the roof, which let in some rays of the sun. \* \* \* Wondrous is the sanctity of the place. Here rests the body of Hippolytus. \* \* \* Here have I, when sick in body and soul, often prostrated myself in prayer and found relief. \* \* \* Wealthy hands have here put up bright tablets. Early in the morning pilgrims come to salute the saint; they come and go till the setting of the sun. Love of religion collects here natives and foreigners; they print kisses on the shining tablets of the tomb. \* \* \* On the Feast of the Martyrs the imperial city pours forth her stream of Romans, plebeians and patricians alike, faith urging both to the shrine. Albano's gates also send forth their white-robed host. The noise on all the roads grows loud," etc.

Constantine's conversion to the religion of the meek and lowly Jesus did not prevent him from committing some great crimes—such as the murder of his wife, Fausta, and his eldest son, Crispus. At the age of seventeen, the virtuous Crispus had been made Cæsar, and was extremely idolized by the people. This popularity aroused the jealousy of his father, who suspected Crispus of treasonable designs. Constantine seized his son during the festivities at Rome in honor of the twentieth year of his reign, and caused him to be secretly tried and put to death (A. D. 326). At the same time Constantine caused his nephew Licinius, whom he also suspected, to be seized, tried and executed. Constantine had been instigated to these harsh deeds by his wife Fausta; and when too late he discovered his error, he caused Fausta and her accomplices to be put to death.

These horrible deeds of cruelty made Constantine the Great extremely unpopular with the people of Rome; but he no longer regarded their displeasure, as he had already determined to remove the capital of the vast Roman world to the Greek city of Byzantium, on the Thracian Bosphorus, in order to be nearer the center of his dominions. Accordingly, in A. D. 330, Constantine fixed his capital at Byzantium, on whose ruins he founded a new city, naming it *New Rome*, but which was thereafter named *Constantinople* (city of Constantine) in honor of the great Emperor. Constantine expended vast sums in fortifying his new capital with walls and towers, and in embellishing it most magnificently with splendid architectural works, adorning it with a Capitol, an amphitheater, a race-course, elegant palaces and churches, and works of art.

The removal of the capital of the Roman Empire to Constantinople was justified by considerations of the soundest public policy. The Eastern provinces of the Empire were exposed to the attacks of the powerful and vigorous New Persian Empire of the Sassanidæ, as that famous dynasty openly aimed to reëstablish the ancient empire of Cyrus the



Great over the whole of Western Asia. The Danubian frontier was not sufficiently protected against the ravages of the Goths and the Sarmatians. The Emperor would therefore have jeopardized the most faithful and wealthy portions of his dominions by continuing his residence in the West of Europe. A capital and metropolis on the confines of Europe and Asia was therefore recommended by the political advantages of its central location, and by the opportunities for the revival of the lucrative commerce of the Euxine and the Levant. A slight glance at the natural advantages of Byzantium will convince any one that it was worthy of being made the capital and metropolis of a great empire by the wise monarch whose name it has ever since borne.

The area of Constantinople is an irregular triangle, whose apex is an obtuse point advancing to the east and toward the Asiatic coast, meeting and repelling the waters of the Thracian Bosphorus. On the north side of the city is the winding harbor known in both ancient and modern times as the *Chryso Keras*, or the Golden Horn, which is about seven miles long, with good anchorage through most of its extent. The entrance is but five hundred yards wide, and can be easily defended against a hostile armament. The walls of the city on the south side are washed by the Sea of Marmora (the ancient Propontis), and the western walls form the base of the triangle which is connected with the continent. Thus favorably situated—with the Euxine sea to the north-east, and the Ægean sea to the south-west—Constantinople could be supplied with the richest productions of Europe and Asia; while its shape made it easily defensible against the assaults of the savage and plundering tribes of Thrace. The long prosperity of Constantinople, and the invincible resistance which it offered to barbarian aggressors for the thousand years during which it was the capital of the Eastern Roman Empire, demonstrate the sagacity of its founder in selecting it for his capital.

The removal of the capital of the Roman world from Rome to Constantinople

completed the change in the constitution of the Roman Empire which had been begun during the reign of Diocletian. Constantine reorganized the Empire, which was now again as compact and as powerful as in the time of Augustus; dividing it into four *prefectures*—1, Gaul, including Spain and Britain; 2, Italy, including Africa, Rætia, Noricum, Pannonia and Dalmatia; 3, Illyricum, including Dacia and Macedonia; 4, The East, embracing Thrace, Egypt and all the Roman provinces in Asia. Each prefecture was divided into *dioceses*, and each diocese into *presidencies*, or proconsular governments.

The subdivision of the Empire gave rise to three ranks of officials, who constituted the nobility of the Empire and somewhat resembled the nobility of modern Europe. The old republican forms of government, which Augustus had so ostensibly cherished, had long since disappeared; and Constantine the Great made no effort to revive these forms, in the place of which was now established the elaborate ceremony of an Oriental court. Even the ten thousand spies, known as the *King's Eyes*, were maintained in the Roman Empire under Constantine the Great, as they had been of old in the Medo-Persian Empire under Darius Hystaspes and Xerxes the Great. On the frontiers of the Roman Empire was now maintained a standing army of six hundred and forty-five thousand men, composed of barbarian mercenaries; Roman citizens having now become averse to military service. The Franks, especially, occupied an important position in both the court and the camp of Constantine the Great.

Thus the Roman Empire became a simple despotism, with more of a political than a military character. After fixing his residence at Constantinople, Constantine the Great adopted Oriental manners. He affected the gorgeous attire of the Persian kings; decorated his head with false hair of various colors, and with a diadem of pearls and gems. He substituted robes of silk embroidered with flowers, in the place of the austere garb of Rome, or the unadorned

purple toga of the first Roman Emperors. He crowded the palace with spies and parasites, and lavished the wealth of the Empire upon stately architecture.

Each of the four prefectures was governed by a Prætorian Prefect; but Constantine had taken good care that their power should not be rendered too dangerous by being united with military command. They were intrusted with the coinage, the highways, the ports, the granaries, the manufactures, and everything that could interest the public prosperity of their respective prefectures. They were empowered to explain, to enforce, and in some instances to modify, the imperial edicts. They were vested with authority to remove or punish the provincial governors. An appeal could be made to their tribunal from all inferior jurisdictions, and the sentence of a Prætorian Prefect was final.

Rome and Constantinople—the old and the new capital of the Empire—had each its own Prætorian Prefect. The superior dignity of their tribunals caused those of the Prætors to be deserted, and the most ancient title of Roman magistracy soon fell into disuse. The peace of each of these two great cities was preserved by a vigilant police. So many statues adorned each of them that a magistrate was specially appointed to preserve them from injury.

The first of the three classes of magistrates of the Empire were the *illustrissimi*, (illustrious)—the Consuls, the patricians, the Prætorian Prefects, the Metropolitan Prefects, the masters-general of the cavalry and the infantry, and the seven great officers of the imperial household. The titles of Consul and patrician were merely honorary, and were conferred by the Emperor at his pleasure; the distinctions being personal, not hereditary. The power of the Prætorian Prefects ranked next to that of the Emperor himself. The second rank of officials were the *spectabiles* (respectable), and the third rank were *clarissimi* (honorable).

There were seven great officers of the state and the court. The *Præpositus Sancti Cubiculi*, or Lord Chamberlain, was to attend

the Emperor in his hours of state or amusement, and to perform about his person all those menial offices whose splendor can only be derived from the influence of royalty; and under him were all the *comites palatii* (lords of the palace), and the *cubicularii* (chamberlains), many of whom were eunuchs of great influence in later ages.

The *Magister Officiorum*, or Minister of the Home Department, was intrusted with the management of all correspondence between the Emperor and his subjects, such as memorials, petitions, letters and their answers. He was likewise inspector-general of the civil and military schools; and appeals could be made to his tribunal from every portion of the Empire in cases where the privileges of the imperial officers were concerned.

The *Comes Sacrarum Largitionum*, or Lord High Treasurer, was charged with the management of the finances of the Empire. His duties were not limited to the charge of the exchequer and the superintendence of the tax-gatherers; but he also had charge over manufactures and commerce, which Constantine, wiser than most of his predecessors, brought under the special care of the state.

The *Quæstor*, or Chief Secretary of State, was the representative of the Emperor's legislative power, and the original source of civil jurisprudence; some of his functions being apparently similar to those of the British Lord Chancellor. The *Comes Rei Principis*, or Keeper of the Privy Purse, had charge of the imperial private estates, which were scattered through the provinces from Mauritania to Britain. The *Comites Domesticorum*, or commanders of the household guards, presided over the *seven scholæ*, or troops or squadrons of cavalry and infantry that guarded the Emperor's person.

The *Magistri Equitum* were the commanders of the cavalry; the *Magistri Peditum* were the generals of the infantry; and the *Magistri Utriusque Militæ* was the commander-in-chief. Those commanding under them were called *duces*, or dukes, and *comites*, or counts; and were distinguished by wear-

ing a golden belt. They received, besides their pay, a liberal allowance, sufficient to maintain one hundred and ninety servants and one hundred and fifty-eight horses.

Constantine effected a total change in the constitution of the legions, diminishing their numbers to less than a fourth. For the purpose of securing a regular supply of young soldiers, he made it a condition, in assigning lands to the veterans, that their sons should be trained to the military profession. The necessity for such a stipulation is not the only evidence we possess concerning the decay of the Roman military spirit. The dislike entertained by the degenerate Romans for a soldier's life was such that many young men in Italy mutilated the fingers of their right hand to avoid being pressed into the military service. It was in consequence of this reluctance that the custom of employing barbarian mercenary soldiers became constantly more and more fatal; as they not only enlisted in the imperial army, but many of them were elevated to the highest offices of the state.

These changes in the constitution of the civil and military administration of the Empire rendered the government more costly, and required a wholly new system of taxation to maintain them. The first of the new taxes was the *indiction*, a yearly land-tax, levied in proportion to the fertility of the estates in possession of land-owners; and a general census, or survey of property, was made throughout the Empire every fifteen years, for the purpose of regulating this assessment. For this reason the name of *indiction* is assigned indifferently to the tax and to the cycle of registration. An impost called the *aurum lustrale* was levied on trade and commerce, and was collected every fourth year.

Says Gibbon: "The honorable merchant of Alexandria, who imported the gems and spices of India for the western world; the usurer who derived from the interest of money a silent and ignominious profit; the ingenious manufacturer, the diligent mechanic, and even the most obscure retailer of a sequestered village, were obliged to

admit the officers of the revenue into the partnership of their gain; and the sovereign of the Roman Empire, who tolerated the profession, consented to share the infamous gain of prostitutes."

The *aurum coronarium* was originally a free gift, being a compensation for the crown of gold presented by the allies of the Romans to generals who had been instrumental in effecting their deliverance, or who had conferred some remarkable favor upon them. At length this spontaneous offering was exacted as a debt, whenever the Emperor announced any remarkable event which might give him a real or apparent claim to the benevolence of his subjects, such as his accession, the birth of a son, or a victory over barbarians. The municipal expenses fell almost entirely on the civic officers. There was no system of local taxation, but the wealthiest citizens were by turns obliged to provide for the administrative requirements of the towns in which they resided.

Although some evil resulted from these changes, Constantine's innovations were generally useful reforms. The despotism of the soldiery had been the great curse of the Romans for several centuries; but this military license was checked and restrained by "the pride, pomp and circumstance" which characterized the civil administration. The despotism of the army was superseded by the despotism of an imperial court, and the improvement in consequence of even this change is readily apparent to any one. Constantine saw very clearly the advantages resulting from a union of church and state; and for this reason he appropriated a large part of the revenue of cities to the endowment of churches and the support of the clergy, thus bringing religion to the aid of the police in checking turbulence. The Roman Empire might have enjoyed a long period of prosperity under Constantine's constitution had it not been for the crimes and follies of his successors.

Constantine's last years were harassed by fresh aggressions of the barbarians north of the Danube. The Goths attacked the Sarmatians, whereupon the latter implored

the assistance of the Romans. Constantine thereupon marched against the Goths, but was defeated in one battle against them. In the next, however, he inflicted a disastrous defeat upon them; and one hundred thousand Goths who were driven into the mountains perished from cold and hunger.

The Sarmatians, dissatisfied with the division of the spoils, revenged themselves by making plundering raids into the Roman dominions. Constantine then allowed the Goths to defeat the Sarmatians, who were obliged to abandon their own territories in consequence of a servile insurrection, and to take refuge in the dominions of Constantine. The Emperor assigned lands in Italy, Macedonia, Thrace and Pannonia to about three hundred thousand Sarmatians, who were thus received as vassals of the Empire (A. D. 334).

With the hope of securing peace to his Empire after his death, Constantine now created his third son, Constans, and his nephew Dalmatius, Cæsars, and appointed another nephew, Hannibalianus, *Rex* (king); dividing the administration of the different portions of the Empire between his three sons and these two nephews. Constantine the Great died at Nicomedia, in Asia Minor, May 22, A. D. 337, after a glorious reign of thirty-one years, signalized by the greatest event in the history of the Roman Empire—the triumph of Christianity. Just before his death he received Christian baptism.

The character of Constantine the Great has been estimated differently, according to the light in which his patronage of Christianity has been viewed. The most impartial writers regard him as a man in whom vice and virtue, weakness and strength of mind, were strangely blended. His military talents and his power of organization are indisputable. His activity, courage, prudence and affection are unquestionable. But he was not as clement and humane as the first Christian Emperor was to have been expected to have shown himself. He was singularly superstitious; and what information we are able to gain concerning his religion, from his public acts and recorded

speeches, his coins and medals, was a strange medley of Christianity and Paganism, unpleasant to contemplate.

Constantine's character deteriorated with the progress of time. His best period was that of his administration in Gaul from A. D. 306 to 312. As he advanced in years, he became more suspicious, more irritable, more harsh and severe in his punishments. The greatest stains upon his character are the executions of his wife Fausta, his worthy son Crispus, and his nephew Licinius; but it is hard to decide whether he punished an intended crime or whether he was actuated by a wicked and unworthy jealousy. The harmony prevailing between Constantine and his other sons, and the kindness which he exhibited toward his half-brothers and their offspring, would seem to indicate that in the great tragedies of his domestic life he may have been more unfortunate than guilty, and may have been swayed by the demands of state policy.

Although Constantine had bequeathed some portions of his dominions to his nephews Dalmatius and Hannibalianus, the Roman Senate and the imperial army ignored their claims, and unanimously proclaimed his three sons, to whom he had willed the greater part of his Empire, sole heirs of their father's dominions. CONSTANTINE II., the eldest son, received Gaul, Spain and Britain. CONSTANTIUS II., the second son, obtained Egypt and the Roman provinces in Asia; while CONSTANS, the youngest, was assigned Italy, Africa and Western Illyricum.

Constantine's three sons had been educated with the greatest care. The most pious of the Christian teachers, the most celebrated professors of Grecian philosophy and Roman jurisprudence, had been engaged to superintend their instruction; but the three princes resembled their mother Fausta more than their illustrious father, and were as similar in depravity of disposition as they were in name. Nevertheless some part of their faults are attributable to paternal weakness.

Before the three princes had reached man-

hood they were successively invested with the title of Cæsar and intrusted with a share in the government. This unwise indulgence necessarily surrounded them with a host of flatterers and exposed them to the corrupt adulations of the court. The three youths were summoned from their studies at too early an age, and were permitted to give up the pursuit of knowledge for the enjoyment of luxury and the expectation of a throne.

Constantius II. was the nearest to the imperial capital when his father died, and

The soldiers, who were secretly prepared to second this incredible accusation, loudly demanded the punishment of the accused.

In accordance with these plans, all legal forms were violated, and a promiscuous massacre of the Flavian family followed. The great Constantine's two brothers, seven of his nephews, the patrician Optátus, who had married his sister, and the Prefect Ablavius, his leading favorite, were put to death without being allowed to say a word in their own defense. Gallus and Julian,



ARCH OF CONSTANTINE.

hastened to take possession of the palace; but his kinsmen, who were justly apprehensive of his jealous temper, forced him to take a solemn oath to protect them from all danger. A few days afterward a forged scroll was placed in his hands by Eusebius, Bishop of Nicomedia, the celebrated church historian. This document purported to be a genuine testament of Constantine the Great, in which the renowned Emperor was made to accuse his brothers of having poisoned him, and to exhort his sons to vengeance.

the youngest sons of Julius Constantius, were concealed with great difficulty until the rage of the assassins had subsided. A new division of the Empire then followed between the sons of Constantine the Great. Constantine II., the eldest, took the capital, along with Spain, Gaul and Britain; Constantius II. received Thrace, Egypt and the Asiatic provinces; and Constans obtained Italy, Africa and Western Illyricum.

Three years after this partition of the Empire, the ambition of Constantine II. kin-

dled the flames of a new civil war (A. D. 340). Discontented with his share, he wrested the African provinces from Constans, and invaded Italy by way of the Julian Alps, devastating the country around Aquileia. Constans marched against his brother, who advanced very imprudently and fell into an ambuscade near the little river Alsa, (now Ansa), where his army was cut to pieces, Constantine himself being among the slain. His body was cast into a river, but was afterwards found and taken to Constantinople, where it was interred. Constans took advantage of his victory by seizing Constantine's provinces, showing no disposition to allow his surviving brother, Constantius II., any share in them.

Constans reigned over two-thirds of his father's Empire for ten years, plundering his subjects by his rapacity, and disgracing himself by his vices. He generally resided in Gaul, in the forests of which province he found opportunities for hunting, the only manly sport in which he was in the habit of indulging. At the end of ten years (A. D. 350), while Constans was pursuing game in a neighboring forest, Magnentius, a German, who commanded the imperial forces at Augustodunum (now Autun), caused himself to be proclaimed Emperor and closed the gates of the city. When Constans was informed of the revolt, he fled in the direction of Spain; but was overtaken at Elliberis (now Elne), then called Helena, in memory of the mother of Constantine the Great, and was put to death.

The usurpation of Magnentius in Gaul was followed by that of Vetránio in Illyria; but the latter general assumed the imperial purple with great reluctance, being forced to do so by the clamors of his soldiers, and urged by the princess Constantina, who placed the crown on his head with her own hand. This ambitious woman was the sister of Constans and the widow of her cousin Hannibalianus, one of the murdered nephews of Constantine the Great. She was so eager for power, and so unscrupulous as to the means of gaining it, that she persuaded Vetránio to enter into an alliance

with Magnentius, whose hands were still red with the blood of her murdered brother Constans.

In the meantime, while these civil wars and usurpations were distracting the Western Roman provinces, Constantius II. was engaged in a bloody war in Asia with the New Persians under their valiant king, Sapor II., who aspired to the dominion of all the territories which had formed a part of the empire founded by Cyrus the Great nine centuries before, and who was particularly desirous of recovering the five provinces that had been ceded to the Romans beyond the Tigris, and to assert the former supremacy of the Sassanidæ over Mesopotamia. Constantius II. hastened to the banks of the Euphrates upon receiving intelligence of the approach of this formidable invader, but the war for a long time was characterized by a series of petty skirmishes and predatory inroads.

After nine sanguinary but indecisive battles, the Romans were defeated in a decisive engagement on the Plains of Singara (now Sinjar), near the ruins of Babylon (A. D. 348). Encouraged by this victory, Sapor II. besieged Nisibis; but after losing more than twenty thousand men before the walls of that city, he was obliged to raise the siege and to hasten to the defense of his eastern provinces, which were invaded by the fierce tribes from the country beyond the Oxus. This new war made it necessary for the New Persian monarch to propose a truce to Constantius II. which the latter readily accepted, because of the distracted condition of the Roman dominions.

After concluding the truce with Sapor II., Constantius II. intrusted the direction of affairs in the East to his lieutenants, but subsequently to his cousin Gallus, whom he elevated from a prison to a throne. He then hastened to Europe and entered Constantinople, deceiving Vetránio by offering to make him his colleague in the Empire. In a studied address to the assembled army and people, the artful Constantius II. asserted his claim to the Empire; and was greeted with outbursts of applause,

followed by shouts for the deposition of the usurpers. Vetránio quietly submitted, taking the imperial diadem from his head, and tendering his homage to Constantius II. Constantius spared his rival's life and assigned him a considerable pension. Vetránio retired to Prusa (now Brusa), in Asia Minor, where he passed the remainder of his life in retirement, without ever expressing any desire to resume the imperial dignity.

Magnentius, seeing that he would be next attacked, led his army into Lower Pannonia, which became the seat of a fierce and bloody war. The armies finally encountered each other for a decisive engagement on the plains of Mursa (now Essek) in A. D. 351. The heavy-armed cavalry of Constantius II., sheathed in full panoply of plates of steel, decided the fate of the day, as the very weight of their onset broke the lines of the Western legions; while the light archers of Asia harassed the naked German auxiliaries, on which Magnentius placed his main reliance, and reduced them to such despair that battalions cast themselves into the rapid stream of the Drave. Still the battle was so obstinate that fifty-four thousand were slain, and the victors suffered more severely than the vanquished. The battle of Mursa seemed to have absorbed the vitality of the Empire, as the Roman rulers were never again able to collect such noble bands of veterans as fell on that sanguinary field.

After being defeated in a second battle at Mursa, Magnentius fled to Italy, and was pursued thither by Constantius II. the next spring (A. D. 352). The entire peninsula soon submitted to its legitimate sovereign, the usurper escaping into Gaul. After being defeated in a great battle at Mount Seleucus, among the Cottian Alps, Magnentius escaped the vengeance of his conqueror by committing suicide; and his associates either followed his example or suffered the penalties of treason. Thus sixteen years after the death of Constantine the Great, Constantius II. became sole Emperor.

During the entire reign of Constantius II., the Christian Church was scandalized and distracted by bitter controversies produced by the Arian heresy. Constantius II. was the avowed partisan of the Arians, and encouraged them in their persecution of the orthodox party, particularly sanctioning their efforts for the destruction of the celebrated Athanasius, Bishop of Alexandria.

Constantius II. had given his sister Constantína in marriage to his cousin Gallus, conferred upon him the title of Cæsar, and assigned him the administration of the Asiatic provinces. Gallus was naturally of a sullen and morose disposition, and had been soured by the sufferings of his early youth, while his evil passions were stimulated by the ambitious intrigues of the princess to whom he was unfortunately united. His excesses ultimately obliged Constantius II. to send commissioners to investigate the condition of the Eastern provinces. These officers proceeded to Antioch, where they appear to have conducted themselves in a haughty and offensive manner; but their faults did not justify the crime of Gallus, who instigated the people of Antioch to put the commissioners to death with torture and insult, and then ordered their bodies to be cast into the Orontes.

Constantius II. did not openly resent this outrage, but invited Gallus to visit him. Gallus postponed his visit until further delay was impossible, when he proceeded on the way to Mediolanum (now Milan) safely through Asia Minor and Thrace; but when he passed the frontiers of Pannonia he was arrested, hurried to a distant castle in Istria, and secretly put to death (A. D. 354).

Julian, the brother of Gallus and the only surviving descendant of Constantius Chlorus, except the reigning Emperor, escaped a fate similar to that of Gallus by the generous interference of the Empress Eusebia. She caused the Emperor to grant Julian permission to pursue his studies at Athens, where he was so dazzled by the Grecian philosophy that he renounced Christianity and became a convert to Pagan-

ism, and for this reason he was surnamed *the Apostate*. After he had been in retirement for more than a year, he was summoned to court, married to Helena, the sister of the Emperor Constantius II., and was appointed to the government of Gaul and the provinces north of the Alps, with the title of Cæsar.

Constantius II. had achieved several victories over the Quadi in A. D. 357; but he remained in the West after Julian's departure for the purpose of supporting the Arian Christians against the orthodox prelates. Before he returned to the East he resolved to visit the old capital of the Empire; and, after an interval of thirty-two years, Rome was able to rejoice at the presence of its sovereign. Constantius II. was so delighted with the reception given him by the citizens of Rome that he presented to the city the splendid Theban obelisk with which his father had intended to adorn Constantinople. He was obliged to hasten his departure by the tidings that the Sarmatians had invaded Pannonia. Constantius II. instantly proceeded to the Danube, and gained several victories over the Sarmatians; but he had no sooner restored tranquillity on the northern frontiers of the Empire than he was menaced with the more dangerous hostility of the New Persians in the East.

After chastising the fierce Scythian tribes in the region of the Oxus, Sapor II., the New Persian king, resumed his attacks upon the Roman Empire; and, guided by a deserter from the Roman army, he led an army into Mesopotamia. Exasperated by the insolence of the inhabitants of Amida (now Diarbekr), Sapor II. besieged that city, which he finally captured, but thus lost the favorable season for invading Syria, and was obliged to content himself with reducing Sîngara (now Sinjar) and Bezabdé (now Jezirah).

Constantius II. made an effort to recover Bezabdé, but was forced to relinquish the siege. Upon returning to Antioch he was mortified still further by tidings of Julian's brilliant achievements in Gaul. Julian showed himself in every way worthy of the

important trust assigned him. He was a ruler of real ability and a man of the strictest morals. He defeated the Alemanni and the Franks in many battles within three years after assuming the administration of Gaul, recovered the territory which they had conquered in that province, and compelled them to retire to the east side of the Rhine; after which he invaded their country three times, thus pursuing his victorious career even beyond the Rhine. After ravaging Germany far and wide, and releasing twenty thousand captive Romans, Julian returned to Gaul, laden with booty.

Julian rebuilt the Gallic cities which had been destroyed by the barbarians, made Lutetia Parisiorum (now Paris) his winter-quarters, and adorned the city with a palace, a theater and baths; and encouraged agriculture, manufactures and commerce. Jealous of Julian's success, Constantius II. summoned his best legions from Gaul to defend the East, hoping thus to effect Julian's ruin by leaving him a military force insufficient to maintain his position. But Julian's legions refused to obey the Emperor's mandate and proclaimed their general Emperor (A. D. 360). The Roman world only escaped another civil war by the sudden death of Constantius II. in A. D. 361; whereupon JULIAN THE APOSTATE was joyfully acknowledged Emperor by the entire Roman world.

When Julian arrived at Heracléa (now Erekli), though he was yet sixty miles distant from Constantinople, the entire population of that imperial capital came to welcome him, and he made his triumphal entry into the city amid general acclamations. One of the first measures of the new Emperor was to constitute a court at Chalcedon (now Scutari) for the trial of those ministers who might be charged with peculation. Many of them deserved punishment for their oppression of the people, but the investigations were conducted with such indiscriminate rigor that many innocent persons suffered with the guilty. Julian also retrenched the luxury and extravagance of the court, banished the eunuchs and other ministers of



luxury, and dismissed the ten thousand spies who had formed a part of the government since the reign of Constantine the Great.

Julian the Apostate was in his thirty-second year when the death of his cousin made him sovereign of the vast Roman Empire. Vanity was his characteristic weakness. He chose to be considered a philosopher rather than a sovereign, and in order to acquire that title he thought proper to disregard some of the common decencies of life. A treatise from his pen is still in existence, in which he dwells with remarkable complacency upon the filthy condition of his beard, the length of his nails, and the inky blackness of his hands, as though cleanliness were incompatible with the philosophic character.

In every other respect, Julian's conduct deserves the highest eulogy. He was just, merciful and tolerant. He had not sought the imperial purple, and his philosophic training had the effect of making him care little for the outward ceremonies of his exalted station. He styled himself "The Servant of the Republic," and his daily life was characterized by the most commendable simplicity and frugality.

His open renunciation of Christianity and conversion to Paganism, which acquired for him the surname of *the Apostate*, has been regarded as the great blemish upon his character; but, besides being a Pagan from conviction and through his love of Plato's philosophy, he was largely influenced in his conduct in this particular by his hatred of his Christian cousins, at whom he was exasperated for having murdered all of the family to which he belonged.

The great object of Julian's ambition was to revive fallen Paganism, and he zealously exerted himself to undo what had been done by the great Constantine. He revoked the edicts that had been issued against idolatry, under the plausible pretext of granting freedom of opinion to all his subjects. He put himself and his Empire under the protection of the "Immortal Gods," and substituted Paganism for

Christianity as the state-religion of the Roman Empire.

Julian was, however, too good and too wise to engage in a violent persecution of his Christian subjects, as he allowed all the same right to opinion which he claimed for himself; but he attacked the religion of Christ in writing, and endeavored to bring it into disrepute by ridicule. He encouraged the philosophers to veil the most revolting mythological fictions under allegorical explanations. He manifested an intense dislike to the Christians who visited the imperial court.

Not content, however, with opposing the Christians with the weapons of argument and ridicule, Julian enacted several disqualifying laws, by which he deprived the Christians of wealth, knowledge and power. He also excluded Christians from all civil and military offices, filled their places with Pagans, and ordered the Christian schools to be closed. He excluded all Christians from schools of grammar and rhetoric, in order to weaken them in controversy and to degrade them in intellectual rank; but he disappointed the Pagan zealots by proclaiming universal tolerance.

For the purpose of disproving the prophecy of Christ, Julian the Apostate attempted to rebuild the Temple of Jerusalem on Mount Moriah and to restore the Jewish worship; but, according to both Christian and Pagan writers, this design of the Emperor was frustrated by balls of fire bursting out from the foundation, driving away the workmen and compelling them to abandon the work.

It was believed that this occurrence was some miraculous or supernatural agency, but a scientific explanation can be given. The numerous subterranean excavations, reservoirs, etc., beneath and around the ruins of the Temple, which had been neglected for three centuries, had become filled with inflammable air, which took fire from the workmen's torches, thus causing terrible explosions which drove away those who attempted to explore the ruins. Terrible accidents sometimes occur in deeply-excavated mines from a similar cause.

While Julian was vainly striving to check Christianity and revive fallen Paganism, he was called to the East to take the field against the New Persians, who had renewed their aggressions upon the Roman territories in that quarter. Julian invaded the Persian dominions and gained some successes, but was unable to bring the enemy to a decisive engagement. He advanced through the deserts of Hatra to the Tigris.

Deceived by treacherous guides, Julian at length burned his boats and advanced into a desert country, where his army was soon reduced to great distress from want of provisions. The enemy also laid waste the fertile country, burned the crops and destroyed the villages, in the line of march of the Romans. The physical powers of the Western veterans were weakened by a burning sun, and their sufferings became intolerable when famine was added to the severities of the climate.

Under these distressing circumstances, Julian at length gave orders for a retreat, and led his exhausted troops back over the desert plains which they had already passed with so much difficulty. But the retrograde march of the Romans was greatly impeded by the New Persian light cavalry, which harassed the flanks and rear of the retreating army, discharging showers of arrows and darts, but retreating, like their predecessors, the Parthians, whenever any effort was made to bring them to a regular engagement.

The Roman rear-guard was at last thrown into disorder by a charge of the enemy. Julian hastened to its rescue, with no other defensive arms than his buckler. The New Persians were routed, but the Emperor was struck by an arrow. As he was trying to draw it out, another pierced his fingers. He fell from his horse, fainting and bathed in blood, and was conveyed to his tent, where he died the same night (A. D. 363), after a reign of one year and eight months. It is said that as Julian drew the arrow from his wound, and as the blood spurted forth, he exclaimed: "There! Take thy fill, Galilean!"

On the death of Julian the Apostate, his army unanimously saluted the virtuous JOVIAN, a Pannonian and an able general, as Emperor. As Jovian had been educated a Christian, he at first declined the charge, on the ground that the people whom he was called to govern had relapsed into idolatry; but his scruples were overcome when the soldiers assured him that they preferred Christianity to Paganism.

The Roman army was now in great distress. So terrible was the famine in the camp that every Roman soldier and officer would have perished if the Persians had not offered peace. Though the terms were rather humiliating to the Romans, Jovian readily accepted them; thus surrendering to the New Persian king the five provinces beyond the Tigris, along with the whole of Mesopotamia, including the fortified cities of Nisibis and Singara, which the Sassanidæ had so often assailed in vain.

Jovian at once reëstablished Christianity as the state-religion, and issued an edict repealing Julian's disqualifying laws concerning the Christians. But at the same time he established universal tolerance by an edict in which he allowed all rites, however idolatrous, except those of magic; thus securing the good will of his Pagan subjects. The zeal of the people for the Christian religion fully attested how ineffectual were the efforts of the apostate Julian for the restoration of fallen Paganism, as the heathen temples were immediately deserted and the heathen priests were left alone at their altars. Those individuals who had gratified Julian by assuming the dress and title of philosophers were assailed by such storms of ridicule that they relinquished the designation, shaved their beards, and were soon undistinguished among the people.

The good Jovian did not long survive this peaceful triumph of Christianity. While on his way to Constantinople, he slept in a damp room, which was heated with charcoal by his attendants. The Emperor was suffocated by the fumes of this burning charcoal, being found dead in bed, after a reign of eight months (A. D. 364).

The death of Jovian was followed by an interregnum of ten days, after which VALENTINIAN I. was proclaimed Emperor by the council of ministers at Nice, in Asia Minor, famous as the seat of the Church Council. Valentinian was a Christian and a brave and able general, who had distinguished himself in the campaigns against the New Persians and the barbarians. The army acquiesced in this choice, but required the new Emperor to associate a colleague in the government for the purpose of securing the succession in the event of his death. He appointed his younger brother VALENS his colleague, assigning him the Eastern provinces from the Lower Danube to the Persian frontier, and retaining the Western provinces for himself. Valentinian made Mediolanum (now Milan) his capital; but, as occasion demanded, sometimes residing at Augusta-Trevirorum (now Trêves), and sometimes at Durocortorum (now Rheims), in Belgic Gaul. From these centers Valentinian governed the West of Europe firmly and well. Valens held his court at Constantinople.

Valentinian I. gained great victories over the Alemanni on the Rhine and over the Quadi on the Danube, and secured the frontiers of that quarter by a new line of forts. The Picts and Scots of Caledonia having passed the Wall of Antonine and perpetrated great devastations in Southern Britain, an expedition was sent against them under Theodosius, the father of the future Emperor Theodosius the Great, and those wild hordes were driven back into Caledonia. Soon afterward Theodosius also achieved a great naval victory among the Orkneys over the piratical Saxons, who were ravaging the north-western coasts of Europe.

The rapid progress of the Picts and Scots in Roman Britain, and the discontent of the native Britons, would have lost that island province to the Empire had it not been for the heroic exertions of Theodosius, who, besides repelling the Picts and Scots, pacified the native Britons and partially restored the former prosperity of the province. The Emperor Valentinian rewarded him with

the office of master-general of the cavalry, and he was appointed to protect the Upper Danubian frontier against the inroads of the Alemanni, until he was assigned a far more important post and was intrusted with the task of suppressing the formidable revolt in Africa.

The people of the province of Africa had been exasperated by the avarice and exactions of Count Románus, the military governor of that province. Complaints against him were made to Valentinian, and a commissioner was appointed to investigate his delinquency. By bribing the imperial ministers and commissioners, Románus purchased security from a venal court, and severely punished those who had been guilty of the treason of complaining to the Emperor. The Africans were so incensed at these accumulated wrongs that they revolted, and chose for their leader Firmus, the son of the wealthy Nabal, who had been summoned to appear before the governor's tribunal on a charge of murdering his brother.

The African rebels were already in possession of Mauritania and Numidia, when the arrival of Theodosius changed the whole face of the struggle. From the moment that he landed, the insurgents appeared to have lost all courage. Firmus abandoned his army after a feeble resistance, and sought refuge with the prince of a native tribe in the interior of the country; but was betrayed to the Romans, and only escaped a public execution by committing suicide.

Valentinian I. was harsh and cruel by nature, but was inclined to be inflexibly just; and the numerous undeserved executions that he sanctioned must be ascribed to the artifices of corrupt ministers. He was devotedly attached to the orthodox Christian faith, and readily afforded protection to the bishops and clergy who sought refuge in his court from the persecution of his brother Valens, who was a zealous Arian.

In the meantime Valentinian I. had been engaged in a war with the Quadi. He conquered those savage warriors, and they sent deputies to deprecate his resentment. While reproaching the barbarian ambassadors with

national perfidy, he worked himself into such a passion that he burst a blood-vessel and fell upon the ground, dying instantly (A. D. 375); leaving the Empire to his son GRATIAN, whom he had made Cæsar as early as A. D. 367, and who, upon his accession in A. D. 375, had associated his five-year-old brother, Valentinian II., in the government of the West.

Soon after he had been assigned to the government of the Eastern provinces, Valens proceeded to Syria, which was menaced by an invasion from the New Persians; but before he was able to complete his preparations for war, he was alarmed by the revolt of Procopius, a kinsman of Julian the Apostate. The pretensions of this leader were acknowledged by a considerable portion of the army and the citizens of Constantinople. Valens failed in his first efforts to overthrow the usurper; but Procopius soon disgusted his partisans by his extreme haughtiness and tyranny, and was deserted by those who had been foremost in making him Emperor, and was taken prisoner with but little resistance and remorselessly executed in the camp of Valens. His chief followers shared the same fate, as Valens showed no mercy to vanquished rebels. Thus ended the revolt of Procopius, who ruled in Constantinople for a few months (A. D. 365).

Valens was next engaged in a war of two years with the Goths (A. D. 367-369); followed by a campaign against the New Persians, in A. D. 371, caused by an invasion of Armenia by King Sapor II., who was disastrously defeated. The Armenian prince Paras, on whose assistance the New Persian monarch relied, was treacherously murdered by the Romans; whereupon another truce followed. The next year (A. D. 372) the life of Valens was threatened by a conspiracy at Antioch.

A dangerous schism in the Church, in consequence of the heresy of Arius, was intensely aggravated by the intemperate zeal, and, in some cases, by the selfish ambition of the rival prelates. Valens openly encouraged the Arians and caused about eighty of the orthodox ecclesiastics to be

murdered, because they maintained the election of a bishop of their own creed to the see of Constantinople.

The greatest event of the reign of Valens was the invasion of Europe by the Huns, who crossed the Tanais (now Don) and the Palus Mæotis (now Sea of Azov), driving before them the barbarian nations which occupied the country north of the Danube. These fugitive nations, being thus hurled upon one another, were driven across the frontier into the Roman dominions; thus beginning those great migrations of barbarian nations which occupied more than a century and brought about the dismemberment of the Roman Empire and the total subversion of the Western portion of it a century after they had commenced, and which changed the fate of Europe by laying the foundations of the modern nations.

The Huns were a fierce race of barbarians from Central Asia—more ferocious than any of the barbarian nations that the Romans had hitherto encountered. Gibbon considered the Huns to be the same people which the Chinese historians called *Hung Nu* and whom they described as masters of the country between the river Irtysh, the Altai mountains, the Great Wall of China, and Mantchoo Tartary. They were probably Mongols, Turks or Oigurs.

The personal appearance of the Huns was almost a caricature of humanity, and the Romans compared them to a block of wood which had been but partially trimmed. Their deformed shapes may have been caused to some extent by their singular custom of flattening the nose of their male infants as soon as they were born, so that the visor which they wore in battle might fit more closely to the face. Another cause of this deformity may have been the custom of plucking out the beard by the roots as soon as it commenced growing.

This fierce and relentless race of barbarians subsisted on raw flesh, or flesh sodden by being placed under their saddles and pressed against the backs of their steeds when they rode at full gallop. They passed their lives in war and hunting, leaving the

cultivation of their fields to their women and slaves. They did not erect any cities or build any houses. They regarded any place surrounded by walls as a sepulcher, and never considered themselves safe under a roof.

About a century after Christ, the Southern Huns, aided by the Chinese and by the Mantchoos, expelled the Northern Huns from their ancient habitations, forcing them to seek refuge in the territories of the Bashkirs. In that country the Huns were

from the Danube river and the Euxine sea on the south to the Baltic sea on the north; embracing the territory now comprised in South-western Russia, Poland and Eastern Prussia; and extending over various cognate tribes, of which the two most important were the Ostrogoths (Eastern Goths) and the Visigoths (Western Goths).

After being joined by the Alans and other barbarous tribes that they had conquered, the cavalry of the Huns crossed the Tanais (now Don), and swept like a devouring



ARRIVAL OF THE HUNS ON THE DANUBE.

brought in contact with the fiercer but less warlike Alans, whom they drove before them gradually, as they were themselves pressed forward by fresh hordes from the east.

About A. D. 370 the Huns, in their westward migration, entered Europe along the northern shores of the Euxine, or Black Sea, and occupied the vast steppes between the Rha (now Volga) and the Tanais (now Don) rivers. At that time the Gothic kingdom under its sovereign, Hermanric, reached

tempest over the rich fields of the Ostrogoths. The Ostrogothic armies were defeated; and at length the larger portion of the Gothic nation abandoned the country which they had so laboriously brought under a high state of cultivation, retiring beyond the Borysthenes (now Dnieper) river and the Danaster (now Dniester). The Huns slaughtered all who remained, including even the women and children; and all who did not save themselves by flight perished by the sword.

The triumphant invaders soon crossed the Danaster (now Dniester) and visited similar calamities upon the Visigoths. After suffering a disastrous defeat, Athánaric, the Gothic king, perceived that his only defense was to fortify himself between the Hierássus (now Pruth) and the Danube, by a wall extending from one river to the other; while the remainder of the country was exposed to the terrible ravages of this inundation of Central Asian barbarians.

The entire Gothic nation was reduced to despair. Their warriors, who had so many times fiercely withstood the Roman legions, now appeared as suppliants and fugitives on the banks of the Danube, imploring permission from the Eastern Emperor, Valens, to occupy the waste lands of Mœsia and Thrace as Roman subjects. Valens granted their request on condition that they resigned their arms. A million Visigoths alone are said to have crossed the Danube. The feeding of this vast multitude was of course a difficult task. The Roman commissioners who had been sent to enforce the stipulations concerning the disarming of the Goths were bribed to neglect their duty; and most of the Goths retained their arms, which they considered the means by which they might obtain more valuable lands than those which they had lost.

About this time the Goths had been thoroughly converted to Arian Christianity through the exertions of their celebrated bishop, Ulfilas, the inventor of the Gothic alphabet. This circumstance aggravated the antipathy of the Goths to the Romans, as the animosity of the Arian and orthodox sects toward each other at that time had become greater than the enmity between the Christians and the Pagans.

The officers who had been appointed by Valens to superintend the settlement of the Goths in Mœsia and Thrace were the most profligate extortioners of his corrupt court. Instead of supplying provisions to these new Roman subjects until their new lands would yield them a harvest, as they had promised, these officials closed the magazines, and enriched themselves by charging

exorbitant prices for the worst and most revolting kinds of food. At length Lupicinus, one of the corrupt officials, attempted to murder Fritigern and other Gothic chiefs at Marcianopolis (now Pravadi), having invited them to a banquet there for that purpose. The plot was prematurely disclosed, thus enabling the Gothic leaders to escape, whereupon their followers massacred the larger portion of the Roman legions in revenge for the breach of hospitality on the part of the Roman officials.

In the meantime the advance of the Huns had obliged the Ostrogoths to cross the Danube, thus enabling them to join the Visigoths just as the war between them and the Romans was about to commence. Thus reinforced, the exasperated Fritigern desolated Thrace, Macedonia and Thessaly with fire and sword, and even approached the walls of Constantinople and destroyed its suburbs. The Eastern Emperor, Valens, wrote to Gratian, Valentinian's successor in the West, for assistance; and Gratian, although harassed by wars with the German tribes and with the Alans, marched to the aid of Valens, but was delayed at Sirmium by illness until Valens was no more. Baffled by Fritigern's artifices and enraged at his audacity, Valens marched against the Goths; but was defeated and slain in the decisive battle of Adrianople (A. D. 378)—the most disastrous reverse which the Romans had suffered since their terrible defeat by Hannibal at Cannæ—two-thirds of the legions, including thirty-five Tribunes and commanders of cohorts, perishing on the sanguinary field.

Gratian was unable to remedy this great disaster in the East without a colleague, as he could not advance against the Goths without leaving the Western provinces exposed to the ravages of the Germans. He therefore selected as his associate, and as the successor of Valens in the government of the Eastern provinces, Theodosius—afterwards so renowned as THEODOSIUS THE GREAT—the son of the illustrious general, Theodosius, whom he had unjustly put to death at the instigation of envious courtiers.

Gratian afterwards discovered by what gross misrepresentations he had been induced to sanction the execution of this gallant general, and he bitterly repented of his guilt in that great wrong, for which he sought reparation in the appointment of the victim's son to the government of the East. Gratian began his reign by punishing the ministers and Senators who had been guilty of extortion. He enacted several laws favorable to the interests of the Church, and ordained that all controversies concerning religion should be decided by the bishop and the synod of the provinces in which they occurred; that the clergy should be free from personal charges; and that all places where heterodox doctrines were taught should be confiscated.

Gratian was only seventeen years old at the time of his accession; and his first years, which were passed under the influence of the instructors of his youth, promised a beneficent reign; but when he arrived at manhood he gave way to his naturally weak and indolent disposition, devoting his time to hunting, and leaving the administration of public affairs to unworthy favorites, who cruelly abused the Emperor's confidence. The army despised a sovereign who neglected it, and their dissatisfaction soon manifested itself in open rebellion.

Maximus, the Roman governor of Britain, rose in revolt against Gratian; and the legions in Britain proclaimed him Emperor. Maximus crossed over into Gaul with the design of contesting the imperial dignity with Gratian; and the legions in Gaul joined him. Seeing himself thus deserted, Gratian fled from Lutetia Parisiorum (now Paris) to Lugdunum (now Lyons), where he was taken prisoner and put to death (A. D. 383). St. Ambrose, Bishop of Milan, one of the Christian Fathers, bravely went into Gaul and claimed the dead Emperor's body, which he obtained after some delay, and which he honorably interred in the sepulcher that he had constructed in the cathedral at Mediolanum (now Milan) for the Valentinian family.

In order to support his usurpation, Maxi-

mus had brought the flower of the British youth with him; and the province of Britain, thus deprived of its defenders, became a prey to the ravages of the Picts and Scots of Caledonia, who broke through the Roman wall and pushed their destructive inroads far into the South of the island.

Maximus now entered into a treaty with Theodosius, the Eastern Emperor, who consented to acknowledge the usurper's imperial dignity, while Maximus consented to recognize VALENTINIAN II. as Emperor and to leave him in peaceful possession of Italy. But in A. D. 387 Maximus broke this agreement by invading Italy and forcing Valentinian II. to take refuge with Theodosius, who was his uncle. After some hesitation, Theodosius espoused his nephew's cause, married his sister Galla, and defeated Maximus in two decisive battles in Pannonia. The usurper fled to Aquileia, in Italy, where he was arrested by his own soldiers, who carried him in chains to Theodosius, who caused him to be executed as a traitor (A. D. 388). It is said that the imperial ministers hastened his death, fearing that he might extort a pardon from their sovereign's compassion.

The generous Theodosius restored Valentinian II. to his dominions, and even resigned to him the provinces that had belonged to Gratian. After visiting Rome and sanctioning some severe measures in the city for extirpating Paganism, Theodosius returned to the East, where he made similar efforts to suppress Pagan superstitions and Christian heresies. The young Valentinian II. was eighteen years of age when restored to his throne, and was weak and indolent, like his brother Gratian. He permitted himself to fall under the influence of Arbogastes, a Frank, one of his officers, unwisely allowing him to assume a great share of sovereign power, himself becoming a mere instrument in that barbarian leader's hands. Valentinian II. soon became conscious of his real position, and made an effort to remove his powerful subject, but failed in the attempt. Arbogastes refused to submit to the Emperor's orders, and a few days later

he murdered Valentinian II. (A. D. 392). Arbogastes did not dare to assume the imperial purple himself; but conferred the Empire on EUGENIUS, one of the imperial secretaries, trusting that he would be able to make him a mere instrument of his ambition.

Theodosius the Great refused to negotiate with Eugenius; but instantly prepared for war, levying a formidable army, which he led across the Alps to overthrow the usurper and to avenge the murder of his nephew. Theodosius routed the forces of Eugenius near Aquileia, whereupon the usurper was killed by his own troops (A. D. 394); and Arbogastes was obliged to flee for his life, and soon afterward committed suicide in despair. Theodosius the Great then became sole sovereign of the whole Roman Empire (A. D. 394).

During the reigns of Gratian, Maximus, Valentinian II. and Eugenius in the West, Theodosius the Great ruled in the East with a firm hand. He commenced his reign in A. D. 379, when, as we have seen, Gratian appointed him his colleague, assigning him the Eastern Roman provinces. Upon his accession, Theodosius immediately applied himself to the task of resisting the Visigoths, who had reduced his part of the Roman Empire to the verge of ruin.

During the first five years of his reign, Theodosius the Great fully displayed his remarkable military talents and his wonderful qualities as a sovereign, forcing the powerful Visigothic nation to submission, and even converting them into useful Roman subjects and employing their arms against his other enemies. He settled large colonies of Visigoths in Thrace, and Ostrogoths in Asia Minor; while he also enlisted forty thousand of the best Gothic warriors in the Roman army.

Many have thought that Theodosius the Great committed a blunder in colonizing these barbarians among his civilized subjects, as the Goths were not yet sufficiently civilized to amalgamate with the other inhabitants of the Empire; but the Emperor had only a choice of evils. Had he refused

to allow the Goths these settlements they would have been driven to despair, and he would have had more to fear from their despair than from their fickleness and turbulence. As long as Theodosius lived, he showed himself fully able to manage the barbarians; and if his successors had possessed but a tithe of his genius, they might have made the Goths the main strength of the Empire, instead of permitting them to become its great peril.

The reign of Theodosius the Great was celebrated for the complete triumph of Christianity over Paganism. Although Christianity had now been the state-religion of the Roman Empire for about three quarters of a century, the practice of Pagan rites had been tolerated by Constantine the Great and his successors, until the reign of Theodosius the Great, who issued an edict positively forbidding any and all Pagan ceremonies on penalty of death, and closed all the heathen temples and confiscated their endowments.

The natives of Egypt believed that Serapis would signally avenge any desecration of his shrine; but when a Roman soldier entered the temple of that Egyptian god at Alexandria, and struck the idol a blow in the face with his battle-ax, the Egyptians opened their eyes and concluded that a god who was unable to defend himself was unworthy of worship.

Theodosius likewise enacted severe laws against the Arians and other heretical Christian sects, whom the Council of Nice, in A. D. 325, and the Council of Constantinople, in A. D. 381, had condemned. These heretodox Christians were forced to surrender their churches and to vacate their sees, and were forbidden to preach, to ordain ministers, or even to assemble for public worship; and all their property was confiscated and bestowed on the orthodox. The penalties attached to these rigorous laws were fines and exile. As it is a notorious fact that the acts of Theodosius the Great were far more merciful than his laws, his code is really no fair test of his administration of the imperial government.

The power of the Church during the



reign of Theodosius the Great is fully demonstrated by the celebrated encounter between the Emperor and St. Ambrose, Bishop of Milan, one of the Latin Fathers of the Christian Church. In a tumult in the Circus of Thessalonica, in Macedonia, a Gothic general in the Emperor's service and several other imperial officers were slain; and Theodosius avenged their death by an indiscriminate massacre of the Thessalonians—innocent and guilty alike—seven hundred persons being thus cruelly slaughtered.

The imperial court was at that time resident at Milan. When the Emperor, in an outburst of passion, had sent the order for the massacre, St. Ambrose remonstrated with Theodosius on his barbarity, and induced him to promise to revoke the cruel order. When, in spite of this promise, the massacre had actually taken place, and Theodosius repaired to the great cathedral of Milan, St. Ambrose met him at the door and sternly forbade him to enter the holy sanctuary until he made a public confession of his guilt. The Emperor pleaded David's example, whereupon the fearless bishop replied: "You have imitated David in his crime, imitate him in his repentance."

Theodosius was under an interdict for eight months, during which he was wholly excluded from church service; after which he acknowledged his crime in the presence of the entire congregation, and was obliged, not only to perform penance, but to sign an edict ordaining that an interval of thirty days should pass before the execution of any sentence of death or confiscation. After thus complying with all the demands of the relentless bishop, Theodosius was again received into the communion of the Church at Christmas, A. D. 390.

Theodosius the Great did not long survive his victory over the usurper Eugenius, which made him sole Emperor of the whole Roman world (A. D. 394); as he died at Milan four months afterward, January 17, A. D. 395; after appointing his elder son, Arcadius, Emperor of the East, and his younger son, Honorius, Emperor of the

West. Theodosius the Great was the last Emperor who reigned over the whole Roman dominions; and after his death the Roman world remained divided into the Eastern Roman, or Greek, and the Western Roman, or Latin Empires. The Eastern Empire lasted over a thousand years, when it fell before the arms of the Ottoman Turks; while the Western Empire continued a little more than three-quarters of a century, when it fell before the attacks of the Northern barbarians. We will devote the next section to the history of the Western Empire, and relate the annals of the Eastern Empire in its proper place in that portion of this work devoted to mediæval history.

Christianity had important intellectual results, as it furnished the mind of the age with new subjects for speculation; the imperial despotism having crushed out all political thought. The *Gospels* and the *New Testament* were written during the first century of the Christian era; and the Council of Nice decided which of the apostolic writings should be accepted and which should be rejected. The disciples of Jesus made many oral communications to their contemporaries, which are not found in the apostolic writings.

The Christian writers of the first five or six centuries are called *Fathers of the Christian Church*. Some wrote in Greek, others in Latin. On their works depend the traditional doctrines of the Catholic Church. The nearer they stand to the time of the Apostles, the greater is their authority. Four of these Christian Fathers flourished during the reign of Theodosius the Great—St. Chrysostom, St. Ambrose, St. Jerome and St. Augustine.

JUSTIN MARTYR was an early Greek Father in Palestine, and was born A. D. 103. He wrote several works in defense of Christianity, and suffered martyrdom at Rome in A. D. 165, during the reign of Marcus Aurelius.

ST. POLYCARP, one of the Apostolical Fathers of the Christian Church, was a Greek Father and a Christian martyr. He was the friend and disciple of St. John, who ap-

pointed him Bishop of Smyrna. He made many converts to the religion of the cross. He enjoyed the friendship of Ignatius, and opposed the heresies of Marcion and Valentinus. The only one of his writings remaining is his short *Epistle to the Philippians*. Like Justin Martyr, St. Polycarp suffered martyrdom at Rome during the reign of Marcus Aurelius, dying with the most heroic fortitude in A. D. 166.

CLEMENT OF ALEXANDRIA was a Greek Father, and was born A. D. 150. He flourished in the great metropolis of Egypt, and wrote several great works in favor of Christianity. He died A. D. 220.

TERTULLIAN was the first and one of the most renowned of the Latin Fathers. He was a native of Carthage, where he was born A. D. 160. He became a distinguished rhetorician, and was converted to Christianity. He reached the age of fourscore years, and wrote a great many works, some of which were lost very early. His *Apology for Christians*—the most important of his extant works—was addressed to the Roman magistrates in A. D. 198. Another of his remaining great works is his *Testimony of the Soul*, in which he endeavored to work out the idea of the pre-conformity of the human soul to the doctrine of Christ.

Tertullian's works are of four kinds—apologetical, practical, doctrinal and polemical. They are characterized by great learning, profound and comprehensive thought, fiery imagination and passionate partisanship, leading to sophistry and exaggeration. His style is often somewhat obscure. In one of Tertullian's lost works was taught the doctrine of Christ's millennial reign. Tertullian died A. D. 240.

ORIGEN was the most celebrated of the early Greek Fathers, and was one of the most learned men of his time. He flourished at Alexandria, in Egypt, and was born A. D. 185. At the age of seventeen he lost his father, who was beheaded for professing Christianity. Origen then taught grammar in order to support the bereaved family; but he relinquished this occupation when he

was appointed catechist, or head of the Christian school of Alexandria. From Alexandria he went to Rome, where he commenced his celebrated *Hexapla*, embracing five Greek versions of the Hebrew Bible.

Origen returned to Alexandria at the command of his bishop, Demetrius; and while on his way back through Palestine, in A. D. 228, he was ordained presbyter at Cæsarea. He soon afterwards commenced his *Commentaries*, which are characterized too much by the fancy of allegory. In his other works he promulgated ideas more in consonance with the philosophy of Plato than with the Christian Scriptures. The pre-existence of souls and the finite duration of future punishment were to Origen's contemporaries the most obnoxious of his doctrines. Origen died A. D. 254.

ST. CYPRIAN, Archbishop of Carthage, was a Latin Father, and was born A. D. 200. He was the author of a work called *Unity of the Church*, and suffered martyrdom in A. D. 258, during Valerian's reign. The study of Tertullian had a marked influence on St. Cyprian, who was in the habit of asking his secretary for the works of the great Latin Father in the words "Da magistrum" (Hand me the teacher).

LACTANTIUS was an illustrious Latin Father, and was born in Africa, A. D. 260. His work entitled *Symposium* gave him such distinction that Diocletian appointed him teacher of rhetoric. He was the author of many works in vindication of Christianity; the most important being *Institutiones Divinæ* (Divine Institutions), in seven books. Because of the eloquence of his style, he was called the "Christian Cicero." The time of his death is uncertain, but it is believed to have occurred about A. D. 325.

ST. ATHANASIUS, Patriarch of Alexandria, was a Greek Father and one of the most renowned of the Christian doctors. He was a native of Alexandria, and was born A. D. 296. He spent some time in the desert with St. Anthony and took a leading part in the Council of Nice, where he was the great defender of the doctrines of the Trinity and Christ's divinity, which he

maintained with intense zeal and acuteness against the opposite doctrine of Arius, the other Alexandrian ecclesiastic; and his opinions on these points were declared by the Council of Nice to be the orthodox doctrines of the Church.

St. Athanasius was chosen Patriarch of Alexandria in A. D. 326, the year after the meeting of the Council of Nice. For almost half a century he championed the orthodox doctrines with unshaken fidelity through all vicissitudes of fortune. Although he was condemned by councils, thrice exiled, alternately sustained and persecuted by the Emperors, a wanderer at Rome, at Milan, in Gaul, and in the desert of Egypt, he faithfully held fast to his convictions, and exercised an influence on the Christian world almost without a parallel. He passed the last ten years of his life at Alexandria, where he died A. D. 373. His works fill three folio volumes. The orthodox doctrines which he championed have been called *the Athanasian Creed*.

St. CHRYSOSTOM, Patriarch of Constantinople, was a Greek Father and a native of Antioch, where he was born 347. He was called *Chrysostom*, which signifies *golden mouth*, on account of his eloquence. He was first intended for the bar; but being deeply impressed with religious feelings, he spent several years in solitary retirement, studying and meditating with the design of entering the service of the Church. After completing his voluntary probation, he returned to Antioch, where he was ordained, and where he acquired such renown for his eloquence in preaching that on the death of Nectarius, Patriarch of Constantinople, he was elevated to that exalted post.

St. Chrysostom exerted himself with such zeal in repressing Paganism, heresy and immorality, and in enforcing the obligations of monachism, that Theophilus, Bishop of Alexandria, instigated by the Empress Eudoxia, induced a synod convened at Chalcedon in A. D. 403 to depose him. The people, who had a deep affection for him, were so highly incensed at his deposition that the Empress was obliged to interfere to have

him reinstated. But he soon aroused her anger by opposing the erection of her statue near the great church; and he was deposed by another synod in A. D. 404 and exiled to Armenia. He bore up under his troubles with wonderful fortitude; but being ordered to a yet greater distance from the imperial capital, where his influence was still dreaded by his enemies, he died during the journey, in A. D. 407. St. Chrysostom's voluminous works consist of sermons, commentaries, treatises, etc., abounding with information concerning the manners and characteristics of his times. His remains were removed to Constantinople thirty years after his death, with great pomp, and he was honored with the title of a saint.

St. AMBROSE, Archbishop of Milan, was a Latin Father and a native of Gaul, being born A. D. 340. While still a youth he pleaded with such eloquence that Probus, Prefect of Italy, selected him as one of his council, and afterwards appointed him governor of Liguria, an office which he held five years. Upon the death of Auxentius, Bishop of Milan, in A. D. 374, the contest for the election of a successor to the vacant see was so fierce that the governor was called upon to suppress the tumult. He endeavored to do this by persuasion in the great church; and when he had finished his address, a voice in the multitude exclaimed: "Ambrose is bishop." This circumstance was regarded as a divine direction; and Ambrose was declared to be the object of divine selection, as well as of the popular choice.

St. Ambrose directed his first efforts, as Bishop of Milan, to the extermination of Arianism, which was then making considerable progress. He was likewise successful in resisting the Pagans, who were seeking the restoration of the ancient religion. When Maximus invaded Italy and actually entered Milan, St. Ambrose remained at his post to mitigate the calamities caused by the invading army. This fearless ecclesiastic vindicated the authority of the priesthood, even against monarchs, by condemning the Emperor Theodosius the Great to a long and weary penance for his

massacre of the Thessalonians; as already noticed. St. Ambrose died A. D. 397.

ST. JEROME was a Latin Father and the guardian of monasticism. He was a native of Dalmatia, and was born A. D. 345. He visited Rome in A. D. 382 and was made secretary to Pope Damasus; but three years later he returned to the East, accompanied by several female devotees, who desired to lead an ascetic life in the Holy Land. St. Jerome was one of the most learned of the Christian Fathers, and took a prominent part in the religious controversies of his time. Among the most important of his many writings are his *Commentaries* on different portions of the Scriptures. His chief work was a translation of the Bible into Latin, known as the *Vulgate version*. St. Jerome was particularly learned in the Hebrew. His style is wonderfully pure and classical. He died A. D. 420, while superintendent of a monastery at Bethlehem, in Palestine, the birth-place of David and Jesus.

ST. AUGUSTINE, Bishop of Hippo, in Africa, was the greatest of the Latin Fathers. He was a native of Numidia, and was born A. D. 354. He is known as the "Father of Latin Theology." St. Augustine had been very wicked in his youth. He took an active part in the Church controversies of his time. St. Augustine's doctrine of the predestined future fate of every human creature since Adam's fall, and man's consequent inability of himself to attain salvation, was accepted as the orthodox doctrine of the Church; while the opposite doctrine of Pelagius, a British monk resident in Africa, who maintained that man could of his own free will do good and partake of salvation, was condemned as heretical.

St. Augustine's influence over the Latin Church was powerful and permanent. He completed all that Athanasius had commenced; and, by his earnestness and logical clearness, he determined the form of the Catholic doctrines. Of his many works the most important are *On the Grace of Christ*, *Original Sin*, *City of God*, and *Confessions*; the last being an autobiography. St. Augustine's writings constituted the special study

of John Wickliffe and Martin Luther; and his doctrine of predestination or election, already alluded to, was adopted in modern times as the creed of John Calvin. St. Augustine died A. D. 430.

NESTORIUS, the renowned Patriarch of Constantinople, was a Greek Father and the founder of the sect of the *Nestorians*. He was a native of Syria, and flourished towards the middle of the fifth century of the Christian era. He was brought up in a convent, became a presbyter of the church at Antioch, and was celebrated for his austere life and for his fervid oratory. Theodosius the Great appointed him to the see of Constantinople in A. D. 428, and in that station he exhibited wonderful zeal against the Arians. At length he himself fell under censure; and the Council of Ephesus in A. D. 431 finally condemned him, deprived him of his see, and banished him. He died about the middle of the fifth century; but his followers are yet a numerous sect in the East, and are organized with a Patriarch at their head.

LEO THE GREAT, a celebrated Pope, was a Roman, like most of his great predecessors and successors, and was born A. D. 390. He was devoted to the service of the Church at an early age. When Pope Sixtus III. died, Leo was absent from Rome on a civil mission, charged with the task of effecting a reconciliation between the two rival generals, Aëtius and Albinus, whose fatal dispute imperilled the Roman dominion in Gaul. There was no delay; and all Rome—clergy, Senate and people—by acclamation elevated Leo III. to the vacant see. With the self-reliance of a great intellect, he assumed the papal office in the pious confidence that the Almighty would give him power to fulfil the responsible duties thus imposed upon him.

Pope Leo III.—surnamed *the Great*—was no less a Roman in sentiment than in birth. All that survived of ancient Rome—of her title to universal dominion, her inflexible perseverance, her haughtiness of language—might appear concentrated in this ecclesiastical potentate alone. His sermons singu-

larly exhibit the union of the Roman and the Churchman. These sermons are remarkable for their brevity, simplicity and severity; being without passion or fancy.


Leo's sermons are peculiarly Christian, as dwelling almost wholly on Christ, his birth, his passion, his resurrection. Leo condemned the entire race of heretics, from Arius to Eutyches; but the Manicheans were the more immediate, the more dangerous, and the more obnoxious enemies of the Roman Church. That sect was continually rising in every portion of Christendom with a strangely obstinate vitality. Leo wrote to the Italian bishops, requesting them to search out these pestilent foes of Christian faith and virtue. By Leo's advice, the Emperor Valentinian III. issued an edict banishing the Manicheans from the entire world. They were rendered liable to all the penalties of sacrilege. The shameful and flagrant immorality of the Manicheans was the cause of the severity of the law. During the invasion of Italy by Attila's Huns, Leo was sent by the Emperor Valentinian III. to induce Attila to desist from his threatened march upon Rome, thus saving the famous city. Leo afterwards saved the city from being burned by the Vandals under Genseric. Leo the Great was the first Pope of whom we have any written records. He died A. D. 461.

EUSEBIUS, Bishop of Cæsaréa, was a famous ecclesiastical historian, and was born in

A. D. 264. During Diocletian's persecution, he aided the suffering Christians by his exhortations, especially his friend Pamphylus, whose name he assumed out of veneration. Eusebius was chosen Bishop of Cæsaréa about A. D. 315. He was the friend of Arius, but still he took part in the Council of Nice. The Emperor Constantine the Great had a special esteem for him, and showed him many tokens of favor. He died A. D. 340. Eusebius was the author of an *Ecclesiastical History*, the *Life of Constantine*, etc. An English translation of his Ecclesiastical History constitutes a part of Bohn's Library.

PORPHYRY, the bitter and eloquent foe of Christianity, was a native of Tyre, born A. D. 233. In him the last feeble struggles of expiring Paganism against triumphant Christianity had their ablest champion, and he was the eloquent defender of a lost cause. Porphyry was a man of great talents and vast learning; as is fully apparent from what remain of his writings, and from the testimony of his Christian adversaries. His chief work was a book against the Christians. This work was publicly destroyed by the Emperor Theodosius the Great. The vigor of his attack on Christianity aroused against him the severest maledictions and the fiercest vituperation. His name became synonymous with all that was silly, blasphemous, impudent and calumnious. Porphyry died A. D. 305.

## SECTION XXI.—FALL OF THE WESTERN EMPIRE.

HE division of the Roman world into the Eastern and Western Empires upon the accession of ARCADIVS and HONORIUS marks the real and permanent separation of the Western, or Latin, provinces from the Eastern, or Greek, provinces. Hitherto the two portions of the vast Empire of the Cæsars were united together by an idea, at least, that they still

constituted but one state; and there had been some appearance of an interest common to both. But from the death of Theodosius the Great and the accession of his two sons, this sentiment of unity gave way to a feeling of mutual jealousy and distrust; and the breach thus opened between the two sections of the Empire continually widened.

The real rulers of the two Empires thus

formed were Rufinus, the Prefect of the East, and Stilicho, the guardian of the youthful Emperor of the West. These two leaders entertained an inveterate enmity toward each other. Rufinus was a wicked wretch, but Stilicho was worthy to occupy the exalted station to which Theodosius had elevated him. Theodosius, on his death-bed, recommended the charge of both Empires to Stilicho; but Rufinus could only be deposed by a military force, for the assembling of which it was necessary to find some pretext that would not so alarm the vigilant statesman as to put him on his guard.

The war with the Goths afforded the desired excuse, and Stilicho led his forces around the Adriatic; but no sooner had he arrived at Thessalonica than he was ordered to return, being threatened with a declaration of war in case he approached nearer to Constantinople. Thereupon Stilicho left his army in charge of Gainas and returned to Italy; and Rufinus went out to review the Western army, believing all danger to be past. But as he passed along the ranks, he was suddenly surrounded by a select band, pinned to the ground by a lance, on a signal given by Gainas, and mangled with innumerable wounds. If Stilicho had planned this assassination, he derived no advantage from it; as Gainas, the eunuch Eutropius, and the Empress Eudoxia, the newly-married wife of Arcadius, united to exclude the Western general from Constantinople; and their puppet Arcadius obtained a decree from his obsequious Senate, declaring Stilicho a public enemy, and confiscating all his property in the East.

Instead of risking a civil war, Stilicho exerted himself to crush the revolt excited in Africa by Gildo, the brother of Firmus. He assigned the forces which he raised for this purpose to Másczel, Gildo's brother and mortal enemy. By accident, the imperial troops obtained an almost bloodless victory. Before giving the signal to engage, Másczel rode to the front of the lines, making fair offers of peace and pardon; and encountering an African standard-bearer, who

refused to yield, he struck him on the arm with his sword. The force of the blow prostrated the standard-bearer with his standard. The whole rebel force considered this a signal of submission; and all the revolted African legions hastened to return to their allegiance, flinging their ensigns to the ground, and unanimously submitting to their legitimate sovereign. Gildo, in his efforts at flight, was arrested by the citizens of Tábraca (now Tabarca) and cast into a dungeon, where he committed suicide to escape punishment for treason. Stilicho, dreading the hereditary enmity of the family of Nabal, afterwards assassinated Másczel.

The Goths were now more formidable than they had ever been before. They were no longer led by several independent chiefs, but were united into a compact body under the famous Alaric. The withholding of the subsidy paid them by Theodosius the Great furnished them a plausible pretext for war (A. D. 396). Alaric disdained to ravage the exhausted lands of Thrace; but led his countrymen into Greece, making his way through the pass of Thermopylæ unopposed, and devastated Bœotia, Attica and the Peloponnesus, compelling Athens, Corinth, Argos and Sparta to submit to the barbarian invaders without any resistance.

Stilicho hastened to drive the Goths from Greece. His masterly movements forced Alaric into a small corner of Elis, whence his extrication seemed impossible; but when the Gothic king observed that the vigilance of his foes was relaxed, he gained the Gulf of Corinth by a rapid march, passed over the narrow strait between the headlands of Rhíum and Antírrhium (the Dardanelles of Lepanto), and had made himself master of Epirus before Stilicho was able to renew his pursuit. The Romans were about to pass into Northern Greece, when they were informed that Alaric had made peace with the Eastern Emperor, and had even been appointed master-general of Illyricum by the feeble Arcadius.

Stilicho returned to Italy, and was soon obliged to defend that peninsula against

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# ENGLAND

Under the Romans

Geo. F. Cram,

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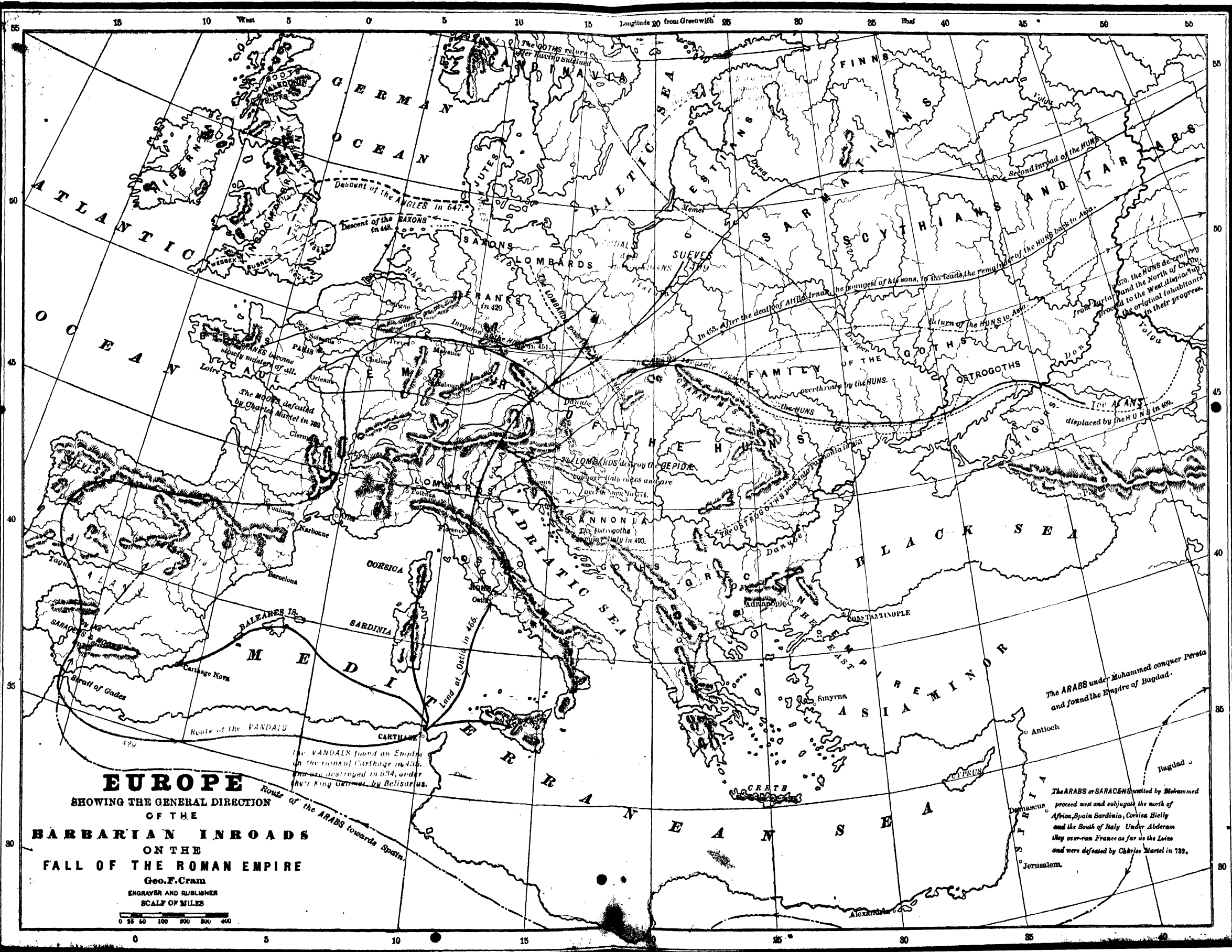
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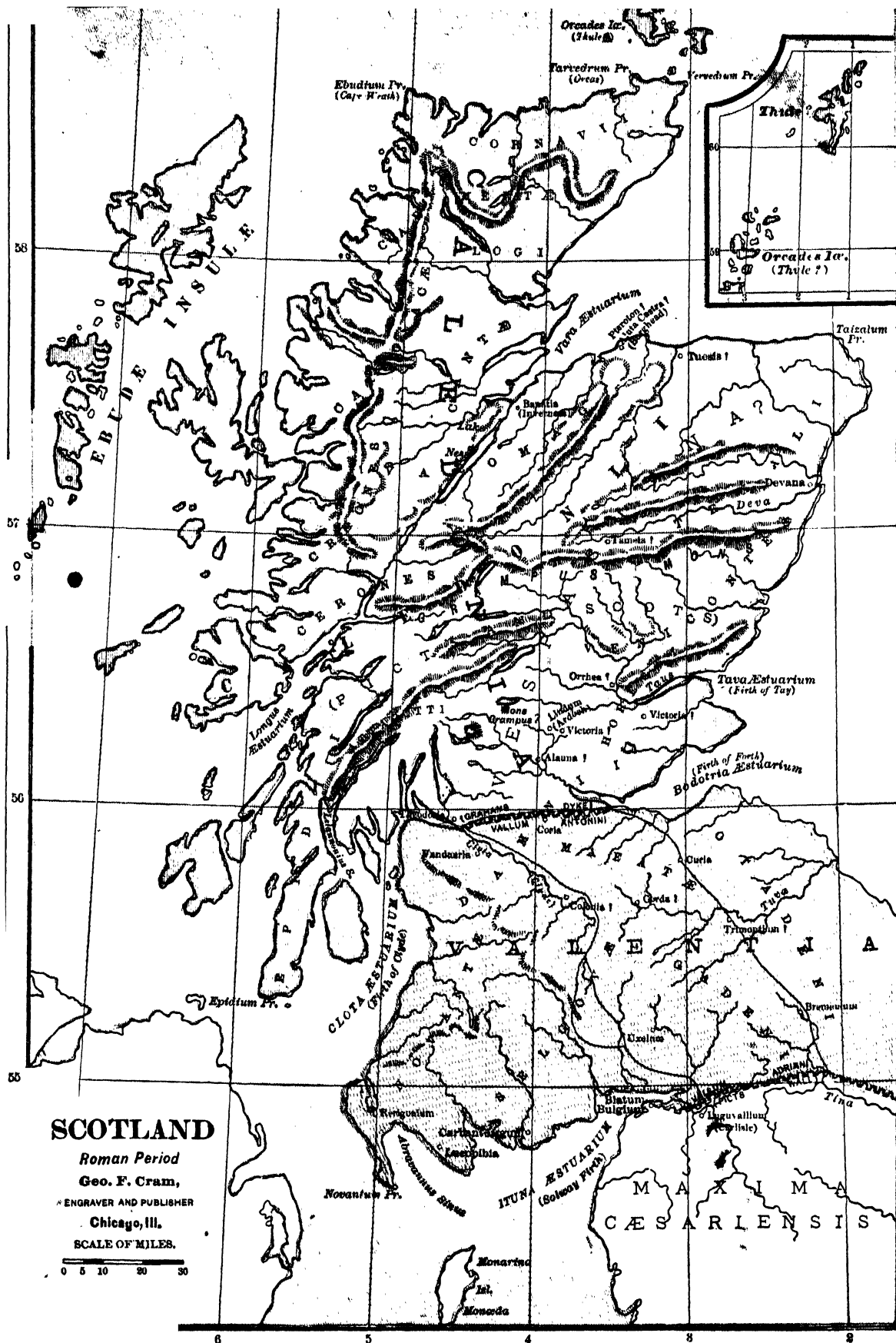
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and East.  
Castellum v.  
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Alaric; who forced a passage over the Julian Alps and marched upon Milan (A. D. 403). Honorius fled from his capital, but was overtaken by the pursuing Goths and besieged by them in Asta. Stilicho hastened to the relief of the Emperor, and defeated the Goths with great slaughter at Pollentia, in Northern Italy. Instead of abandoning Italy after this defeat, Alaric rallied his shattered forces, crossed the Apennines, and marched directly toward Rome, which was saved by the diligence of Stilicho; but the withdrawal of the Goths from Italy was purchased by a heavy ransom.

Honorius then proceeded to Rome, where he received the empty honor of a triumph. The retreat of the barbarians caused great rejoicings. In the midst of the games, Telémachus, a Christian monk, sprang into the arena of the amphitheater; and, raising the cross over his head, ordered the gladiators in the name of the crucified Redeemer to cease their brutal sport. The enraged multitude stoned the monk to death; but a little later they were overwhelmed with remorse for their crime, and then acknowledged him a martyr. Honorius, profiting by the occasion, prohibited human combats in the amphitheater. The timid Emperor, greatly alarmed at the barbarian invasions, shortly afterward selected the strong fortress of Ravenna for his residence and seat of government.

No sooner was Italy freed from the ravages of Alaric and his Gothic followers, than another hostile inundation of barbarian warriors, consisting of Sueves, Vandals, Alans and Burgundians, led by the warlike Radagaisus, made its appearance and threatened Italy with slaughter and desolation. The barbarians crossed the Alps, the Po and the Apennines, and laid siege to Florence, which was well garrisoned and provisioned. But Italy was again delivered by the valiant Stilicho, who blockaded the besieging barbarians, and finally, after they had suffered greatly from famine, compelled them to surrender at discretion (A. D. 405). The barbarian leader, Radagaisus, was put to death, and his followers were sold as slaves; but

about two-thirds of the barbarian hordes fell back upon Gaul, and laid waste that province from the Rhine to the Pyrenees.

As the people of Gaul received no aid from the Emperor Honorius, they proclaimed Constantine, the governor of Britain, Emperor. Constantine gained some successes over the Germans, and wrested Spain from Honorius. Stilicho concluded a treaty with Alaric against the usurper; but before this treaty could be productive of any results, the valiant general and able minister whose abilities had delayed the fall of the tottering Empire was treacherously assassinated by order of the jealous and ungrateful Honorius (A. D. 408).

Stilicho's successor as prime minister to Honorius was the unworthy Olympius, by whose advice the Emperor ordered the massacre of the families of the barbarians throughout Italy, instead of retaining them as hostages for the fidelity of the mercenary cohorts. This horrible order was cruelly executed, and the result proved that this measure was as impolitic as it was monstrous. Thirty thousand Gothic soldiers in the Roman pay at once revolted, and invited Alaric to come to Italy and avenge the slaughter of their wives and children.

At the call of his countrymen in the Roman service, Alaric again invaded Italy, and marched directly to Rome and laid siege to the city (A. D. 408). Within the walls, pestilence and famine raged with all their horrors. The Emperor Honorius, secure at Ravenna, made no effort to relieve his beleaguered subjects in the "Eternal City." Rome would have fallen into the hands of the barbarian chief, had not the Senate finally yielded to his demand and purchased the retirement of the besiegers by the payment of a heavy ransom. At first Alaric demanded all the gold and silver in the city, all the rich and precious movables, and all the slaves of barbarian origin. Thereupon the Roman ambassadors asked: "If such, O King, are your terms, what do you intend to leave us?" To this the stern chief replied: "Your lives." These severe terms were, however, somewhat modified;

and Alaric agreed to raise the siege of Rome for a large ransom of gold, silver, and various articles of valuable merchandise.

Alaric then retired into Tuscany, where he was joined by forty thousand Goths and Germans, who had obtained their freedom in consequence of his victorious career. As the Emperor Honorius refused to ratify the treaty which had been concluded between the Gothic chief and the Romans, Alaric

his negotiations with Honorius at Ravenna. As the Emperor again refused to treat, Alaric marched against Rome a third time, and entered the city through one of the gates which the Gothic slaves in the city opened to him (A. D. 410). The captured city was given up to plunder; but the Goths, professing to be Christians, spared the churches.

After Rome had suffered six days from



BURIAL OF ALARIC THE GOTH.

again led his army to Rome the next year (A. D. 409). After taking possession of Ostia, where the magazines were established for the corn that supplied Rome, and thus depriving the citizens of all means of sustenance, he demanded their surrender. Thus reduced to desperate straits, the Romans were compelled to comply with his demand.

Alaric elevated Attalus to the imperial dignity, but soon deposed him and resumed

the fury of the conquering Goths, the city was abandoned by them; and they marched into Southern Italy, where Alaric died. The body of the barbarian chief was buried in the bed of a small stream near Consentia (now Consenza); and the captives who prepared his grave were murdered, so that the Romans might never find the place of his sepulcher (A. D. 410).

Alaric was succeeded as King of the

Goths by his brother-in-law, Adolphus, who ravaged Southern Italy for two years; after which he made peace with the Emperor Honorius, married Placidia, the Emperor's sister, and led the Visigoths into Gaul (A. D. 412), whence he passed into Spain, which had been overrun by the Alans, Sueves and Vandals in A. D. 409. The Visigoths under Adolphus drove the Sueves into the north-western part of the Spanish peninsula, the Alans into the south-western part, and the Vandals into the southern part, since called *Andalusia*, the name being a corruption of *Vandalusia*. Adolphus thus founded the Kingdom of the Visigoths in Spain and Southern Gaul, which eventually embraced the whole of the Spanish peninsula and lasted three centuries.

About the same time the Franks established themselves in that portion of Gaul north of the Seine; while the Burgundians occupied that part of the same province east of the Rhone—in the region since called *Burgundy*. The Romans were now obliged to abandon Britain, which thus became entirely independent. Under the Roman dominion the Britons had become so peaceful and degenerate that they were utterly powerless to resist the savage Picts and Scots of Caledonia, and were therefore obliged to call in the aid of the warlike and savage Angles and Saxons from the North of Germany. These two German tribes quite willingly granted this request; but after they had repelled the Picts and Scots, they seized Southern Britain for themselves, expelling the Britons, and giving to that portion of the island the name of *Angle-land*, since contracted into *England*.

Thus all the Western provinces—Britain, Gaul and Spain—had been lost to the Western Roman Empire. The pretender Constantine, who had been proclaimed Emperor in Britain in A. D. 407, and who had made his son Constans his colleague, ruled Britain, Gaul and Spain in A. D. 408 and 409; but after the revolt of his general, Gerontius, in Spain, Constantine was defeated and put to death by Constantius, a general under the Emperor Honorius.

Constantius was rewarded for his great services by a marriage with Placidia, after the murder of her first husband, Adolphus, King of the Visigoths, and also by the imperial titles which he bore as her brother's colleague. Constantius only reigned a few months; and after his death his widow Placidia quarreled with her brother Honorius and took refuge at Constantinople with her nephew, Theodosius II., the successor of Arcadius as Emperor of the East, taking her two infant children, Valentinian and Honoria, with her.

Upon the death of Honorius, in A. D. 423, after a disgraceful reign of twenty-eight years, the throne of the Western Empire was usurped by John, his chief secretary; but Theodosius sent a fleet and army to uphold the claim of his cousin, Valentinian, the six-year-old son of Placidia. John was deposed, and was beheaded at Aquileia in A. D. 425; and VALENTINIAN III. was proclaimed Emperor of the West, under the regency of his mother Placidia, who governed the Western Empire for a quarter of a century, while her armies were commanded by two great generals, Aëtius and Boniface, who were enemies of each other. In return for the aid rendered by Theodosius II. in overthrowing the usurper John, the provinces of Dalmatia, Noricum and Pannonia were ceded to the Eastern Empire.

Aëtius induced Placidia to recall Boniface from the government of Africa. Boniface, who had been the most faithful friend of the imperial family, and who had been deceived by the crafty Aëtius, refused to relinquish the provincial government of Africa; and in revenge he invited Genserik, King of the Vandals, to his aid. The Vandal king very readily accepted this invitation, and immediately crossed over from Spain into Africa.

Count Boniface soon had reason to regret the effects of his hasty resentment. When it was too late, he endeavored to check the advance of the Vandals, and returned to his allegiance to the imperial government. He received the aid of auxiliaries from the Eastern Empire, but the combined forces of

the two Roman Empires were irretrievably defeated. Boniface then retired from Africa, taking with him to Italy all the Roman inhabitants who were able to leave. Thus the Western Empire also lost Africa, in which country Genserich founded the Kingdom of the Vandals, in A. D. 429, which lasted one hundred and five years.

After returning to Italy, Boniface lost his life in a civil war with his rival, Aëtius. When Placidia discovered the double treachery of Aëtius, she proclaimed that general and minister a traitor; and Aëtius was obliged to seek refuge with the Huns in Pannonia.

The forced abandonment of Britain, Gaul, Spain and Africa to the barbarians, and the cession of Dalmatia, Noricum and Pannonia to the Eastern Empire, reduced the dominions of the Western Empire to insignificant proportions; as that Empire now comprised only Italy, Rhætia, Vindelicia and a small district in the South of Gaul. This small Roman territory in Gaul was gallantly defended against the Franks and the Visigoths by Aëtius, after he had been restored to Placidia's favor, until the Franks called in the aid of a new ally, who proved to be a more terrible barbarian invader than any that the Romans had hitherto encountered—Attila, King of the Huns.

Attila, justly called "the Scourge of God," had subdued all the Scythian and German tribes; thus extending his dominion from the Baltic on the north to the Euxine on the south, and from the Volga on the east to the Rhine on the west. His army of seven hundred thousand men was officered by a multitude of vassal kings. For nine years he had been ravaging the territory of the Eastern Empire to the very walls of Constantinople; and had only retired upon the promise of an enormous annual tribute, and the immediate payment of six thousand pounds of gold.

In A. D. 451 Attila invaded Gaul, in behalf of a Frankish king who had been driven to the east side of the Rhine, and who had solicited his assistance. Théodoric, King of the Visigoths—the son of Alaric—had

entered into an alliance with the Romans. The united armies of the Romans and the Visigoths came up with Attila just as he had taken Genabum (now Orleans) by battering down the walls of the city. The King of the Huns thereupon retreated across the Seine to Châlons, where his Scythian cavalry could operate to better advantage. Then followed the sanguinary battle of Châlons—one of the most memorable battles in the history of the world—in which Attila was defeated by the allied Romans and Visigoths under Aëtius; one hundred and sixty-two thousand of the barbarians being slain (A. D. 451). The Hunnic king at once retreated beyond the Rhine into Germany.

The battle of Châlons, gained by Aëtius, "the Last of the Romans," was the last victory won in the name of the Western Roman Empire. The rude civilization of the Goths, who had already become Christians, was well adapted to the laws and institutions of civilized society. The Huns were savage, heathen and destructive, being mighty in the work of devastation and desolation; but never, in the midst of their greatest power and wealth, having made any effort to build and organize a state. The battle of Châlons was one of the great decisive battles in the world's annals. Had the Huns triumphed on that famous field, European civilization would have utterly perished, and all what is most admirable in European history would have been reversed.

The next spring (A. D. 452) the Huns invaded Northern Italy and desolated the country, reducing Aquileia, Altinum, Concordia and Padua to ashes, and pillaging Pavia and Milan. The fugitives who fled in terror from their homes founded the city and republic of Venice on a number of small islands on the northern shores of the Adriatic sea. An embassy headed by Pope Leo the Great solemnly interceded with Attila for the safety of Rome; and the Pope's appeal aroused the superstitious fears of the barbarian chieftain, who thereupon made peace with the Emperor Valentinian III. and retired into Pannonia, where he shortly afterwards died from the bursting of a blood-

vessel. His empire at once fell to pieces; the Ostrogoths, the Gepidæ and the Longobards achieving their independence after a severe struggle; whilst the remnants of the nomadic Huns found their way back to the rich pastoral steppes of Central Asia.

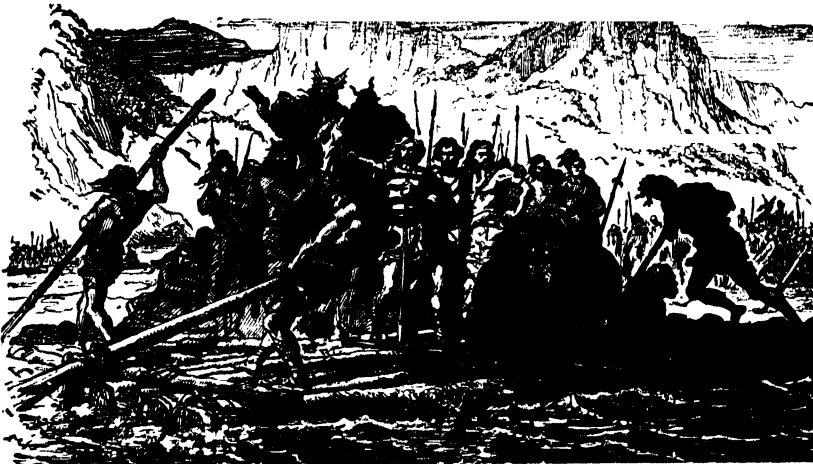
The sudden death of Attila, and the civil wars among his followers, delayed the fall of the Western Roman Empire; but the assassination of the valiant Aëtius by the ungrateful Valentinian III. deprived the Empire of its last great general, and the ravages of the barbarians could no longer be checked.

The Emperor Valentinian III. was assassinated, in A. D. 455, by Petronius Maximus, whose wife he had corrupted. PETRONIUS MAXIMUS then became Emperor of

of Romulus fourteen days and nights, their fleet waiting at Ostia returned to Africa, carrying with it the Empress Eudoxia and the plunder of Rome.

The Romans were so paralyzed by this terrible calamity that they were unable to proceed to the appointment of a new Emperor. Through the influence of Theódoric II., King of the Visigoths, the Empire received a new sovereign in the person of AVITUS, the commander of the legions in Gaul (A. D. 455). But after Avitus had reigned little more than a year, he was deposed by Count Ricimer, a Goth, who commanded the barbarian auxiliaries in Italy, and who had revolted and captured Avitus in a battle near Placentia (A. D. 456).

Avitus was made Bishop of Placentia, and



ALLEMANNI CROSSING THE RHINE.

the West; and on the death of his wife, which occurred soon afterward, he compelled Eudoxia, the widow of Valentinian III., to marry him. In revenge, Eudoxia invited Genserich, the Vandal king of Northern Africa, to invade Italy. Genserich and his Vandal followers accordingly crossed the Mediterranean sea into Italy and besieged Rome (A. D. 455). The Emperor Petronius Maximus was killed in a tumult, which arose in the city. Rome soon fell into the hands of the besieging Vandals, who plundered the city of what the Goths had left, even despoiling the churches. After the victorious Vandals had pillaged the city

died a few months later. Six months later (A. D. 457), Ricimer elevated MARJORIAN to the imperial throne. Marjorian's talents and virtues revived some appearance of justice and energy in the imperial government. A fleet was prepared to invade the Vandal kingdom in Africa to retaliate upon Genserich for his plunder of Rome, and to stop the ravages of the Vandal pirates upon the Italian coasts. This Roman fleet was betrayed to the emissaries of the Vandal king, in the port of Carthage, in Spain.

Count Ricimer had already become jealous of Marjorian and forced him to abdicate the imperial throne, whereupon he

elevated a new puppet to the imperial dignity in the person of LIBIUS SEVÉRUS, in whose name he hoped to exercise the real power himself (A. D. 461). But the nominal sway of the new Emperor did not extend beyond the frontiers of Italy; while two Roman generals—Marcellinus in Dalmatia and Ægidius in Gaul—exercised the real sovereign power, though without any imperial title. The Vandals constantly harassed the coasts of Italy, Spain and Greece; and two years after the death of Libius Sevérus, Ricimer solicited assistance from Leo I., the Eastern Emperor, against the common barbarian foe, promising to accept any sovereign in the West whom the Eastern Emperor would appoint.

Accordingly, Leo I. designated ANTHEMIUS, a Byzantine nobleman, as Emperor of the West (A. D. 467). The new Emperor was acknowledged by the Roman Senate and people, and by the barbarian auxiliaries. Ricimer's fidelity was believed to be secured by his marriage with the daughter of Anthemius. The combined forces of the two Roman Empires now made a formidable attack upon the Vandals; but this attack failed on account of the weakness or treachery of Basiliscus, the commander of the Eastern fleet, who lost his entire fleet through the secret contrivance of Genserich. The Vandals recovered Sardinia and obtained possession of Sicily, whence they were able to ravage Italy more constantly than hitherto.

In the meantime the Goths had become dissatisfied with the government of Anthemius. Ricimer retired to Milan, where he openly revolted, in concert with his countrymen, and led a Burgundian army to Rome, where he compelled the Senate to accept OLYBRIUS as Emperor (A. D. 472). Anthemius was killed in an attack upon the city. Ricimer died forty days after his victory, leaving his power to Gundobald, a Burgundian. Olybrius died less than two months afterwards, whereupon Gundobald elevated a soldier named GLYCERIUS to the vacant imperial throne (A. D. 473). The Eastern Emperor, Leo I., again interfered,

and appointed JULIUS NEPOS, a nephew of Marcellinus of Dalmatia, Emperor of the West (A. D. 474). The new Emperor was accepted by the Romans and the Gauls; while Glycerius was consoled for his loss of the imperial title by being appointed Bishop of Salóna.

Julius Nepos had no sooner been invested with the imperial insignia than he was driven from his throne and from Italy by a new revolt led by Orestes, a Pannonian, who commanded the barbarian auxiliaries. Orestes placed his own son, ROMULUS AUGUSTULUS, a mere youth, upon the throne of the West (A. D. 475). This was the last of the sovereigns of the Western Roman Empire, and by a strange coincidence he bore the names of the founder of the city of Rome and the founder of the Roman Empire. He was called Augustulus—meaning Little Augustus—in burlesque of the imperial grandeur which mocked his youth and insignificance.

As the strength of the Romans diminished, the insolence of the barbarians increased; and finally, in A. D. 476—when the demand of the barbarians for a third part of the lands of Italy was rejected—they again rose in arms and killed Orestes, and Odoacer, chief of the Heruli, a German tribe, dethroned the youthful Emperor, Romulus Augustulus, and assumed the title of *King of Italy*, thus abolishing the title and office of Emperor of the West. In a letter to Zeno, the Eastern Emperor, the Roman Senate relinquished the claim of Italy to imperial rank, and acknowledged Constantinople as the capital of the Roman world, but requested that Odoacer should be invested with the diocese of Italy with the title of *Patrician*. Odoacer sent the deposed Romulus Augustulus into captivity at Naples, assigning him a pension for his support.

Thus ended the Western Roman Empire. The once-proud city of Romulus was occupied by barbarian warriors, and a barbarian chief was seated on the throne of the Cæsars. The Eastern Roman Empire—sometimes called the Greek Empire, or the Byzantine Empire—continued to flourish nearly

a thousand years longer; and was finally overthrown by the Ottoman Turks in A. D. 1453.

With the overthrow of the Western Roman Empire, ancient history ends; and the founding of new kingdoms by the Northern barbarian nations marked the rise of a new era in the history of the world—an epoch, which, after a thousand years of feudal turbulence, opened into the varied and brilliant scenes of modern history.

The Empire lasted five hundred and seven years from the accession of Augustus in B. C. 31 to the dethronement of Romulus Augustulus in A. D. 476. During this period seventy-seven Emperors swayed the destinies of the Roman world. The Empire attained its greatest magnitude in the reign of Trajan, when it extended from the Pillars of Hercules (now Strait of Gibraltar) and the Friths of Forth and Clyde in the West to the Caspian Sea and the Persian Gulf in the East. During the fifth century of the Christian era it had gradually broken up and contracted its limits, until it had come to be almost confined to Italy.

The repeated invasions of immense hordes of barbarians—Goths, Vandals, Huns, Burgundians, Sueves, Alans, Alemanni, Franks and Heruli—had precipitated themselves in perpetual succession upon the regions which Roman civilization had converted into cultivated gardens, and poured in irresistible inundations over province after province. The West chiefly felt the force of the attack. After the first rush of the Goths across the Lower Danube, during the reign of Valens, the torrent of migration proceeded entirely in a westerly direction. The barbarian invaders occupied Pannonia, Gaul, Spain and Africa. Each more powerful spoiler was attracted to Italy, whose fertile plains were desolated by host after host of barbarian warriors. The city of Rome itself was taken repeatedly, and was twice sacked, first by Alaric the Goth and afterwards by Genserik the Vandal.

Rome perceived that she needed all her resources to defend herself, and was therefore under the necessity of relinquishing

those outlying provinces which no enemy had yet captured. Thus Britain, most of Gaul, Vindelicia, and probably Rhætia, were abandoned. Pannonia, Noricum and Dalmatia were ceded to the Eastern Empire. Finally only Italy remained to the Western Emperors, and Italy was unable to defend herself.

—The Western Emperors had for a long time ceased to put any confidence in Italian soldiers, and had obtained their recruits from the outlying provinces rather than from the heart of the Empire. Ultimately the Emperors considered it excellent strategy to take the barbarians themselves into their pay, and to employ Goths to fight Huns, and to engage Burgundians or Vandals to fight Goths. But this policy had fatal consequences.

The barbarians, learning their power, resolved to exercise it, and to seize Italy for themselves. Tired of being servants, they determined to become masters. In fact the imperial power had been existing only upon sufferance for a long time. The structure lacked proper support, and only the touch of a finger was required to make it topple over. Ricimer could have done as easily what Odoacer did; but the facility of an enterprise is not always previously apparent.

The overthrow of the Western Empire was due to the operation of causes which had been slowly working for many centuries. The aggressive warfare of the early Romans, which had been continually extending the limits of the Roman dominion, was retaliated upon them in the fourth century of the Christian era by the barbarians against whom they commenced their attacks.

The Roman Emperors were no longer able to defend the provinces which they still pretended to govern; and they often observed, without regret, valiant foes become their guests and occupy the desert portions of the Empire. The decay of the Empire was hastened by the advance of luxury and the decline of the military spirit. Its ruin was not caused by the barbarian nations which poured into it from the extremity of Scandinavia in the re-









# Two Years Before the Mast

A Personal Narrative of  
Life at Sea

BY

R. H. DANA

"—Crowded in the stank and narrow cabin,  
Howled on the wild sea with wild noises . . .  
Where'er in the inland dunes the land conceals  
Of fear and anguish, oh! nothing, nothing,  
Do we behold of that in our rude voyage."

Colburn's WALLPAPER.

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